

ngom/lana, i bekise isisu pezulu, ku y' esabeka, ku tiwa inkulu indaba e za 'uvela—noma, ku za 'ububa umuzi. Ku kcolwe, ku yiwe enyangeni yokubula, i ku lande loko okwenziwa itongo ngako; ku lungiswe.

Uma i tandela isitsha, i y' ala ukuba si tabatwe, ku ze ku funwe into, ku tetwe, i suka.

Futi, uma inyoka e itongo i ngena ngenhluzula, kw aziwe ukuba itongo lomuntu owa e ihhata-nga e sa pila. U sa hamba ngako ukwenza kwake. Ku lungiswe ngento.

I loko ke e ngi kw aziyo ngamatongo.

UMPENGULA MBANDA.

Itongo lies on its back, with its belly upwards, it is a cause of alarm, and it is said something of consequence is about to happen,—or, the village is about to be destroyed. The people sacrifice and pray, and go to a diviner, and he tells them why the Itongo has done as it has. They do as they are directed.

If a snake coils around a vessel and will not allow any one to take it, the people bring a sacrifice and worship, and it goes away.

And if a snake which is an Itongo enters a house rapidly,⁵⁵ it is known to be the Itongo of a man who was a liar whilst he lived. And he is still a liar. They sacrifice something to such an Itongo.

This is what I know about the Amatongo.

Men turn into many kinds of Animals.

Ku tiwa abantu ba penduka izi-
lwane eziningi. Omunye ku tiwa
u ba umnyovu; omunye a be isa-
lukazana; nomunye imamba; no-
munye inyandezulu; imvamo ba

It is said that men turn into many kinds of animals. It is said that one becomes a wasp; another an isalukazana;⁵⁶ another an imamba;⁵⁷ another an inyandezulu;⁵⁸ but the greater number turn into

⁵⁵ Rapidly, or rather, without any shame,—arbitrarily, as one that has a right to do as he likes, whose will is his law.

⁵⁶ *Isalukazana*, a kind of lizard.

⁵⁷ *Imamba*, a poisonous snake.

⁵⁸ *Inyandezulu*, a poisonous snake, the green imamba.

penduka umhlwazi oluhlaza nonsundu. Leyo 'mihlwazi yombili umuntu a nga ze a vume, a ti, "Yebo, abantu laba," e tsho ngokuba i nga twali 'me/lo njengalezo 'zilwanyana ezine. A w esabi umhlwazi umuntu, u hamba ka/le; uma umuntu e u bona u lele, ku ze ku fike abaningi ba u bone; noma be u vusa, u ti siki, u me.

Ngaloko ke ku tiwa, u itongo, ngokuba a u bonanga u luma 'muntu; isilwane e si nge nalulaka kuzo zonke. Oluhlaza nonsundu i ya fana ngokuba-mnene.

Kepa ezinye, noma ku tiwa zi amatongo, kepa a zi jwayeleki emehlweni, ngokuba lu u/lobo lwezilwane ezi lumako. A i bonakali imamba yasen/le neyasekaya ngombala; umbala wayo mune, ame/lo ayo manye; neyasen/le ukubheka kwayo kunye—ukubheka kwempi okwesabisa umuntu; a nga melwa isibindi ukuti, "Itongo. Ngi nga sondela kuyo." Ai; u tsho e kude e nga sondeli. Kodwa

the umhlwazi,⁵⁹ which may be green or brown. As regards the two kinds of umhlwazi, a person may allow that they are men, because they do not stare fiercely like the other four. The umhlwazi is not afraid of a man, it moves slowly; if a person sees it lying, it remains quiet until many come and look at it; and if they arouse it, it moves slightly, and again remains quiet.

Therefore it is said to be an Itongo, for it never bites any one; it is a beast which is less fierce than all others. The green and brown kinds resemble each other in gentleness.

And the others, although they are called Amatongo, yet the eyes do not get accustomed to them,⁶⁰ for they belong to a kind of animal which bites. The imamba which frequents open places, and those which frequent houses, are not distinguishable by colour; their colour is the same, their eyes are alike; and when they are in an open place, their stare is of the same character—the stare of an enemy, which makes one afraid; and a man does not pluck up courage by saying, "This snake is an Itongo. I can approach it." No; he says it is an Itongo when he is at a distance from it, without

⁵⁹ *Umhlwazi*, a harmless snake.

⁶⁰ They do not become common in the eyes, that is, so as to be approached familiarly,—the eyes do not get accustomed to them.

em/lwazini si tsho, si sondela kuwo.

Kakulu imamba ku tiwa amakosi; kepa izalukazana ku tiwa abafazi abadala; um/lwazi ku tiwa abantu. Umnyovu a ku tshiwo ngokubonakalako, ukuti u itongo, ngokuba u vela emntwini; ku nga u itongo ngokutunywa; i ilo ngokubonwa kwawo ke, ku tiwe, u itongo; ngokuba ku tiwa ngawo, ku nga u isitunywa.

approaching near to it. But we say the umthlwazi is an Itongo, and go up to it.

But the imamba is said especially to be chiefs; the isalukazana, old women; and the umthlwazi, common people. As regards the wasp, it is not clear that it is an Itongo, because it appears to a man; it is as it were an Itongo because it is sent; it is an Itongo through being seen, and so it is said to be an Itongo; for people say of it, it resembles something that has been sent.

The order in which the Amatongo are worshipped.

Ku ya bizwa amatongo onke ngetongo lokukqala el' aziwayo. Li bizwe njengaloku isizwe, ku tiwa, esakwabani; esetu ku tiwa samapepete. Isibongo ku tiwa Gwala, ununtu wokukqala, ukuti, unkulunkulu wamapepete. Uyena e in/loko yesizwe sonke; si kuleka ngaye. Ku ti uma ku hlatshwe, ku tiwe, "Nina' bakwagwala, pelelela ni nouke, ni ze 'kud/la. Naku 'kud/la kwenu."

Kepa manje ngokuba ku kona izinyanga, a ku sa kqalwa ngaloko; ngokuba kwabafayo u y' aziwa oyena e ngenise isifo; w' aziwa

ALL the Amatongo are called upon by the name of the first Itongo who is known. It is called just as a nation is called after a certain person; ours is the nation of the Amapepete. The family name is Gwala, the first man, that is, the Unkulunkulu of the Amapepete. It is he who is the head of the whole nation; we pray by his name. And when we sacrifice we say, "Ye people of Gwala, come all of you to eat. Behold your food."

But now since there are diviners we no longer begin in this way; for it is known who among the dead has caused disease; he is

ngokubula ezinyangeni, ukuba, "Ubani lowo u gula nje, u bulawa Ubani lowo wakini. Ni ya m a zi; u ti, ku ngani ukuba ku ti lapa ni pete ukudhla ni nga m kumbuli na?" Ngaloko ke ku ya bizwa yena kukqala, ku tiwe, "Bani kabani," e bongwa ngezi-bongo zake; ku ze ku fikwe na kuyise, a ngeniswe naye kule 'ndaba yokufa; ku ze ku fikwe kwokupela; se ku ya geinwa ke uma ku tiwa, "Nina 'bakwagwala, owa ti wa ti" (ku balwa izibongo zake), "pelela ni nonke."

Ku njalo ke ukwahlukanisa amatongo. 'Ahlukaniswa ngokuba u ba munye ematongweni o yena e veza isifo. Abanye ba nga tsho 'luto. Ku bizwe yena ke kukqala, njengokuba e kala ngokuti, "Ku ngani ukuba ngi nga be ngi sa patwa na?" Ku njalo ke.

Njengaloku kwiti, kwa ka kwa gula ubabekazi; kwa tiwa ezinyangeni, "U bulawa umfo wabo, ngokuti, 'Kulo 'muzi, noma ku petwe ukudhla, a ngi sa kunjulwa;' e tsho, ngokuti, 'Ku ngani ukuba ku nga kqalwa ngaye ukubizwa ematongweni onke na?'"

Amatongo a sa hlupa abantu ngaloko. Ilo li ya banga njalo,

known by enquiring of the diviners; they tell us, "Since So-and-so is ill, he is made ill by So-and-so, one of your people. You know him; he says, how is it that when you have food you forget him?" Therefore he is called upon first, and it is said, "So-and-so, son of So-and-so," he being lauded by his laud-giving names; then they proceed to his father, and he too is mentioned in connection with the disease; and so in time they come to the last; and so there is an end, when it is said, "Ye people of Gwala, who did so and so" (his great deeds being mentioned), "come all of you."

Such then is the distinction between Amatongo. They are distinguished, because it is one among them which causes the disease. The others say nothing. So he is called upon first, as though he complained saying, "How is it that my name is no longer mentioned?" That is how it is.

Just as with us, our uncle was ill; the diviners said, "He is made ill by his brother, because he says, 'In that village when they have food, I am no longer remembered;' and he asks, 'How is it that you do not begin with him when you call on the Amatongo?'"

The Amatongo continually trouble men on that account. Each

ukuze onke a be nezinkomo zawo, noma e patwa onke. Kepa otile u kumbula ngokuti, "Mina, a ba bonanga be ngi pata kukqala uku ngi /labela inkomo etile ; ngi za 'aziveza ngokufa."

I njalo ke indaba yokwa/lu-kunisa amatongo.

UMPENGULA MBANDA.

one of them constantly puts in a claim, that each may have his own cattle [sacrificed for him individually], though the names of all be called upon. And a certain one remembers they never worship him first by killing for him a certain cow ; and he says, "I will reveal myself by disease."

This then is the word about making a distinction between the Amatongo.

—◆—

Tale of an Imamba.

INDABA yemamba e itongo lakwiti emapepeteni. Inkosi yakona Umaziya. Leyo 'nkosi ya penduka imamba ekupumeni emzimbeni wobuntu. Ya bulawa embo. Kwa ti ekukcitekeni kwezwe lakwazulu, abantu ba tanda ukuza lapa esilungwini. Kepa yona ya se i file. Indodana yayo Umyeka owa sala esikund/leni sikayise, nomfo wabo Umgwaduyana wa fa yena, wa shiya amadodana amabili, enye Umadikane, enye encane, Ubafako.

Kepa ngaleso 'sikati sokukciteka kwezwe, lowo 'mfana wa e nesilonda esibi etangeni ; kepa se ku

THE account of the Imamba which is the Itongo of our people among the Amapepete. The chief of that nation was Umaziya.⁶¹ That chief became an Imamba when he went out of his human body. He was killed by the Abambo. When the people were scattered from the country of the Amazulu, they wished to come here to the English. But he had been dead for some time. It was his son, Umyeka, who remained in his father's place, and his brother too, Umgwaduyana, died, and left two sons, one named Umadikane, and the younger one, Ubafako.

But at the time of the scattering of the people the lad Ubafako had a bad sore on his thigh ; they

⁶¹ *Umaziya*.—The z pronounced like z in azure.

hanjiwe en/le, ku punyiwe emakaya, e gula kakulu ileso 'silonda; se kw elatshiwe ngemiti; kepa imiti i nga namateli, si be loku si biba njalo. Ku ze kwa ti ngolunye usuku, ku /leziwe emadokodweni okubaleka, kwa ngena imamba; loku umntwana u lele, abantu ba nggazuka, b' etuka be bona isilwane si ngena end/lini; kepa a i ba nakanga nokwetuka nje, kupela ya pikelela ukwenyuka i ye kumntwana; unina e se kala e ti, "Inyoka i ya 'kud/la umntwana."

Kepa kwa se kw aziwa ukuba inkosi le; kepa a ba melwanga 'sibindi, ngokuba se i nomunye umzimba, a ba nga jwayelani nawo—umzimba wezilwane. Ya fika, ya beka umlomo esilondeni, kwa ba isikatshana i tulisile, y' esuka, ya puma.

Ku ti ngemva kwaloko kwa yiwa ezinyangeni, ukuba ku zwakale ukuba lo 'm/lola ongaka wemamba ini na. Kepa za ti zona izinyanga, "Inkosi yakwini leyo; i zokwelapa umntwana wendodana yayo."

Nembala ke kwa /laliwa; isilonda sa buya, sa za sa pola.

were then living in the open country and had quitted their homes, when he was ill with that sore; and it had been already treated with medicines; but the medicines would not adhere, and the sore increased continually. At length it happened one day, as they were living in the temporary booths erected in their flight, an Imamba entered; the child was asleep; the people started up and were frightened when they saw the beast enter the house; but it neither took any notice of them nor was in the least afraid, but pressed onward to go up to the child; the mother now cried out, "The snake will kill the child."

But it was already known that it was the chief; but they had not any courage on that account, for he had now a different body, to which they were not accustomed,—the body of a beast. It reached the child and placed its mouth on the sore, and remained still a little while, and then departed and went out of the house.

After that they went to the diviners, that they might hear what was the meaning of so great an omen. But the doctors said, "It is your chief; he comes to heal the child of his son."

So the people waited in patience; and the sore contracted, and at length healed.

Ku be ku ti lapa ku hanjwa, ku ziwa, lapa ku hanjiwe, nayo i bonwe lapa ku welwa emazibukweni; i be i wela ngenzansi njalo; kwa za kwa fikwa lapa emkambatini, lapa ya sala kona ngesikati sokwehla kwendodana, Umyeka, e ya enanda, e balekela Amabunu.

Kepa inkosi leyo y' ala, ya ti, "A ngi yi 'kuza ezweni lolwandle. Ngi za 'kuhlala lapa, ngi zidhlele izintete nje." Nembala ke kwa ba njalo. Kwa za kwa gula Umyeka kakulu, e pupa ku tiwa, "Wa m shiyela ni uyilolo? U ya ba biza; u ti, a ba buye." Kepa a ba vumanga ngokwesaba umlanjwana wamabunu, ngokuba kwa dliwa izinkomo zawo Umyeka.

Kwa ba njalo ke, ku ze kwa kupuka omunye ubabekazi omkulu, e ya kubaba, ow' elamana no zala tina. W' esuka lowo 'baba, e dedela ubabekazi, wa buyela

And it used constantly to happen, when they were travelling towards this country, when they had set out, the Imamba too was seen where they crossed at the fords of rivers; it used to cross lower down constantly; until they reached Table Mountain, where it still was when his son, Umyeka, went down to the Inanda, flying from the Dutch.

But the chief⁶² refused, saying, "I will not go to a country by the sea. I shall stay here, and eat grasshoppers."⁶³ And so indeed it was. At length Umyeka was very ill, and it was said to him in a dream, "Why did you forsake your father?"⁶⁴ He is calling the people; let them return." But they would not agree, fearing their feud with the Dutch, for Umyeka had stolen their cattle.⁶⁵

So it was until our eldest uncle went up to our father,⁶⁶ who was younger than our own father. Our father departed, leaving our eldest uncle, and returned

⁶² That is, the imamba,—the dead chief.

⁶³ It is to be understood that this was said to the son in a dream.

⁶⁴ That is, forsake the place where his Itongo revealed itself.

⁶⁵ It is supposed by the narrator that this tribe stole at least a thousand head of cattle from the Dutch.

⁶⁶ Both the Ubabekazi, eldest uncle, and the Ubaba, father, were uncles. There were three brothers. The eldest is here called Ubabekazi; the second, the father, was dead; the youngest, here called father, had charge of the family of the second.

enziweni elikulu lenkosi yakwiti. Kodwa wa bhékana nalo ; ka nge-nanga kulo ; kwa linywa nje kulo. Ku ze kwa ti ngolunye usuku ubaba e lele wa pupa inkosi leyo i kuluma naye. Lokupela ngaleso 'sikati kwa ku sebusika, amanzi e banda kakulu, ya ti, "Nggo-kqwane, ku^hle ukuba u ng' enzele ikgamuka ezibukweni, ngi wele ngalo, ngi z' ekaya ; ngokuba ngi ya godola amakaza, ngi bandwa na amanzi futi."

Nembala ng' ezwa ubaba e se ngi biza, e ti, "Mntanami, woza, si ye lapaya ezibukweni eli ya enziweni lasenzimvubu, umuzi wenkosi, si yokwenzela inkosi kona ikgamuka lokuwela." Nembala ke sa gaula iminga kakulu nemi-enge, sa i ngumisa kabili emfuleni, a tela umklaba ngapezulu.

Ku ngezinsukwana lezo, lokuwela nga ngi umfana wezinkomo oala isango, nga libala kakulu kuya 'uvala, kwa za kwa hlwa ; ngi te se ngi ya, nga ngi ya, se ku hlule isikati sokuvala. Nga i kona ngi sa ya njeya into e kwe-enzela emivalweni. Kepa a ngi akanga ukuba ini. Nga ya ngamandla, ngi tanda ukuvala masi-

to the old site of our chief's great kraal. But he was on the other side of the stream to it ; he did not build on the old site, but dug there only. Until on a certain day our father whilst asleep dreamt the chief was talking with him. And as at that time it was winter, and the water was very cold, he said to him, "Unggo-kqwane, it would be well for you to make a bridge for me, that I may cross on it and come home ; for I am cold, and the water makes me colder still."

And truly I heard my father calling me and saying, "My child, come, let us go yonder to the ford which leads to the old site of Umzimvubu, the village of the chief, and make there a bridge for the chief to cross over." And truly we cut down many mimosa trees and elephant trees, and laid them across the stream, and poured earth on the top of them.

A few days after, for I was then the herd-boy who closed the cattle pen, I put off for a long time going to close it, until it was dark ; and did not set out to do it until the usual time had passed. As I was going, I saw yonder something glistening on the poles with which the gateway was closed. But I did not trouble myself as to what it was. I went in a hurry, wishing to close the gateway at once,

nyane, ngokuba nga shiya endhlini ku za 'udhliwa amasi. Ngaloko ke nga tanda ukuvala masinyane. Kcpa nga tata lowo 'nvalo; wa sinda, ng' ahluleka; na komunye kwa ba njalo; ya ng' ahlula imivalo. Nga kgala ukubhekisisa ukuba namhla nje imivalo i ngi sinda ngani, loku imivalo emidala nje na? Nga bhekisisa, kanti inyoka enkulu e lele pezu kwemivalo. Nga kala. Kwa punywa ekaya, kwa buzwa ini na? Nga ti, "Nansi inyoka."

Ubaba wa fika masinyane, wa bhekisisa, wa ti, "Yeka ukuvala." Nga buza, nga ti, "Ini le na?" Wa ti, "Inkosi." Nga ti, "Inyoka le na?" Wa ti, "Yebo."

Sa buyela endhlini. Ku te ku sa wa e si tshela, e ti, "Inkosi i ti, 'Ku ngani ukuba ni ng' etuke? A ngi ti ya tsho ya ti, a kw enziwe indhlela, i za 'kuza na?'"

Kwa ba se ku ya bongwa ke ubaba, e bongwa inyoka leyo ngezi-bongo zayo inkosi i sa hamba; be bongwa nomamemkulu o zala ubaba. Ngokuba kwiti ku njalo. Itongo li hlala kumuntu omkulu, li kulumenaye; noma ku bongwa ekaya,

for I left them about to eat amasi in the house. Therefore I wished to close the gateway at once. But I took the first pole; it was heavy, I could not raise it; and it was the same with another; the poles were too heavy for me. I began to examine intently into the cause why the poles were too heavy, since they were old poles. I looked intently, and forsooth it was a great snake which was lying on them. I shouted. They came out of the house, and asked what it was. I replied, "Here is a snake."

My father came immediately, and looked intently, and said, "Do not close the gateway." I enquired, "What is it?" He said, "It is the chief." I said, "What, this snake?" He said, "Yes."

We returned to the house. In the morning he told us, saying, "The chief asks why you were afraid of him. Did he not tell us to make a bridge, that he might cross?"

Then my father gave praises, praising the snake with the laud-giving names which the chief had whilst living; praising in concert with our grandmother, the mother of my father. For such is the custom with us. The Itongo dwells with the great man, and speaks with him; and when worship is performed at a house, it is the

ku bonga indoda enkulu nesalukazi esidala es' aziyo abantu a se ba fa.

Kwa ba njalo ke, kwa za kwa kupuka umuzi wenkosi omunye, w' eza lapa si kona. Loku ku ze kwa fika Ungoza, wa si kipa ngezwi likasomseu. Sa kciteka, sa ya ezindaweni eziningi. Nanso ke into e nga i bonako. I leyo ke.

Kwa ti ngemva kwaloko ya kupuka inkosi, Umyeka. Ku tiwa, "A ku yiwe enziweni, ku yiwe 'kubiza inkosi, uyise wenkosi; ngokuba kwa tiwa, umuzi u buba nje, ngokuba inkosi i nga vumanga ukwehla." Nembala ke kwa fikwa nenkomokazi, ikolokazi, ntambama; se ku hlanganiswa izikulu zonke zamadoda namakehla. Kw' enziwa igama likayise lomkosi, uku m vusa uku m kumbuza ukuba, "Nembala ba ya hlupeka abantwana bami, ngokuba ngi ngeko kubo." I leli ke igama ela hlatshelwa, lokuti :—

"Limel' u hlote amazimw⁶⁷ etu ase-siwandiye.

chief man, and the oldest old woman, who knew those who are dead, who worship.

Under these circumstances, one of the chief's kraal at length came up to where we were living; and we lived together till Ungoza came and turned us out by the direction of Usomseu. We were scattered, and went to other places. That, then, is a thing which I saw.

After that Umyeka, the chief, came up. The people said, "Let us go to the old dwelling to call the chief, the present chief's father; for the village is perishing because the chief did not consent to go down to the coast." So then they brought a dun-coloured cow in the afternoon; and all the chief men, both old and young, were assembled. They sang a song of their father which used to be sung on great festivals, to arouse him to the recollection that his children were truly in trouble because he was not among them. This is the song which was sung :—

"Dig for⁶⁸ the chief, and watch our gardens which are at Isiwandiye.⁶⁹

⁶⁷ *Amazimu for amasimu*; the z being used for s to give weight to the sound; the u changed into w before the vowel in the following word.

⁶⁸ *Limel'*—dig for, not known for whom, but probably, as here translated, the chief.

⁶⁹ *Aseiwandiye*—Isiwandiye for Isiwandile. The name of a place, as if of a place where there were many gardens.

“Amanga lawo.

Limel' u hlolile amazimw etu asesiwandiye.

Amanga lawo.

Asesiwandiye, I-i-i-zi—asesiwandiye.

Amanga lawo.”

Kw'enziwa umkumbu omkulu ngapandhile kwenziwa. Kwa gujwa, loku se ku pelele abafazi notshwala nezintombi. Kwa za kwa kcitekwa, se li tshona, izulu se li na; kwa yiwa ekaya emzini wakwiti, lokupela utshwala bu y' esabeka ubuningi; kwa d/hiwa ke utshwala nenyama, kwa kwaya umkwayo.

Ku te ku se njalo kwa puma omunye o ike/la; ku tiwa Umahlali ibizo lake; u t' e buya wa e tsho ukuba “Inkosi se i fikile, si kwaya nje. Nansi lapa se i butene kona pezu kwendhlu.” Kwa boboswa indhlu pezulu, ukuze i buke umkwayo. Kwa kwaya kwa za kwa nga ku nga sa ngokujabula okukulu, ukuba ku tiwa, “Idhlozi lakwiti li hlalene nati namu/la; umuzi u za 'kuma.” Kwa ba njalo ke. Ukupela ke kwendaba leyo.

“Those words are naught.⁷⁰

Dig for the chief, and watch our gardens which are at Isiwandiye.

Those words are naught.

Which are at Isiwandiye, I-i-zi⁷¹—which are at Isiwandiye.

Those words are naught.”

A large circle was formed outside the old site. They danced. There were there also all the women with beer, and the damsels. At length they separated when the sun was going down and it was raining, and they went home to our village, for the abundance of beer was fearful; so they consumed beer and meat, and sang hut-songs.⁷²

In the midst of these doings, one of the young men, named Umahlali, went out; on his return he said, “The chief has come, even whilst we are singing. There he is, coiled up on the house.” A hole was made in the house, that he might look on at the singing. They sang until it was near morning, rejoicing exceedingly because it was said, “The Idhlozi of our people has now united with us; our village will stand.” Thus then it was. That is the end of the tale.

⁷⁰ *Those words are naught*,—that is, we object to dig at Isiwandile.

⁷¹ *I-i-i-zi*.—Z in zi pronounced as in azure. This chorus is used for the purpose of emphatically asserting the subject of the song.

⁷² The *umkwayo* is a song which is sung in the hut, the singers sitting, and accompanying the song with regulated motions of the body.

Kepa lapa ya i hlala kona leyo 'nyoka, i b' i hlala otangweni esibayeni ; kumbe na sendhlini enkulu ; ngokuba ku be ku tiwa izinyoka eziningi pakati kwomuzi kwaleyo 'ndhlu enkulu, ku tiwa amanzusa enkosi, a hamba nenkosi ; ku tshiwo abantu aba fa nayo. Ngemva kwaloko ke ya nyamalala ekufikeni kwomuzi wenkosi ; a ya be i sa vama ukubonwa lapo, i bonwe ngesinye isikati, ku be ukupela.

Imamba itongo lendhlu 'nkulu ; abantu nje a ba penduki imamba, ba penduka imihlwazi, inyoka eluhlaza, imhlope ngapansi, ikanjana layo lincane. Ukuma kwayo, i bheka umuntu, a i bhekisi kwesilwane es' esaba ukubulawa, i bheka kahle nje ; ku nga butana abantu abaningi kuwo umhlwazi. Kepa noma umuntu e u tinta ngento u nga baleki, u gudhluke nje. Umhlwazi isidanda esikulu ezinyokeni ; endhlini u hamb' indhlu yonke, a w esabi 'ndawo, na pezulu u ya bonakala, na sezingutsheni u hlale ; umuntu a tate kahle ingubo yake, a u shiye pansini, u ng' euzi 'luto. Ku tiwa u itongo.

UMPENGULA MBANDA.

And the place where the snake stayed was in the fence of the cattle-pen ; and it may be even in the great house ; and it was said that the many snakes which were in the village belonging to the great house, were the chief's attendants which accompanied him ; they were said to be the men who were killed at the same time as the chief. After that he disappeared on the arrival of the chief's kraal ; and was no longer seen frequently at our kraal, but only occasionally.

The imamba is the Itongo of the great house ; the common people do not become izimamba, they become imithlazi ; this snake is green and white on its belly, and has a very small head. Its custom is, when looking at a man, not to look like an animal which fears to be killed ; it looks without alarm ; and many people may gather around an umthlazi. And even if a man touches it with a stick, it does not run away, but just moves. The umthlwazi is much tamer than other snakes ; it moves about the whole house, and fears nothing, and it is seen in the roof, and it remains among the garments ; and a man takes up his garment gently and leaves the snake on the ground, and it does nothing. It is said to be an Itongo.

Removing from one country to another.

KU ti uma ku za 'usukwa ku yiwe kwelinye izwe, uma ku bonwa ukuba itongo a ba li boni kulo 'muzi omutsha, la sal' emuva, ku gaulwe i/la/la lompafa, kumbe ku yiwe nenkomo, ku ye 'ku/latshwa kona enziweni, ku bongwe, li bizwe, kw enziwe amahhubo a e hhuba ngawo e sa hamba; loko isibonakaliso soku m kalela, ukuvusa umunyu, ngokuti, "Nembala, abanta bami ba nesizungu uma be nga ngi boni." Ku hholwe i/la/la lapa se ku hanjwa, ku yiwe nalo lapa ku yiwe kona. Kumbe i landele; kumbe y ale ngamazwi e nga tandi ngawo ukuya kuleyo 'ndawo, i kuluma nendodana ngepupa; kumbe nomuntu omdala walo 'muzi; noma inkosikazi endala.

WHEN we are about to go to another country, if the people do not see the Itongo at the new village, it having staid behind, a branch of umpafa is cut, and perhaps they take a bullock with them, and go to sacrifice it at the old site; they give thanks, and call on the Itongo, and sing those songs which he used to sing whilst living; this is a sign of weeping for him, to excite pity, so that he may say, "Truly, my children are lonely because they do not see me." And the branch is dragged when they set out, and they go with it to the new village. Perhaps the snake follows; perhaps it refuses, giving reasons why it does not wish to go to that place, speaking to the eldest son in a dream; or it may be to an old man of the village; or the old queen.

Royal Attendants.

AMANXUSA abantu benkosi njengezinceku, aba hamba nayo; ku ti noma se i file inkosi, kakulu uma i bulawa, i bulawa namanxusa, ukuze a i lungisele pambili, nokud/la a i funele. Kakulu kiti ku

AMANXUSA are people of a chief like servants, who go about in company with him; and even when the chief is dead, and especially if he has been killed together with his Amanxusa, they go with him, that they may prepare things before hand, and get food for him. It was especially the

be ku ti endulo, uma ku fe inkosi, i nga fi yodwa; lokupela be be tshiswa abantu kukqala; se i file inkosi, ngamhla i pun' ekaya, se i ya 'ulahlwa, ku hlonywe izi/hangu, ku vunulwe kakulu imvunulo yempi. Ku ti uma ku fikwe endaweni lapa inkosi i za 'utshiswa kona, ku gaulwe izinkuni eziningi; loku nezinkabi zi kona futi, ku ti inkabi yayo e dhlala umkosi ngayo i /latshwe nayo, kunye nayo, i fe njengayo. Ku ti uma umlilo u vuta, i fakwe; ku be se ku ketwa izinceku zayo, zi i landele; ku landwe izikulu, zi tatwe ngazinye. Ku tiwe, "Ubani u fanele a hambe nenkosi." Ku ti lapa umlilo u kqala ukulota, ku tiwe, "Kwezela, 'bani." A ti lapa e ti u /langanisa izikuni, ba m fake kona; zonke izikulu ku hambe ku tatwa ngabanye ezindhlini ezinkulu zomdeni naba nge 'mdeni; ku fe abantu abaningi ngalelo 'langa. Nanko ke amanzusa.

Ku be se ku ti uma inkosi i file ba tubelise abantwana babo; abanye ngokuti, "Ngi y' azi ukuba uma ngi vumela ukuba umntanami

case with us at first, when a chief died, he did not die alone; for at first the bodies of the dead were burnt, and when a chief died, and they went from their home to dispose of the remains, they took shields and adorned themselves with their military ornaments; and when they came to the place where the remains of the chief were to be burnt, they cut down much firewood; and as there were oxen there too, the chief ox with which he made royal festivals was killed with him, that it might die with him. When the fire was kindled, the chief was put in; and then his servants were chosen, and put into the fire after the chief; the great men followed, they were taken one by one. They said, "So-and-so is fit to go with the chief." When the fire began to sink down, they said, "Put the fire together, So-and-so." And when he was putting the firewood together, they cast him in; they went and took all the great men one by one from the chief houses of the chief's brothers, and from those who were not his brothers. Many people were killed on that day. Such then are the Amanzusa.

When a chief dies the people conceal their children; some saying, "I know that if I let my

a ye lapa ku fele inkosi kona, ka sa yi 'kubuya." Ba vame uku ba tubelisa. Nokugula futi abanye ba zigulise, ba bikwe kakulu, ku tiwe, "Ubani a si ko nako ukufa."

I ti uma i tshe i ti du, ku be se ku tatwa umlota wonke, u ye u telwe esizibeni.

Amanzusa abantu aba be konza Utshaka. Ku ti emva kwokufa kwake zonke izikulu zake eza zi m konza, za ti uba zi fe za hlangu naye ukuya 'u m konza. Ku tiwa ku kona izinyoka eziningi; lezo 'nyoka ku tiwa amanzusa; zi kona kwazulu; ku ti lapa ku bonwa Utshaka, nazo zi be zi kona; ngokuba ku tiwa u imamba enkulu; u ya bonwa ngezikati zonke e landelwa izinyoka; ku tiwe amanzusa ake. Ngesinye isikati ku tiwa wa ka wa bonwa e lwa nodingane, lapa se be file bobabili; ba lwa isikati eside; kwa za kwa puma impi eningi ukuya 'ku ku bona loko 'kulwa. Ku tiwa Umpande wa tanda ukwelamulela Utshaka, a bulale Udingane, ngokuba wa e tanda uku m bulala; wa sinda ngondhlela.

Amanzusa a hlala endhlini en-

child go to the place where the king has died, he will never come back again." So they usually conceal them. Others too feign sickness, and cause the report of their sickness to be spread abroad in all directions; they say, "So-and-so is very ill indeed."

When the chief is entirely consumed, they take the ashes and throw them into a pool of the river.

Amanzusa are men who used to wait upon Utshaka. And after his death all the great men who used to wait on him, when they died, joined him that they might wait on him. It is said there are many snakes among the Amazulu; these snakes are Amanzusa; when Utshaka is seen, then too are seen the snakes; for it is said he is a large imamba; he is seen continually, followed by snakes; and they are all said to be Amanzusa. It is said that he was once seen fighting with Udingane, when both were dead; they fought a long time, until at length a very great number went out to see the fight. It is said Umpande wished to help Utshaka and kill Udingane, because Udingane had wished to kill Umpande, but Undhlela⁷³ saved him.

The Amanzusa remain in the

⁷³ An officer under Udingane.

kulu kwabo kankosi kwiti emapepeteni. Amanzusa a be hlala endhlini kasokane, umuntu omkulu. Owesifazana ngolunye usuku a ti, "Ngi ya hlupeka. Ngesinye isikati ngi kohlwa nokubeka izitsha nje, ngi vinjelwa izinyoka." Aba z' aziyo lezo 'nyoka ba ti, "Amanzusa enkosi; abantu aba be hamba nayo inkosi."

UMPENGULA MBANDA.

chief house of our chief among the Amapepete. The Amanzusa used to remain in Usokane's⁷⁴ house, a great man. One day a woman said, "I am troubled. I am sometimes unable even to put down a vessel, there being always snakes in the way." Those who knew them said, "They are Amanzusa of the chief; people who were living with the chief before he died."

Isalukazana.

ISALUKAZANA ku tiwa itongo lomuntu wesifazana owa e se gugile.

Ku kona indaba ngesalukazana, isilwanyana esi fana nentulwa; kepa si nge si yo; si uhlolo lwesibankhwa; kepa isibankhwa sibutshelazi, sinsundu ngapezulu, ngapansi ku nga simhlope. Kepa leso 'salukazana sibana, si ihhambana kakulu; a si tandeki; kepa si lulana, si tshetsha ukusuka masinyane. Kepa a si vami ukubaleka, si vama ukukcatsha. Ku ti uma umuntu e si bona ngalapa, si be se si ti bande ngalapaya. Uma u ya ngakona, si pambane nawe. Uma u si bone kukqala, sa tshetsha ukwebanda. Uma u kombisa umuntu, u ti, "Isilwanyana ngi si bone lapa," se si te site ngalapaya. A nga ti, "A si

THE lizard is said to be the Itongo of an old woman.

There is a tale about the isalukazana, an animal which resembles the intulwa; but it is not an intulwa; it is a kind of isibankhwa; but the isibankhwa is smooth, and purple on its back, and whitish on its belly. But the isalukazana is rather ugly, and very rough; it is not liked; and it is active, and runs away quickly. But it does not commonly run away, but hides itself. And if a man sees it on this side of any thing, it at once goes round to the opposite side. If you see it first, it makes haste to go round to the other side. If you point it out to another, saying, "I saw an animal here," it is already hidden on the other side. He may say, "Let us look;" but

⁷⁴ A very old man, who had grown up with Umaziya, the king.

bheke;” kepa si bone isitunzi somuntu si vela, si penduke, si pambane naso. A nga ze a ku pikise, a ti, “Ku njani ukuba umdala kangaka u kgamba 'manga na?” A ze a be isiula lowo o be si bonile, ngokuba emva ka sa si boni. Ba nga ze ba si bone uma b' ahlukana, omunye 'eme, omunye a zungeze umuti; ba si bone ke; lapa si balekela omunye, si vele ngakomunye.

Ku ti uma si funwa end/lini, si te kcatsha otingweni, noma u sensikeni; omdala a si bone kumbe, a nga tsho 'luto, a nga tandi ukwandise indaba; ngokuba ku tiwa mubi umuntu emdala a bone into e njengomhlola. U hlup' abantu; ba ya 'kutshaywa izinvalo, ba hlale be kabanga ngaleyo 'nto e boniweko. Ku ti uma ku vela umkuba omubi pakati kwomuzi, leso 'salukazana si nga yekile ukubonakala kuleyo 'ndawo, ku tiwe i sona si bika ukufa. A i zeke ke indaba lo owa si bonako, a ti, “Kunsuku ngi bona isalukazana kamabani. Nga ngi ti, a ku yi 'kuvela 'luto; nga i fi/la leyo 'ndaba. Kepa loku naku se ku vele umkuba, ku/le kw aziwa.”

Abanye ba ti, “A ku yobulwa.” Abanye ba ti, “Ku sa funwa ni? loku naku umhlola se u vele nje

it sees the shadow of the man as soon as it appears, and turns back in the opposite direction. Until he disputes, saying, “How is it that one so old as you tells lies?” And the one who saw it appears foolish, for he no longer sees it. They may see it if they separate, and one stands still, and the other goes round the tree; for so they see it; when it runs away from one of them, it appears to the other.

If it is seen in the house, it hides itself among the wattles, or it may be on the post of the house; perhaps an old person sees it, but says nothing, not wishing to make much of the affair; for they say an old person is wicked if he see a thing which is like an omen. He troubles the people; they will be smitten with fear, and continue to think of that which has been seen. If something bad happens in the village, the isalukazana is seen continually in the same place, and it is said to prognosticate death. Then he who saw it says, “For some days I have seen an isalukazana in So-and-so's hut. I said nothing will come of it; and hid what I had seen. But now since the evil has come, it is proper that it should be known.”

Some say, “Let us go to the diviner.” Others say, “What do we want? See, there is the omen

na? Ku^hle ku funwe into-uma i kona, leso 'salukazana si kaotshwe si muke." Nembala ke ku ^hla-tshwe imbuzi, noma itole.

Ku tiwa isalukazana ukubizwa kwalezo 'zilwanyazana. A ku tshiwo itongo lendoda nelabantwana; ku tiwa itongo lomuntu wesifazana owa e se gugile. Futi a ku tshiwo ukuti ubani igama lake. Isalukazana njalo ukubizwa kwaso; a s' aziwa uma isalukazana esi unobani igama laso.

Kepa lezo 'zalukazana kubantu abamnyama zi ya zondeka; a zi fani netongo eli inyoka; ngokuba lapa be bona isalukazana, ba ya ^hlupeka ngokwazi ukuba isalukazana si 'muva-mubi,—umuva waso a u mu^hle. Ku ti ku nga vela sona, ku be kona umku^hlane omningi pakati kwomuzi, u vame ukututa abantu. Ku be se ku tiwa umuva wesalukazana lowo; noma umuntu wa gwazwa impi, ku be ku ke kwa bonwa isalukazana end^hlini yakwake. Ku be se ku tshiwo njalo, ku tiwa umuva waso.

Kepa ku te uba nati si i zwe leyo 'ndaba, si kule ng' ezwa uma-memkulu, o zala ubaba, e kuluma ngazo izalukazana, lapa mina ngi zi tshaya esibayeni ngamatsho.

come of its own accord. It is proper to get something if there is such a thing, to send away the isalukazana." And so they sacrifice a goat or a calf.

These animals are called isalukazana [little old women]. It is not said to be the Itongo of a man or of a child; but the Itongo of some old woman. Neither is it called by the name of any particular person. It is merely called isalukazana; it is not known who the isalukazana is.

But these lizards are hateful to black men; they are not like the Itongo which is a snake; for when they see an isalukazana, they are troubled because they know that it is an omen of future evil,—that evil comes in its train. Perhaps it appears, and then much fever occurs in the village, which carries off many people. And that is said to be in the train of the isalukazana; or a man is stabbed in battle, after an isalukazana has been seen in his house. And so that too is said to be something which has come in the train of the isalukazana.

But we heard this tale from our grandmother, our father's mother; she told us about these lizards when I killed some in the cattle-pen with stones. For they are

Ngokuba izilwanyana ezi tanda kakulu izigcagi ngenkati yobusika. Ku ti ukupuma kwelanga u si fumane si te ne otini ukunamatela, s' ota ilanga. Ngaloko ke uku si bulala kwami nga m tshela ukulu, nga ti, "Ngi bulele lapa esibayeni izibankhwana ezi ihambana." Ukulu a ngi tetise ngokuti, "Izalukazana lezo abanimuzi; a zi bulawa; zi y' esatahwa." Kepa si bone ku isilwane nje isibili sasen/le; si goduswe ngemilomo ukuletwa ekaya. Kepa a ku banga 'kcala ngesikati soku zi bulala kwami; kepa amadoda, lapa be zi bona, ba /lale se be bheke indaba e za 'uvela.

Ku ti uma zi bonwa futifuti, ku vele isifo, ku /latshwe nenkomo uma i kona, ku tiwe, "A zi d/le, zi goduke. Zi funa ni ekaya lapa na? Ini ukuba zi be impi yokubulala umuzi? A zi goduke. Naku ukud/la kwenu. Yid/la ni, ni hambe." Kepa noma ku tshiwo njalo, a zi muki; ku se si zi bona lapa zi be zi kona izolo. Kodwa abadala a b' esabi ngemva kwokukcola, ngokuba ba ti, "A si se nakcala, loku se si kcolile."

animals which are very fond of the sunshine during winter. When the sun rises you can find them sticking to a post, basking in the sun. So then when I killed them I told grandmother, saying, "I have killed some little rough lizards in the cattle-pen." Grandmother reproved me, saying, "Those lizards are chiefs of the village; they are not killed; they are revered." But we saw it was a mere wild animal; it became domestic from being called an Itougo by the people. But no evil consequences arose when I killed them; but when the men saw them, they constantly looked out for some evil to arise.

If they are frequently seen, and disease arises, a bullock is sacrificed if there is one, and the people say, "Eat, and go home. What do you want here? Why are you an enemy come to destroy the village? Go home. Here is food for you. Eat and depart." But though they say thus, they do not depart; on the following day we still see them where they were the day before. But the old people are not afraid afterwards, for they say, "We are no longer guilty of aught, for we have paid a ransom."

Crying at the Holes from which Medicines have been dug.

ISIMO sabantu abamnyama aba izinyanga, lapa inyanga i mba umuti, i mba i bonga itongo kona lapo, ukuti, "Nansi inkomo, nina 'bakwiti. Lo 'muti ngi u mba nje, ngi temba nina, ukuba ni u nike amandhla, u kipe ukufa kulo 'muntu o gulayo, ukuze ngi neonywe ezizweni ukuba ngi inyanga ngani, 'bakwiti."

Ngaloko ke umuti u u mba ngenhliziyo emhlope, e bheke ukuba ku sinde lowo 'muntu. Kepa uma 'elapile, labo 'bantu ba linga uku mu dhla ngobukgili, nokuti, "O, a si ti kuye, umuti wako nga u dhla, a ngi zuzanga 'sikala soku-pumula. Kwa ba ngi dhle amabele nje." Ngokuba loko kubantu abamnyama ku vamile ukufihla amandhla omuti; ba ingcozana abadumisa imiti. Ngalobo 'bukgili se kwa za kwa funwa izinsaba emakcaleni. Inyanga i ti, "Wena, 'bani, u ye u ngi bekele indhlebe. Nank' umuti wami. Ngii ya 'ku ku vuza. Ngii y' azi ukuba ba ya 'ku u fihla, ba ti, a w enzanga 'luto, b' engena ukukoka inkomo. Ngaloko ke ngi misa wena, ukuze u ngi bhekele."

It is a custom with black doctors, for a doctor when digging up medicines, to dig worshipping the Itongo at the place where he is digging; he says, "Here is a bullock I may gain, ye people of ours. I dig up this medicine trusting in you, that you will give it power to take away the disease from the sick man, that I may become celebrated among the nations, as a great doctor, by your power, ye people of ours."

He digs up the medicine, then, with a pure heart, expecting the man to get well. But when he has applied his medicines, the people try to eat him up by craft, and say, "Let us tell him that I took his medicine, but gained no relief. It was as though I had taken nothing but corn." For it is common among black men to conceal the power of medicines; they are but few who praise them. In consequence of this craft there came to be appointed secret spies. The doctor says to a man, "So-and-so, do you go and listen for me. There is my medicine. I know that the people will conceal its efficacy, and say it was useless, for they are slow in giving me a bullock. I therefore appoint you to look out for me."

Nembala ke, lapa e s' elapile, a Mlomele ukuzwa indaba yenkubele yake, ukuti u za 'kuzwa uma se ku njani na. Ku be i loku e tsho njalo, ngokuti, "O, wena kabani, ngi sa gula; a ngi k' ezwa 'ndawo emnandi, nomuti wako lowo kwa ba ngi d'le amabele nje." A mangale umniniwo owaziyo ukwenza kwawo ngapakati kumuntu, 'ezwe umuntu e landula nokukipa ububi ngapakati, a ti, "Kga; kwa puma amanzi nje." Kepa in'lomeli yake i mu tshole ukuti, "Umuti wako wa sebenza kulo 'muntu; ba ya ku ko'hlisa; u se hamba emajadwini na sematahwaleni; u se sindile. Kepa inkomo i be lukuni ukupuma; ku kule ukugula kunokupila."

Inyanga i ze i tsho ukuti, "Bani, loku u ti wena a u yi 'ku ngi nika inkomo, se ngi za 'kuya 'kumbulula amagodi e ng' emba imiti yoku kw elapa kuwo; ngi kale kuwo. Ku kona oku ya 'uvela kuwe, uma nga u ngi d'la inkomo yami ngamakcebo. U ze u nga tsho ukuba ngi umtakati. Sa u hlala nenkomo leyo. A ngi sa i funi."

Uma nembala e m ko'hlisa, 'ale, a ti, "O, wena kabani, mina a ngi

So then when he has treated the patient, he waits to hear what happens, that he may know how he is. And when he hears him say, "O, Son of So-and-so, I am still ill; as yet I am in pain all over; and as to that medicine of yours, it was as if I had only eaten corn." So the owner of the medicine wonders who understands its action in the human body, when he hears the man denying that it even brought any thing away, saying, "No; there came away nothing but water." But his spy tells him that his medicine worked well in the man; that the people deceive him, and the man now goes to wedding-dances and to beer-drinkings; that he is quite well. But it is hard for him to give a bullock; he makes more of the disease which remains than of the health which has been restored.

At length the doctor says, "So-and-so, since you refuse to give me a bullock, I shall now remember the holes where I dug up the medicine which has cured you; and cry there. Something will happen to you, if you eat my bullock deceitfully. Do not say I am a sorcerer. Keep the bullock. I no longer wish to have it."

If he is really deceiving him, he refuses, saying, "O, Son of So-

tsho ukuba se w a/lulekile ; ngi ti mina u inyanga yami, noma umuti wako nga u d/la, a nga bona 'luto ; kepa umzimba ku nga ti u nga ba owomuntu, uma u naka u ngi funel' imiti. Inkomo yako u mina. U ti wena, uma ngi sindile njalo, ngi nga zif/la kanjani na ? Musa ukuti u za 'ukala emagodini. Wo ba se u ya ngi bulala uma w enze njalo. Ng' elape nje. Inkomo yako se i kona."

Uma e nga vumelani nenyanga, nembala ke inyanga i vuke eku-seni ngen/liziyo ebu/lungu kakulu ngokuzwa ngaofakazi ukuba lo 'muntu u m sizile ; kep' a nga vumi yena ukuba u siziwe. A ye ke emagodini, e ya 'ku wa panda, e kala izinyembezi, e kuluma ngoku/lupeka kwake, e kuluma namatongo akubo, ukuba, " Ku ngani ukuba ni d/liwe umuntu, kanti ngi m elape, wa sinda na ? A ku bonakale okonakona. Inkomo yami i nge d/liwe umuntu o hamba ngezinyawo ; a kw a/luke imiti yami ; a i nga bi ize nje. Ngi kuluma nani nina, kw eyenu. Ng' elapa ngani. Kumnandi ini uma ni d/liwa izinkomo na ? "

Lapo ke u tsho njalo e kala.

and-so, for my part I do not say the disease has beaten you ; I say you are my doctor, although I took your medicine without feeling any effects from it ; yet it feels as if my body was about to be that of a man, if you persevere in getting medicines for me. I am your bullock. How do you think, if I get well, I can hide myself ? Do not talk about crying at the holes where you dug up the medicines. You will kill me if you do so. Just doctor me. Your bullock is ready for you."

If he does not agree with him, the doctor awakes in the morning with his heart much pained because he hears from witnesses that he has really helped the man ; but he will not allow that he has been helped. So he goes to the holes where he dug up the medicines, and scrapes away the earth and sheds tears, and tells the Amatongo of his trouble, saying, " Why are you eaten up by a man whom I have cured ? Let the truth appear. Let not my bullock be eaten by a living man ; let the power of my medicines be evident, and not be a mere vain thing. I tell you, the medicines were yours. I cured him by your power. Is it pleasant to have your cattle eaten ? "

He says this weeping. For it

Ngokuba ku tiwa, amagodi uma e mbululwa ku kalwa, lowo 'muntu ka yi 'kulunga, uma nembala e fi/la amand/la emiti ; u ya 'kufa. Ku njalo ke. Kwiti ku y' esabeka ukuba inyanga i yokala emagodini ; ngaloko ku tiwa, ku bang' u-kufa loko 'kwenza njalo kwenyanga. I loko ke ukukala emagodini.

is said if the holes where the medicines were dug up be opened, and the doctor weeps there, the man will be ill and die, if he has really concealed the power of the medicines. Thus it is. With us it is a fearful thing that the doctor should go to the holes to cry ; and it is said if he does so he calls down death on the patient. This, then, is what is meant by crying at the holes.

Sneezing.

UKUTIMULA kubantu abamnyama ku tiwa ku isibonakaliso sen/lan/la yokuba umuntu u se noku-pila. U ya bonga ngemva kwokutimula, a ti, "Nina 'bakwiti, ukuhamba oku/le ngi zuze e ngi ku sweleyo. Ni ngi bheke." Isikati sokutimula isikumbuzo sokuba umuntu a pate itongo lakubo masinyane, ngokuti, "I lona eli ngi pa loku 'kutimula, ukuze ngi li bone ngako ukuba li se nami."

AMONG black men sneezing is said to be a lucky sign that a person will now be restored to health. He returns thanks after sneezing, saying, "Ye people of ours, I have gained that prosperity which I wanted. Continue to look on me with favour." Sneezing reminds a man that he should name the Itongo of his people without delay, because it is the Itongo which causes him to sneeze, that he may perceive by sneezing that the Itongo is with him.

Ku ti uma umuntu e gula e nga timuli, ku ya buzwa ku tiwe ab' e-zo'u m bona, "U ke a timule nje na?" be buzela ukuze b' eme isibindi sokuba ukufa loko ku ya 'u-buye ku d/ulula. Uma e nga timuli ba kununde ngokuti ukufa kukulu. Ku njalo ke.

If a man is ill and does not sneeze, those who come to see him ask whether he has sneezed or not. They ask that they may take heart and believe that the disease will pass away. If he has not sneezed, they murmur, saying, "The disease is great."

Nengane uma i timula, kuyo ke ku tiwa, "Tutuka!" ku tshiwo ukuhambela pambili en/lan/leni njalo. Ku isibonakaliso sokupila kwomuntu, nesokupatwa itongo.

Ku njalo ke ukutimula kubantu abamnyama ku vusa amand/la okuba umuntu a kumbule ukuba itongo li ngene, li kumina. A bongwe ngokutokoza okukulu, e nga ngabazi ngako loko.

Lapa umuntu e ti "Makosi" ekutimuleni, ka tandi ukuti, "Bani wakiti," ngokuba e ng' azi ukuba u mu pi o yena e mu pe loku 'kupila na; ku ngaloko ke u ya /langanisa ngokuti, "Makosi, ni nga ngi fulateli." Uma e ti, "Baba," lowo u ya kuluma, kumbe wa timula ngesikati uyise e s' and' ukububa, in/liziyi i nga ka ko/la u ye; u tsho ke ukuti, "Baba, u ngi bheke, ngi be nen/lan/la kuloko e ngi nge nako."

Noma unina, a tsho njalo, ukuti, "Mame, u nga ngi fulateli." Futi ku tiwa, "Bobaba," e /langanisa amatongo akubo onke, abafu baoyise, a se ba fa; a ti, "Bobaba, ni ngi bheke, ni nga ngi fulateli." Noma ku nge si bo aoyisekazi ngesibili, kepa loku se

And if a child sneezes, it is said to it, "Grow!" meaning by this that it should continually advance in prosperity. It is a sign of a man's health, and that the Itongo is with him.

So then sneezing among black men gives a man strength to remember that the Itongo has entered into him and abides with him. And he returns thanks with great joy, having no doubt about it.

When a man, on sneezing, says, "Chiefs," it is because he does not like to say, "So-and-so of our people," because he does not know who it is of the Amatongo who has bestowed on him the benefit; therefore he puts them all together and says, "Chiefs, do not turn your back on me." When he says, "My father," the man who speaks sneezes, perhaps, shortly after his father's death, and his heart does not yet forget him; and so he says, "Father, look upon me, that I may be blessed in such matters as at present I have not."

Or if his mother has lately died he says in like manner, "My mother, do not turn thy back on me." He says, "My fathers," uniting in one all the Amatongo of his people, the brothers of his fathers who are dead; and so he says, "Fathers, look upon me, and do not turn your back on me." And though they may not be in reality his

be file, se be abalondoloji, u ti,
"Bobaba," ngaloko.

Amakzosa a ti, "Tikzo wako-
wetu, ngi bheke, u be nami njalo,
ngi hambe ngenhlanhla." A kw a-
zeki uma ku nga ka tshiwo ukuti
Utikzo u yena e itongo lawo
Amakzosa, a e ti ni na. Manje
amakolwa lapa e timula a wa sa
tsho ukuti "Baba" etongweni; a
se ti, "Mlondoloji, u ngi bheke,"
noma "Menzi wezulu nomhlaba."
Ku gukqulwe ke njalo loko o be
ku kona.

father's brothers, yet since they are
dead they are now preservers, and
therefore he says, "My fathers."

The Amakzosa say, "Utikzo of
our people, look upon me, and be
ever with me, that I may live in
prosperity." It is not known
what they used to say before they
used the word Utikzo, who is the
Itongo of the Amakzosa.⁷⁵ And
now among the Amakzosa be-
lievers when they sneeze no longer
say to the Itongo "Father," but,
"Preserver, look upon me," or,
"Creator of heaven and earth."
Thus a change has taken place.

UKUTIMULA kubantu abamnyama
ba ku biza ngegama lokuti, "Ngi
sa pilile. Idhlozi li nami; li fikile
kumi. A ngi tshetshe ngi bonge
kulo, ngokuba i lo eli ti, 'A ngi
timule.' Ngemva kwokutimula
ngi ya 'kubona izinto e ngi fanele
ukubonga ngazo kwabakwiti, uku-
ti, 'Nina 'basekutini, e na ti na ti,
ngi kcela kuni ukuba ngi zuze
izinkomo nabantwana nabafazi,
ngi zale kubo, ukuze igama lenu li

WHEN a man among black men
sneezes, he says, "I am now bless-
ed. The Idhlozi is with me; it
has come to me. Let me hasten
and praise it, for it is it which
causes me to sneeze. As I have
sneezed, I will see the things for
which it is proper for me to praise
the spirits of the dead belonging
to our family, and say, 'Ye of
such a place, which did such and
such great actions, I ask of you
that I may get cattle and children
and wives, and have children by
them, that your name may not

⁷⁵ Utikzo is supposed to be a word not originally used by the nations who speak the alliterative class of language; but to be derived from the Hottentot Tikqwa. It is now, however, used by the Amakzosa generally, whether Christian or not. But it is not known when the word was first introduced among them, or what have been the causes of its being universally adopted.

nga siteki ; ku hlale ku tiwe, U kwabani lapaya. Ngokuba uma ngi nge nanzalo, a ku yi 'kutshiwo ukuti, U kwabani lapaya. Uma ngi ngedwa, mhlalumba ngi ya 'kuhlala emhlalabeni ; lapa ngi nge nanzalo, ukufa kwami li ya 'kupela igama lami ; ni ya 'kuzwa se ni dhlala izintete ; ngokuba ngaleso 'sikati sokufa kwami u ya 'kuba u se u wile umuzi, a ni 'kungena 'ndawo ; ni ya 'kufa amakaza ezintabeni. Amanye amadhlozi a ya busisa abantu bawo. Nami ngi ti, Ngi pe ni kakulu ; ni nga ngi ko/ili. Ku ini ukuba n' a/lu-lwe i mi, ngi ngedwa na ? Uma si ba ningi, nga ku njani na ? ”

perish, but it may still be said, That is the village of So-and-so yonder. For if I have no children, it will not be said, That is the village of So-and-so yonder. If I am alone, it may be I shall live long on the earth ; if I have no children, at my death my name will come to an end ; and you will be in trouble when you have to eat grasshoppers ; for at the time of my death my village will come to an end, and you will have no place into which you can enter ; you will die⁷⁶ of cold on the mountains. Other Amadhlozi bless their people. And I too say, Give me abundantly ; do not forget me. Why are you unable to give me, I being alone ? If we were many, how would it be ? ”

—•—

Vows to Sacrifice to the Amatongo.

UMA ku gula umuntu, kepa ku nge ko isikati soku i hlaba inkomo, ngokuba a ku yiwanga enyangeni, ku tiwa umninimntwana ematongweni, “ Uma ku i nina, 'bakwiti

If a person is ill, and there is not time to sacrifice an ox, for they have not been to a diviner, the father of the child addresses the Amatongo thus :—“ If it is you,

⁷⁶ He does not speak of the actual death of the Amatongo ; for the people believe that the Amatongo do not die, but of their suffering from cold. In another place we read of killing an imamba which was the Itongo of Udingana. Under such circumstances the people say, “ I pind' i vuke,” It comes to life again. And they say it is the same identical snake which rises to life again, for if it has been killed by any particular wound, it will have the mark of the wound on its body.

ab' enza nje, ngi beka ; nansi inkomo etile ; ka sinde Ubani, ni i d/ale." Noma e nga tsho "uku-beka" kakulu, a ti, "Ngi misa inkomo ; nansi ; ka sinde." Uma i nge ko inkomo, u ya kala uyise ngokuti, "Po, uma ni funa inyama, ku njani ukuba ni nga m pilisi, ngi hambe ngi i tate inkomo na, ngi ni /labele, ni d/ale ? Ngi ya 'kubona kanjani uma e nga vuki na ukuba i nina ?" A nga tsho ukuti, "Ngi ni misela ukuya 'kulanda inkomo," ukuti ke, "Ngi linde ni ; ngi ya 'ku ni funela, ngi fike nenkomo yenu."

people of our house, who are doing this, I make a vow ; behold there is such and such a bullock ; let the child get well, that you may eat." Or he may not say "devote," but, "I set apart a bullock ; there it is. Let the child get well." Or if he does not possess a bullock, the father cries, saying, "If you wish for food, why do you not cure my child, that I may go and get you a bullock, and kill it for you, that you may eat ? How shall I know that it is you, if the child does not get well ?" Or he may say, "I vow to you to go and fetch you a bullock," that is, "Wait for me ; I am going to find you a bullock, and will bring it home for you."

It may be worth while to note the curious coincidence of thought among the Amazulu regarding the Amatongo or Abapansi, and that of the Scotch and Irish regarding the fairies or "good people."

For instance, the "good people" of the Irish have ascribed to them in many respects the same motives and actions as the Amatongo. They call the living to join them, that is, by death ; they cause disease which common doctors cannot understand, nor cure ; they have their feelings, interests, partialities, and antipathies, and contend with each other about the living. The common people call them their friends or people, which is equivalent to the term *abakubo* given to the Amatongo. They reveal themselves in the form of the dead, and it appears to be supposed that the dead become "good people," as the dead among the Amazulu become Amatongo : and in the funeral processions of the "good people," which some have professed to see, are recognised the forms of those who have just died ; as *Umkatshana*

saw his relatives among the Abapansi.⁷⁷ And the power of holding communion with the "good people" is consequent on an illness, just as the power to divine among the natives of this country.⁷⁸

So also in the Highland Tales, a boy who had been carried away by the fairies, on his return to his home speaks of them as "our folks," which is equivalent to *abakwetu*, applied to the Amatongo.⁷⁹ And among the Highlanders they are called "the good people," "the folk." They are also said to "live underground," and are therefore Abapansi, or Subterraneans.⁸⁰

They are also, like the Abapansi, called ancestors. Thus "the Red Book of Clanrannald is said not to have been dug up, but to have been found *on* the moss. It seemed as if the ancestors sent it."⁸¹

⁷⁷ See Nursery Tales of the Zulus, p. 317.

⁷⁸ See Croker's Fairy Legends, especially "The Confessions of Tom Bourke," p. 46.

⁷⁹ Campbell. Vol. II, p. 56.

⁸⁰ Id., p. 65, 66.

⁸¹ Id., Vol. II, p. 106.

D R E A M S , & c .

DREAMS, subjective apparitions, and similar psychical phenomena are in the native mind so intimately wrapped up with the Amatongo, that this is the proper place for considering their views on such matters, without which their views on the Amatongo would be incomplete.

The Amatongo make revelations by Dreams.

UMA u lele wa pupa umuntu o nga m azelele ukuba a nga kw enza kabi ; kepa ku ti ebusuku u lele, u bone e ku gwaza ngoku ku zuma, e nga ku gwazi obala, e ku d/la imfi/lo, uma se u vuka, u ya mangala kakulu, u ti, "Wau ! Kanti Ubani lo, ngi ti, umuntu omu/le nje, kanti u ya ngi zonda na ?" U ti, "Ngi ya li bonga itongo lakwiti eli veze lo 'muntu kumina, ngi nga m azi. Manje ngi nga m azi, loku itongo se li m fikisile. Wa fika e ngi bulala, ngi nga lw azi uluto lwake e ngi lu d/llile." U hlale, u m hlakanipile lowo 'muntu ngokuti, "Leli 'pupo a li tsho 'manga ; i kona indaba e ngi nga y aziyo, e kulo 'muntu."

IF during sleep you dream of a man whom you do not thoroughly know to be of such a character that he may do you an injury ; yet if in your sleep you dream that he suddenly stabs you, not openly, but by stealth, when you awake you are much amazed and say, "Oh ! Forsooth I thought such a one a really good man. And does he hate me ? I thank the Itongo of our people which has revealed the man to me, that I may know him. Now I know him, for the Itongo has caused him to approach me. And he came to kill me. I do not know in what respect I have injured him." And you continue on your guard against the man, believing that the dream does not lie, but that there is something in the man with which you are not acquainted.

Futi uma u lele u pupe isilwane si ku zingela, si funa uku ku bulala, ku ti uma u vuke, u mangale u ti, "Hau ! Ku njani loku, uma ngi pupe isilo si ngi zingela ?" Ku ti uma ku ya 'uzingelwa kusasa,

Again, if in your sleep you dream of a beast pursuing you and trying to kill you, when you wake you wonder and say, "How is this that I should dream of a wild beast pursuing me ?" And if in the morning they are going to

noma izilo noma izinyamazane, u hambe w azi ukuba “Ngi sengozi-ni;” w azi ukuba “Lesi 'silo si letwe itongo, ukuze ng' azi ukuba uma ngi nga bheki, ngi nga fa.” Uma u ya enkqineni, u ye se u hlakanipile. Kumbé u nga yi, ngokuti, “Isalakitshelwa si zwa ngomopo.” U ti, “A ngi hlale.” U hlale, u zilondolozile, ngokuti, “Ngi sa funa kupi, loku itongo se li ngi tshelile, ukuba ngi ya empini?”

Futi, uma u lele ubutongo, u pupe u buyela kwabakini, uma w' ahlukana nabo isikati se si side; u bone be hlezi kabi, aobani nabani; u vuka umzimba u mude; w azi ukuba “Itongo eli ngi yise kulabo bakwiti, ukuze ngi bone lobo 'bubi a ba nabo; uma ngi ya kona, i kona indaba e ngi nga i fumana kona yokuhlala kabi.” U hlale u beke indhlebe, u hlomele ukuti, “Ngi ya 'kuzwa indaba, uma ku kona umuntu.” Nembala ku ti ku nga fika umuntu wanga-kona, u buze indlalo yabakini. Uma e ku tshela ukuhlala kubi, u

hunt, whether wild beasts or game, you go knowing that you are in jeopardy; you know that the Itongo brought the beast to you, that you might know that if you do not take care you may die. If you go to the hunt, you are on your guard. Perhaps you do not go, saying, “Isalakitshelwa hears through trouble.”⁸² Let me stay at home.” And you stay at home and take care of yourself, saying, “What do I want further, when the Itongo has already told me that I am going into danger?”⁸³

Again, if during sleep you dream of returning to your people from whom you separated a long time ago; and see that So-and-so and So-and-so are unhappy; and when you wake your body is unstrung;⁸⁴ you know that the Itongo has taken you to your people that you might see the trouble in which they are; and that if you go to them you will find out the cause of their unhappiness. And you continue listening and expecting to hear news if any one comes. And truly a man may come from the neighbourhood, and you ask after the welfare of your people. If he tells you they are in bad circumstances, you say, “O, I mere-

⁸² *Is'ala-'kutshelwa*, He who when told refuses to listen, hears in the time of trouble. A proverbial saying. Another form is, *Ihlonga-'ndhlebe li zwa ngomopo*, He who is without an ear hears in the time of trouble.

⁸³ *Empini*, lit., to an army, or enemy.

⁸⁴ *Umsimba u mude*, your body is long, that is, relaxed, unstrung.

ti, "O, ngi buza kodwa. Se ng' ezwa ngepupo." Futi, uma umuntu e file, kanti ku kona o m Alekako ngaloko 'kufa, e nga m kaleli, noma e se file u ya buya a buze komunye o sa pilile, a ti, "Ubani lo u ngi Aleka ngokufa, ngokuba yena e nga yi 'kufa ini na?" Kwaziwe ngepupo ukuba Ubani lo kanti u ya Aleka. Ku tiwe leli 'zwi li fike nesitunzi sake o fileko.

Futi, kubantu abamnyama, ku ti ngesikati sokuvama kwempi, abantu abanengi ba sinde itongo; li fika ngepupo; kumbe pakati kwobusuku umuntu a pupe e vuswa Ubani, umuntu wakubo owa fako; a ti, "Bani, vuka, u tate abantwana bako nezinkomo, u pume. I ya ngena impi lapa." Ku ti ngokudelela, e ti, "Ipupo nje," a lala. Li pinde li fike li ti, "Vuka." Ubutongo bu ze bu be bubu. A kqale ukubona ukuba indaba le. Kumbe a t' e ti sululu, i be i vimbezela, 'ezwe se ku kala abantu. A bongwe kakulu itongo lakubo.

Ukufika kwalo 'muntu ka fiki e inyoka, nesitunzi nje; ku fike

ly ask. I have already heard the news in my dream." And if one dies, and there is one who laughs at his death and does not mourn for him, and if the dead man return again and enquire of another who is still living, saying, "Does So-and-so laugh at my death because he will not die?" it is known by the dream that the other laughs. It is said the shade of the dead comes with the message.

Further, among black men, when enemies are numerous, many people are saved by the Itongo; it comes in a dream; perhaps in the middle of the night a man dreams that one of his people who is dead wakes him, saying, "So-and-so, awake, and take your children and cattle, and go away. An enemy is coming into this village." And through despising it and thinking it a mere dream, he goes to sleep. And the Itongo comes again and says, "Awake." And at length he cannot sleep well. And he begins to see there is something real in the dream. Perhaps just as he has got out of the way the enemy surrounds the village, and he hears the people crying. He then returns hearty thanks to the Itongo of his people.

When a dead man comes he does not come in the form of a

yena ukqobo lwake nje, ngokungati ka fanga, a kulume nomuntu wakubo; na lowo e nga tsho ukuti umuntu owa fayoy, a ze a bone uma e se papama ukuti, "Kanti ngi ti Ubani u sa hamba nje; kanti ku fike isitunzi sake." Ku ti uma wa fa izinto zake zi semzimbeni nokubuya u buya e se nazo; lezo 'zinto z' aziwa.

Futi ku kona kwabamuyama inyoka i ngena endhlini; i bouwe, ku bizwane, ku tiwe, "Nansi inyoka." Abantu ba ti budubudu ukuya 'u i bona leyo 'nyoka, uma i nga baleki. Ba ti, "Uma eyasendhle, nga i baleka i bona abantu. Kepa loku a i baleki, eyasekaya." Abanye ba ti, "Isilwane; a i bulawe." Ku pikiswane; omunye a i bulale, i lalwe ngapandhle. Ku lalwe. Ipupo li fike; lo 'muntu owa fayoy, li ti, "Ku ngani ukuba ni ngi bulale, ni ngi bona na? U mina lowo e ni m bulele. Ngi Ubani." A vuke lowo 'muntu, a wa lauze lawo 'mapupo. Ku mangalwe. Ku ngaloko ke ku tiwa inyoka i itongo. Ku tshiwo ngokuba ku tsho wona e ti, "U mina leyo 'nyoka e ni i bonileko."

snake, nor as a mere shade; but he comes in very person, just as if he was not dead, and talks with the man of his tribe; and he does not think it is the dead man until he sees on awaking, and says, "Truly I thought that So-and-so was still living; and forsooth it is his shade which has come to me." And when he returns he has the same clothes on as those in which he died, and the clothes are known.

Sometimes among black men a snake enters the house; when it is seen they call one another, saying, "There is a snake." All the people hurry to look at the snake if it does not run away. They say if it were a wild snake⁸⁵ it would run away when it sees men. But as it does not run away, it is a tame snake.⁸⁶ Others say, "It is a beast; let it be killed." They dispute, and one kills it and throws it away. They go to sleep, and a dream comes, and the dead man says, "How is it that you kill me when you see me? It is me whom you have killed. I am So-and-so." The man awakes, and tells his dreams, and the people wonder. It is on this account, then, that they say that the Itongo is a snake. They say so because the dead man tells them in dreams that he is the snake which they have seen.

⁸⁵ *Eyasendhle*, a wild snake, that is, not an Itongo.

⁸⁶ *Eyasekaya*, a home snake, that is, an Itongo.

Ecstasy and Dreams.

Isiyezi si njengokuba umuntu wa fa kancinyane. U ya vuka u se bona izinto a nga zi boni uma e nge nasiyezi.

Undayeni umuntu o be hlakani-pile o be tsho ukuti, "Ngi nama-ndhla okubona oku ngalapaya," noko e nge ko lapo. U ya ku bona ngesinye isikati oku ngalapaya, a tsho kubantu ukuti, "U kona umuntu, u y' eza ngale 'ndhla," noma isi/lobo sake, noma umuntu nje.

Ngesinye isikati ezweni lakwiti ku be ku zingelwa izinyati. Uma e lele ebusuku, u ya 'kuvuka kussa, a si tshela, a ti, "Madoda, uma si ya 'kuzingela izinyati namhla nje, i kona into enhle e ya 'kuvela ekuhambeni kwetu. Ngi fumene izinyati ebusuku, si zi zingela; za ba izinkomo nje." Li pela lapo lelo 'pupo eli njalo. Izinyati si fike kuzo, zi be njengezinkomo njalo njengokutsho kwa-ke; si zi bulale, si nga bi namdwa nomuncinyane nje.

Ngesinye ke isikati, uma ku kona ukuzingela, abantu be be hlalane ngokuti, "Madoda, ngo-suku olutile ku fanele ukuba ke si yozingela izinyati emfuleni otile."

ECSTASY is a state in which a man becomes slightly insensible. He is awake, but still sees things, which he would not see if he were not in a state of ecstasy.

Undayeni was a clever man, who used to say he was able to see things afar off from him. He would sometimes see what was going on on the other side of a hill, and tell the people, saying, "There is a man coming by that path," whether it was a friend, or a stranger.⁸⁷

Sometimes in our country they hunted buffalo. If he had slept at night, he would awake in the morning and tell us, saying, "Sirs, if we go to hunt buffaloes to-day, we shall be lucky. I saw some buffaloes during the night; we were hunting them; they were just like cattle." That was all such dreams made known to us. When we found the buffaloes, they were just like cattle, as he had told us; we killed them, and did not get so much as a scratch.

On another occasion, if there was a hunt, the men having already agreed, saying, "Sirs, on such a day it is well for us to go and hunt buffaloes by such a river."

⁸⁷ That is, in the ecstatic state he could see that some one was coming, but could not see whether it was an acquaintance, or a stranger.

Ba vumelane. Ku se kusasa ba puma, ba hamba. Ku ti ekuhambeni a tsho, a ti, "Madoda, kodwa ngi bonile ekulaleni kwami, noko si ya 'uzingela, a no zingela ngobudoda. Izinyati, ngi ti, zi nolaka." Mbala, ku be njalo eku zi fumaneni kwabo; noma zi nga bulalanga 'muntu, zi vame uku ba ponsa noma izinja. Ba ya ya kuzo se be *hlakani*pile ngokupupa kwake; ba ya 'kuvika futifuti.

Sa m bona ukuti, noko e nge si inyanga, kodwa ukupupa kwake ku*hle*. Futi wa e indoda e kalipayo, e nesibindi; uma inyati i ya 'kumisa obala, lapo ku nge ko 'muti wokukwela umuntu, yena a ti, "Kwela ni emitini nina. Ngi za 'kuya, ngi ye 'kuyoka ukuze i ze kunina, si i bulale." Kodwa abantu b' *ahluleke*, ukuti, "U za 'kuyoka e nga hambu pezulu, e nge najubane nje? U ya 'kwenza njani na? U ya 'kubaleka kanjani na?" Noko a hambe a ye kuyo, a i *kqale* ngomkonto, a i *hlabe*, a baleke a ye kona lapo be kona abantu, a kwele emitini; uma ku kona abantu aba nemikonto, ba i *hlabe*, i ze i fe.

They would agree, and when the morning arrived set out on their journey. As they were setting out he would say to them, "Sirs, but I have seen in my sleep, although we are going to hunt, do you hunt like men. For I say the buffaloes are full of rage." And truly it was so when they came up with them; although they did not kill any one, they tossed the men or dogs continually. But they went to the hunt made cautious by his dream; and escaped again and again by dodging.

We noticed that although he was not an inyanga, yet his dreams were good. He was besides a brave man and courageous; if there were a buffalo in an open spot, where was no tree upon which a man could climb, he would say to the people, "Do you climb into the trees. I will go and draw him towards you, that we may kill him." But the people could not see that, but said, "How will he draw the buffalo towards us, for he cannot fly, and is not able to run fast? What will he do? How will he escape?" But he went to the buffalo, and began the attack by stabbing it, and then ran away to where the people were, and climbed into a tree; and if there were any men who had assagais, they killed it.

Abantu ba be ti ngaye, u inyanga, noko e nga buli ; u tsho okubonakalayo ; ngokuba izinyanga, noko zi bula, ngesinye isikati zi tsho okungabonakaliyo. Wa e intwesi futi yamazwi, ngokuba amazwi ake a e bonakala.

Kwa tiwa, amadlozi akubo nakoninalume—akoninalume a tando uku m enza inyanga, akubo a wa tandanga. Ngenwa kwaloko ka be sa ba nako ukubula njengezinyanga ; kodwa yena wa kuluma nje ngomlomo, ka bula. Kodwa ukwenza kwake kwa ku fana nenyanga, e nge si yo noko ; ngokuba u be e zamula futifuti, a timule njalonjalo ; loko ke okwezinyanga ezi bulayo ; noko e nga buli, wa e pakati kwaleyo 'ndawo yokubula nokungabuli.

Indaba e ngi i kumbulayo enye kandayeni. Kwa ti si s' ake emgeni ; kwa ku kona idwala li nengobozi, lapo ku ma amanzi kona ; kepa sonke tina si 'batsha lawo 'manzi e isibuko setu, lapo si zibuka kona. Ku te ngolunye usuku wa si buza, e vuka ebutongweni, wa ti, "I kona ini indawo edwaleni, lapo ni zibuka kona na?" Sa ti, "Ku kona ni kona na?" Wa ti, "Ai. Ngi ya buza, ngo-

The people used to say of him, that he was a diviner though he did not divine ; for he said what was true ; and diviners sometimes say what is not true. He was also an eloquent man, for what he said came to pass.

It was said, the Amatongo of his own people and the Amatongo of his maternal uncle disagreed. Those of the maternal uncle wished to make him a diviner ; those of his own people did not wish it. After that he was unable to divine like a diviner ; but said what was true without divination. But his habits were those of a diviner, though he was not one ; for he used to yawn and sneeze continually ; and this is done by diviners ; although he did not divine, he was midway between divining and not divining.

There is another thing which I remember of Undayeni. We were living on the Umgeni ; there was in the neighbourhood a rock, in which was a hollow, where water stood ; and that water was the looking glass in which all we younger ones used to look at ourselves. One day on awaking from sleep he asked us, saying, "Is there a place in the rock which you gaze in as a looking glass?" We replied, "What harm is there in that?" He replied, "No. I merely ask because I have seen

kuba ngi bonile e ngi ku bonileyo ebusuku." Sa vuma, sa ti, "I kona." Wa ti, "Ngi ti, kuleyo 'ndawo ni nga be ni sa ya kona. U kona umuntu o kade e ni bona ukuba se n' ejwayele kuleyo 'ndawo ukuzibuka. Kepa u fake ububi kuleyo 'ndawo. I yeke ni leyo 'ndawo." Kepa ngokuba nembala kwa ku umuntu e si m azi, ukuti u kuluma isiminya, a si pikanga, sa vuma, sa i yeka leyo 'ndawo. Loko ke ka ku bonanga esiyezini, wa ku bona e lele.

Ngokuba na sendabeni, uma ku kona umuntu o nekcala, kepa Undayeni uma e ti, "Bani, indaba i ya 'ku ku la/la." Nembala lowo 'muntu, uma e m azi, a ku sa swelekile kuye ukuba a ye emakcaleni; u se e fanele ukuti a zilungisele ka/le kulo 'muntu, ku nga yiwa emakcaleni.

U be njalo ke ukuhamba kwake. I loko ke e ngi ku kumbulayo ukwenza kwake.

Kepa ngesiyenzi a be e bona ngaso, u be umuntu kakulu o nga tandi uku/la/la pakati kweningi labantu; u be tanda ukuzi/la/la yedwa, ngokuba u be umuntu kakulu e si ti u kuluma isiminya.

what I have seen during the night." Then we told him that there was such a place. He replied, "I tell you never to go to that place again. There is some one who for some time has seen that you are accustomed to look at yourselves there. And he has put bad medicine⁸⁸ into the hollow. Leave the place." And because he was a man whom we knew, we saw that he spoke the truth, and did not refuse to obey, but left the place. This he did not see in an ecstatic state, but during sleep.

And even in disputes, if there was any one who was in fault, and Undayeni said to him, "So-and-so, you will lose the case,"—if the man knew Undayeni he would no longer want to go into court, but was now ready to act rightly to the other without going into court.

Such then was the character of Undayeni. This is what I remember of his acts.

And as regards the ecstasy into which he fell, he was a man who did not like to sit in the midst of many people; but liked to sit alone, for he was a man who, we said, spoke the truth.⁸⁹ I do not

⁸⁸ *Ububi*, that is, some medicinal substance, capable of making any one who looked into the water hateful to others. See "Superstitious Use of Medicines."—Among the Highland Tales there is mentioned a magic basin which made a person beautiful when he washed in it. (*Campbell. Vol. I., p. 97.*)

⁸⁹ He sat alone that he might become ecstatic, and in that state see what he could not see in his ordinary condition.

A ngi tsho ukuti u be nga hlali nakanye pakati kwabantu, kodwa u be nga vami.

Njengaloku pakati kwabantu abamnyama indaba zamapupo ku tiwa a y aziwa ukuma kwawo. Ngokuba amanye amapupo a ya vela njengokungati ku njalo, kanti a ku njalo; amanye a kombise indaba e za 'kwenzeka. Ngokuba ku kona pakati kwabantu abamnyama ukuti, uma umuntu e lele wa bona iketo elikulu, ku sinwa; uma ku gula umuntu, a ku tshiwo ukuti si y' etemba ukuti u ya 'kusinda; masinyane kulowo 'muntu o bone ku sinwa, u y' esaba kakulu, a hlale e se beka indlebe; uma ku umuntu o nge si ye walapo ku gulwayo, e beka indlebe, ngokuti u za 'kuzwa isililo. Kepa noma ku nge si yo leyo 'mini ukuba ku kalwe, ku y' esabeka, a ku tembeki loko 'kupupa.

Kepa ukupupa okutembekayo kubantu abamnyama, uma umuntu o gulayo ku putshwe e se e file, e se e ya 'kulahlwa egodini, ba bone nokugqithshwa kwake, nokukalelwa kwake konke, nokulahlwa kwezinto zake ku pele ngaleso 'sikati sobusuku. Ku tiwa ke ngaloko, "Ngokuba si m pupela ukufa, ka yi 'kufa."

mean that he never sat amidst other people, but he did not usually do so.

In like manner among black men the real meaning of dreams is not known. For some dreams have every appearance of reality, but they are not true; others point out something which is about to happen. For among black men it is supposed that if a man dream of a great assembly, where they are dancing, if there is any one ill, we have no confidence that he will get well; but immediately the man who dreamt of the dance is much alarmed, and if he is not a man of the same village as that where the man is ill, he continually listens, expecting to hear the funeral wail. And although the wail is not heard on the same day, he is still fearful and without confidence.

But a dream which produces confidence among black men, when any one is ill, is one in which they dream that someone is dead and about to be buried, and that they see the earth poured into the grave, and hear the funeral lamentation for him, and see the destruction⁹⁰ of all his things during the night. They say of such a dream, "Because we have dreamt of his death he will not die."

⁹⁰ Some of the dead man's personal property—as his assagais, his blanket, and dress—is buried with him, and some is burnt.

A s' azi ke uma loko kw enza ngani. Lokupela njengokuma kwokupila nokufa ku be ku fanele ukuba o za 'kufa nembala a fe, uma e gula e putshwa ; a ti o za 'kupila a pile, uma ku putshwa e pila. Nembala loko ngi ku bonile kokobili. Ijadu ngi li bonile, umuntu wa fa ; futi ukufa ngi ku bonile ngomuntu o be gula, kepa wa pila. Njengokuba ekuguleni kwomfundisi wetu ngonyaka owa dhlulayo, nga m pupa e se e file, e fele emgungundhlovu. Kepa ka lahlwanga emalibeni, wa lahlwa pakati kwendhlu emhlope ngapakati ; kepa ku gewele abantu abaningi abafayo, e se lele ngapezulu kwalabo 'bantu ; ikanda lake li bheke empumalanga, izinwele zi fihle amehlo. Loko nga ku bona ngi lele. Ekuvukeni kwami a ngi hlalalanga, ukuti, "A ngi bheke ukuba nembala incwadi e za 'kufika ; i za 'kufika, i ti, 'O, se ku njalo, u file.'" A ngi hlalalanga loko ; nga vuka nje, nga bona se ku njalo ; nga kala masinyane ngabo lobo 'busuku ; ng' esaba nokuba incwadi i fike, ngokuti i za 'kutsho loko. Kwa nga i ng' e-puza ukufika. Nga hlala ngi zije-

We do not understand how this happens. For as regards living and dying, it would appear proper that he who is about to die should die, if when he is ill people dream he is dead ; and he who is about to live should live, if people dream that he is well. But in truth I have seen both. I have dreamt of a wedding-dance, and the man died ; again, I have dreamt of the death of a sick man, but he got well. For example, when some years ago our Teacher was ill, I dreamt that he was dead, and that he had died at Pietermaritzburg. But he was not buried in a grave, but was placed in the middle of a house which was white inside ; and it was full of dead men, and he was placed on the top of the dead men ; his head was directed towards the east, and his hair covered his eyes. This I saw in my sleep. When I awoke, I waited, saying, "Let me look out for the letter which will come shortly ; it will come and say, 'O, it is so, he is dead.'" I did not wait for that, but saw it was already really true, and at once wept during the rest of the night ; I was afraid for a letter to come, thinking it would tell us of his death. I longed that it might be a long time before it arrived. My eyes remained full of tears

jana ngaloko 'kupupa. Kepa ekufikeni kwencwadi a kwa ba njalo. Ng'ezwa ilizwi lokuti, "U ti, a ku kupuke inqola, u m lla-ngabeze." Nga ti, "O, nembala ukupupa ukufa a ku bonisisi ukufa."

A ngi ka kqedi ukuti se ku isiminya loko; ngokuba kwabanye ba bona ukufa, nembala ku be i ko; nokupila ngesinye isikati ku be ukupila. Kepa nami a ngi tsho ukuti ukupupa ku hamba ngaloko oku bonwayo umuntu; ngesinye isikati ngi nga pupa into, nembala i ya 'kuba njalo njengokuba ngi i bonile. Kepa kakulu ngi ya kuluma ngokufa kwomuntu ogulayo nokupila, ukuti, a ku hambu ngendhilela e be ku fanele ukuhamba ngayo; ku ya pambanisa.

Abantu ba ti, amapupo asehlobo a tsho isiminya; kepa a ba tsho ukuti, a tsho isiminya kanye-kanye; kodwa ba ti, ehlobo a ku vamile ukuba amapupo a geje. Kodwa ba ti, ubusika bubi, bu fika namaongoongo, ukuti, amapupo amaningi kakulu a nga kqondekiyo kahle. Kepa ngaloko a ku tshiwo ukuti, ubusika bu pupisa kahle, noma umuntu e pupile amapupo, uma e wa lauzela omunye, lowo u ti masinyane, "O, 'bani, amaongoongo obusika lawo,"

because of the dream. But when the letter came it was not so. But I heard it said, "Our Teacher has sent for the waggon to go to Pietermaritzburg, to fetch him." So I said, "O, truly, to dream of death does not show that death will take place."

I have not yet come to a certain conclusion that this is true; for some dream of death, and death occurs; and sometimes of health, and the person lives. And I do not say that a dream turns out to be true; sometimes I dream of something, and in fact the thing happens as I have dreamed. But I speak especially of the death or life of one who is ill, that the event turns out different from what it ought to, and goes by contraries.

People say, summer dreams are true; but they do not say they are always true; but they say that summer dreams do not usually miss the mark. But they say the winter is bad, and produces confused imaginations, that is, very many unintelligible dreams. And therefore it is said that winter causes bad dreams, and if a man has dreamed and tells another, he will at once answer him, saying, "O, So-and-so, that is nothing but the confused imaginations caused by the winter." He says thus

e tsho ngokuba e ti, a ku ko 'n/la-mvu pakati kwawo. Njengaloku i/lobo ku tiwa, a li nazo izindaba eziningi zamanga. Kepa uma se ku fike ubusika, abantu ba ya kqala ukuba nevuso, ngokuti, bu za 'kufika ke ubusika namafuku-fuku amaningi, ukuti amanga.

Ipupo e ku tiwa li vela eto-
ngweni, uma li fika ngezwi lika-
bani o nga se ko, ukuti, "Ini uma
ku ng'enziwa ukuti nokuti na?"
Njengaloku kubantu abamnyama,
uma u zuze amabele kakulu, nge-
sinye isikati ku ti ekulaleni kum-
nimumuzi a pupu, ku tiwa, "Ini
ukuba u piwe ukud/la okungaka,
u nga bongi na?" Kepa masi-
nyane uma e se e vukile ka nga-
bazi ukuti leli 'pupo li tsho 'ku-
d/la kuni? U ya bona nje ukuti,
"O, nembala!" A be e se ti
emzini wake, "A kw enziwe
utshwala; ku ya 'ku/latshwa." A
be ke e se bonga ngaloko 'kud/la
a kw enzileyo. Noma e zuze izin-
komo, 'enze njalo futi.

Kwa ti ngesikati lapa Amazulu
a ya empini, emuva kwaloko kwa
latshwa umkosi ukuti, "Zi mi

because there is no sense in the
dream. In like manner it is said
there is not much that is false in
the dreams of summer. But when
the winter comes the people begin
to be afraid that the winter will
bring much rubbish, that is, false
dreams.

A dream which is said to be
sent by the Itongo, is one which
comes with a message from the
dead, enquiring why such and
such a thing is not done. For ex-
ample, among black men, if one
has an abundant harvest some-
times the head of the village
dreams that it is said to him,
"How is it, when you have been
given so much food, that you do
not give thanks?" And as soon
as he wakes he has no doubt as to
what food the dream means. But
he perceives at once that the dream
speaks to the point. And he im-
mediately commands his people to
make beer, for he is about to sacri-
fice. So he praises the Amatongo
for the food which they have given
him. And if he has gained many
cattle he does the same.

It happened once when the
Amazulu had gone out to battle,⁹¹
the word was passed among the
people telling them that the cattle
were standing without guard at

⁹¹ To fight with the Dutch in the time of Udingane.

zodwa edhlokweni." Kepa bonke abantu b' esukela pezulu, ukuti b' eza 'utola izinkomo. Kw' esuka namakxegu e pete izindondolo; kepa lolo 'lusinga olu njalo lwa za lwa susa nobaba. Lokupela ya fika ntambama leyo 'ndaba, wa ti komame, "Ngi gayele ni isinkwa, ngi ze ngi dhle endhleleni." Kepa ekulaleni kwake, kwa fika ilizwi, la ti, "U nga yi lapo ku yiwako; a ku yi 'kubuya namunye." Nembala ekuseni, ngokuba kwa ku ihlazo uma indoda i ti, "Mina a ngi yi," kepa wa ti, "O, mina, 'bakwiti, ngi lele ngi zilungisele ukuhamba; kepa manje ku se umlenze wami w ala; se ngi ya kzuga." Nembala wa zikxugisa.

Ba hamba be ti, ba za 'kutitiliza; kanti ukufa ku ya 'kutitiliza bona. O, kwa fika wa ba munye, Usihhile; e fika, be m dabule ikanda ekcaleni kwendhlebe ngomkonto; e ti, "Ni bona mina nje ukupela." Loko kwa kqiniseka kubaba, ukuti, "Nembala ngi vusiwe ngepupo." Kepa wa li lauza lelo 'pupo emveni ukuti, "Nami be ngi ya, kepa ngi bone loko ebusuku."

Idhlokwe.⁹² And all the people started up, thinking they should get cattle; and even old men went out, leaning on their staves; and at length our father was carried away by the infection. And as the news came in the afternoon, he said to our mothers, "Make me some bread, that I may eat on the journey." But whilst he was asleep a voice came to him, saying, "Do not go where the others are going; not one will come back again." So in the morning, as it was a shame to a man to say he was not going, he said, "O, for my part, neighbours, when I lay down I had got ready to go; but now my leg prevents me; I have become lame." In fact he pretended to be lame.

They set out thinking they should gain very many cattle; and forsooth death made a very great gain of them. O, one only came back, whose name was Usichile; he came with an assagai wound by his ear. He said, "You see me only." That was a confirmation to my father that he had been truly warned by the dream. And after that he told the dream, saying, "I too was going, but I saw what has happened in a dream."

⁹² *Idhlokwe*, a secure place, where there was abundant pasture and forest, where the cattle could feed in concealment.

Futi ngepupo uma ku Mlaselwa, umuntu wa lala, wa pupa e gwaza umuntu kukqala, a m bulale, ekuvukeni kwake u y' enyela ngokuti, "Hau! ku njani loku, uma ngi pupu ngi bulala umuntu? Kga. La 'mapupo a ya pambanisa. Ku ya 'kufa mina." A hambe ngoku-Mlakanipa—a nga hambu pambili, a hambe emuva; i Mlangane kqede, anduba a ngene, impi se i 'mello 'mnyama, a gwaze umuntu. A nga kohlwa i lelo 'pupo, a zing' e l' azi njalo.

UMPENGULA MBANDA.

Again, if when making an incursion into another country one has dreamt that he stabbed a man first and killed him, he murmurs saying, "Oh, how is it that I have dreamt that I killed a man? No. The dream goes by contraries. It is I who shall be killed." So he goes cautiously—does not go in front, but behind the others; but when the two armies have joined battle, then he enters into the engagement, when the enemy is confused, and stabs someone. He does not forget the dream, but bears it constantly in mind.

—◆—

Ugwaise's Dream.

INHLIZIYO yami imbi. Ngikwe-
l' o⁹³ ubutongo obubi. Nga pupa
isililo, ku kala abantu be baningi.
Ya ba mbi inhliziyo yami, ngoku-
ba ngi pupu izinto eziningi! Nga
pupa nomjadu, abantu abaningi
abasinayo.

Inhliziyo yami ya kcabanga
ukuba umjadu u ipupo elibi. Uma
u pupa umjadu, ku ba ka ku lu-
ngile; ku ba u kona umuntu ofi-
leyo; umjadu u isililo; uma u
pupa abantu be sina, libi lelo
'pupo.

My heart is heavy. I have had a
bad dream. I dreamt of a funeral
lamentation; many people were
weeping. How heavy my heart
is because I have dreamt of many
things! I dreamt also of a wed-
ding-dance; many people were
dancing.

I thought in my heart, a wed-
ding is a bad dream. If you
dream of a wedding, there is some-
thing not right; there is someone
who has died; the wedding is a
sign of lamentation; if you dream
of men dancing, it is a bad dream.

⁹³ A similar form of expression occurs in the following sentence—Nga se ngi zwa isililo, se ku kalwa ukuti, "Maye! wa m gwaz' o!" It occurs not unfrequently in songs.

Kepa nga vuka kusasa, nga ba tshela abantu, nga ti, "Inhliziyo yami imbi. Nga pupa umjadu, nga pupa isililo." Ba ti abantu, "Into embi o i pupileyo. Umjadu isililo. Loku wa shiya ekaya ku gulwa, isililo si ipupo elilile; lelo 'pupo lesililo a li nakcala; lilile, lo 'pupe isililo; ipupo elibi elomjadu. Ba ti futi, "Nalo lomjadu ngesinye isikati uma u ba u pupa, ize nje; ku ba nosuku nje, li ti lona elibi ipupo li kqamb' amanga nje."

Nga ti mina, "Nga ka nga u pupa umjadu. Ani⁹⁴ a ku lungile ekaya. Anti⁹⁴ umkwekazi wami u bubile."

Ngi be ngi s' and' ukupupa wona umjadu, kwa fika umuntu, nga tshaywa uvalo. Uma ngi sa m bona lo 'muntu, nga puma endlini yokupeka, nga m bingelela, nga ti, "Sa ku bona." Nga ti, "Kona ngi ku bingelela nje, ngi ku bone kgedede, nga tshaywa uvalo; kwa nga ti i kona indaba o za 'ku ngi tshela." Ngoba ngi m bone kgedede, nga tshaywa uvalo. Wa ti, "O, kuloko, uvalo lokutshaya ngakona. Ekaya le ku kona in-

And I woke in the morning and told the people, saying, "My heart is heavy. I have dreamt of a wedding-dance, and of a funeral lamentation." The people said, "You have dreamt of a bad thing. A wedding-dance is a sign that there will be a funeral lamentation. Since when you left home there was someone ill, the funeral lamentation is a good dream; the dream of a wedding is of no consequence; your dream of a funeral lamentation is good; the dream of a wedding is bad." They further said, "And sometimes if you frequently dream of a wedding, it is nothing; or if you dream of it once only, it is not a sign that can be depended on."

I said, "Some time ago I dreamt of a wedding. When I awoke I said, 'It is not right at home. My mother-in-law is dead.'"

Immediately after I had dreamt of the wedding, a man came, and I was alarmed. As soon as I saw him I went out of the cooking house, and saluted him, and said, "Although I thus salute you, as soon as I saw you I felt alarmed; it felt as if there was something you have come to tell me." For as soon as I saw him I felt alarmed. He said, "O, you felt alarm with reason. There is bad news

⁹⁴ Dialectic for *kanti*.

daba embi. Umkwekazi wako u bubile." Nga ti mina, "U bube isifo si ni na?" Wa ti, "Wa bika empinjeni; wa ti, 'Kubu/lu-ngu lapa.'" Wa ti, "Ka banga nalusuku; usuku s' ezwa se ku kalwa isililo nje. Sa dinga uma ku fe mupi umuntu. Sa buza tina ukuti, 'Ini na? Ku kalwa nje, kw enze njani na?' 'Ku bube umkwekazi kaguaise.' Sa buza ukuti, 'U be nani na? Loku na kutangi si be si naye na, e nga guli na?' 'Au, a s' azi, nati si y' etuka nje. Nati si zwa ngaso isililo nje.' 'Au, ku tiwa ukufa kuni na?' 'Au, wa bika empinjeni; wa ti, Kubu/lu-ngu umpimbo; wa ti, Wa kwelwa in/loko; wa ba se u ya fa.'"

Abantu ba mangala umuntu ukufa e nga gulanga. Kwa ba kona abantu, ba ti, "A ku yiwe ezinyangeni, ku yozwakala lesi 'sifo esi m bulala umuntu e nga gulanga."

Kwa yiwa ezinyangeni. Izinyanga za fika za ti, "U bulewe umuntu. Lowo 'muntu umkulu o m buleleyo; u nzanele ukukgeda lowo 'muzi; umuntu omkulu, umunumuzana."

Ngi ti ke, "Ngi pupe nam/la nje, nga tshaywa uvalo. In/liziyiyo

at your home. Your mother-in-law is dead." I said, "Of what disease did she die?" He said, "She complained of pain in her throat. And on that very day we heard the funeral lamentation. We could not tell who had died. But asked, 'What is it? Since there is lamentation, what has happened?' They said, 'Uguaise's mother-in-law is dead.' We asked, 'What was the disease? For only the day before yesterday we were with her, and she was not ill?' They answered, 'O, we do not know, and we too are startled. We too hear only by the lamentation.' We said, 'O, what disease is it said to be?' They said, 'She complained of pain in her windpipe. Then her head was affected, and she died.'"

The man wondered at death when the person was not ill. And some said, "Let us go to the diviners, that we may hear what the disease is which kills a man without his having been ill."

They went to the diviners. The diviners said, "She has been killed by someone. He who has killed her is a great man; he wishes to destroy the village; he is a great man, a captain of villages."

So I say, "I have dreamt today, and am alarmed. My heart

ya kumbula lawo 'mapupo a ng' enza ngapambili; in'hliziyo yami ya ti, 'Umakazi leli 'pupo lomjadu li ngi hlonzwe nje, uma kulungile nje na ekaya na? Loku nga shiya ku gula umfazi wami, ku gul' umame. Ini ukuba ngi pupe ipupo e nga li pupa kukqala, kwa bonakala na?'

Ba pendula ba ti abakwiti Ompengula, ba ti, "O, libi ipupo lomjadu. In'hliziyo yako imbi ngakona; ipupo lomjadu li fana nepupo lokuba ku gula umuntu. Uma u m pupa e gula kakulu, u nga m pupa e kulupele, e fak' izinto zake zonke ezin'le, impa'la yake; lo 'muntu u ba u file; ka sindi. Umuntu um' e gula, ku ba ku'le u m pupe e file, e kalelwa isililo; lo 'muntu ke u ya 'usinda; a ka yi 'kufa."

O tsho njalo kumina, ku pendula Umpengula; wa ti, "Ehe, guaise, kodwa i'kuba u pupe umjadu, umjadu u 'pupo 'libi." A ti Uklas, "O, loko, guaise, elinye ipupo li se li ti lona; ipupo umuntu u li pupe ngesinye isikati, u pupe nje, ku nga veli 'luto."

A ti Umpengula, "Ehe, u kzi-

remembers the dreams which I formerly dreamt; and my heart asks, 'Can it be, since this dream of a wedding comes to me again, that it is not right at my home? For when I left my home, my wife and mother were ill. Why have I dreamt a dream which I dreamt formerly and it came true?'

Our people, Umpengula and the rest, answered me, saying, "The dream of a wedding is a bad sign. Your heart is heavy with reason; to dream of a wedding is like dreaming that a man is ill. If you dream of him when he is very ill, you may dream that he is fat, and decked in his fine things; and that man is dead; he does not get well. When a man is ill, it is well to dream he is dead, and that they are weeping for him; then that man will get well; he will not die."

It was Umpengula who answered me thus; and he said, "Yes, yes, Uguaise, but since you have dreamed of a wedding-dance, a wedding-dance is a bad dream." And Uklass answered, "O, as to that, Uguaise, one dream will turn out to be a bad omen; and a man may dream the same dream another time, and it turn out to be but a dream, and nothing come of it."

Umpengula answered, "Yes,

nisile, klas, ku ba njalo ngesinye isikati ; umuntu u pupa nje omunye, ku nga veli 'luto." Wa ti Umpengula, "Nami, guaise, nga ka nga li pupa nami ipupo. Ku gula Undayeni. E gula, nga pupa e vunule impa/la yake, wa binca umuntsha wake wezinsimba, e fake amatshob' ake ; nga pupa ku ketwa. Nga vuka kusasa nami, guaise, nga vuka in/kliziyo yami imbi. Nga ba lauzela abantu, nga ti ngi /lezi nje, ngi bhokile, nga bona ku ti kcatsha izinyembezi emehlweni ami. Nga ti mina, "Uma u file Undayeni—" Ngi te ngi sa ku goina loko,—lo ngi sesilungwini, ngi ya sebenza,—ngi te, 'Ngi za'ugukgula amehl emzileni,' ngam bona umfana ; owakwiti lo 'mfana. Nga ti mina, 'O, u file Undayeni. Lo 'mfana u se zoku ngi bikela.' U te e sa fika, nga ti mina, 'Kona, mfana, u fika nje, ngi ti, u file Undayeni.' Wa ti umfana, 'Ehe, ngi fike nje, ngi zokubikela wena ukuti u file Undayeni.' Nga ti mina, 'Nami be se ngi bonile njalo ke.'"

A i se vi mbi in/kliziyo yami. I ya kuluma kodwa, i ti, uma nga ku kona indaba, ngapana ngi bona ku fike umuntu o za 'ku ngi tshela. In/kliziyo yami i bona lona leli 'zwi eli tshiwo amadoda akwiti ; nami se ngi ya bona ukuti, uma ku kona

yes, you say truly, Uklass, it is so sometimes ; a man dreams merely of another, and nothing comes of it. And I too, Uguaise, once dreamt a dream. Undayeni was ill. During his illness I dreamt I saw him dressed in his best attire, with his umuntsha of wild cat's skins, and having put on his tails ; I dreamt there was a dance. I awoke in the morning, Uguaise, with my heart depressed. I told the people my dream, and remained waiting, my eyes filling with tears. I said, 'If Undayeni is dead—' As I was saying those words,—for I was working with the white men,—I said, 'I will turn my eyes towards the road,' and I saw a lad coming ; it was a lad belonging to us. I said, 'O, Undayeni is dead. The lad is coming to tell us.' As soon as he came I said to him, 'Lad, you have come because Undayeni is dead.' The boy said, 'Yes, yes ; I come merely for the purpose of telling you that Undayeni is dead.' I replied, 'I too had already seen that it was so.'"

My heart is no longer heavy. But it says if there is any thing the matter, I shall see someone coming to tell me. My heart sees that what the men of the place say is true ; and I too now see that if

indaba, ngapana si fika isigijimi kumina ukuza 'u ngi bikela. Kodwa ngi sa bhekisisile, inhliziyo yami i ya 'udela kqede ku kqubeke izinsuku ngasemuva kwokupupa kwami. Ng' and' ukuba ngi ti, "Ai, a ku 'ndaba. Ubutongo kodwa bu ngi kwele ngamaongo-ongo."

UGUAISE.

there is any thing the matter I shall see a messenger coming to tell me. But I am still in deep expectation, and my heart will be satisfied when many days have passed after the dream. Then I shall say, "No, there is nothing the matter. But sleep has filled my mind with mere senseless images."

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Subjective Apparitions.

KWA ti ngalezole 'nto ezi izilo ezi bonwa umuntu lapa e ti u ye 'kukuleka ngasese, nami nga ku bona loko futifuti. Lapa ngi ti ngi ya kqala nje ukugukqa, kumbe ilizwi lokukqala e ngi li tshoyo ngi ya li tsho, se ku kona okunye o se ku kqala ukusondela; njengokuti, "Manje u wa valile amehlo, ka sa yi 'ku ngi bona; a ngi sondele, ngi m lume, noma ngi m bambe, noma ngi m gwaze." Uma ngi ti ngi ya kqinisele, ng' ala ukuvuka, O, masinyane kwa fika umsindo omningi wokukqeda isibindi, nokuba ku be kona ukuti, "Ku kqinisele. Okwokukqala ku be kuncinane; manje se ku fike okukulu oku za 'ku ngi bulala."

Lezo 'zinto zi njalonjalo ukufika kwazo, zi fika ngazinye; ku fike inyoka i namehlo amakulu, i nokwesabeka, ukuba lapo ngi gukqe

As regards those wild animals which a man sees when he is going to pray in secret, I too have seen them again and again. When I was beginning to kneel, or when I was saying the first word perhaps, there was something beginning to approach me; as though it said, "Now he has closed his eyes, and will no longer see me; let me draw near and bite him, or lay hold of him, or stab him." If I steadily refused to arise, O, at once there came a great noise which took away all my courage, and led me to say, "This is something real. The first was a little thing; now there is coming a great thing to kill me."

When these things come to any one they always come separately; there comes a snake with great eyes and very fearful; so that

kona, ngi nga be ngi sa *qjinisela*, ngi ya 'kuvuka.

Uma ku nge si yo, ku fika isilo si hamba ngokunyenya ukuze si ngi bambe, loku ngi nga boni, ngi bheke pansi, ngi ti ngi ya kuleka enkosini. Kepa ukukuleka kwami ku nga be ku sa *qjina*; ngi *qgale* ukukuleka kancinane ngapakati, ng' enza izikau, ukuze ind*hlebe* yami i nga bi ekukulekeni kodwa, i be na sekulaleleni ukukwabaza kwesilo si hamba ngoku ngi zuma. Uma se ngi bona ngokuba pela ku njalo, ku ti uma ngi bone ukuti, "O, manje sa *qgala* ukulunga ukuze si ngi bambe," ngi vuke lapo.

Futi uma ku nge si so isilo, umuntu o ngi zondayo, u pete umkonto, umude, 'enzela ukuze a ngi gwaze, ngi fele kuleso 'siku-nd*hla*; naye u hamba ngokunyonjoba, ukuze ngi nga mu zwa.

Lokupela ku njalonjalo, ku ngokuba uma umuntu e ya ngapand*hle* u be e nga kuleki ngen*hliziyo*, kodwa u be kuluma a pumisele; kepa ke ku ngaloko lezo 'zilo e be zi ngi bona zi be zi ngi bona ngokuzwa ukuvungazela; kepa zi sondele. Nalowo 'muntu ngi ya m bona uma e se pakamisa ingalo ukuze a ngi gwaze; ngi ya bona noma e se e linga uku ngi gwaza impela.

when I have knelt, I could not remain firm, but rose up again.

If it was not a snake, a leopard would come on stealthily to lay hold of me, for I could not see, but was looking on the ground, intending to pray to the Lord. But my prayer was no longer steady; I began to pray a little in my heart, praying and stopping that my ear may not only listen to my prayer, but also to the crackling made by the leopard as it came to seize me. When I saw that it was something real, and that the leopard was preparing itself to seize me, I arose.

And if it was not a leopard, it would be a man who hated me, with a long assagai in his hand, approaching to kill me, that I may die in that place; and he too went stealthily, that I might not hear him.

For under these circumstances a man who went out to pray would not pray with the heart only, but speak aloud; therefore those animals saw me because they heard the murmuring of my voice; and drew near. And I saw the man when he raised his arm to stab me, or when he really tried to thrust the assagai into my body.

Lokupela ku njalonjalo ngi ya kuleka, a ngi sa kuleki ngan/lliziyo 'nye, se ngi kuleka ngamapututu, ngi tanda ukuba ngi buke masinyane kuleyo 'ndawo, ngokuba ngi ya bulawa.

A ti uma lowo 'muntu e se ngi gwaza, ngi vuke, nalelo 'lizwi e be ngi kuluma ngalo li nga ka peli ; se li pumile lona, kepa ngi nga ka li kgedi, li ngamuke kabili. Ngi vuke ukuze ngi sinde. Ukuvuka kwami ngi vuke ngokwetuka, ngi kgalaze ngalapo lowo 'muntu e vele ngakona, ngi nga m boni.

Ku nga be ku sa ba ko ukuba ngi buyele ekukulekeni, ngi kgedele loko e be ngi tanda uku ku tsho. Hai ! Se ku pelile ; a ngi sa ku boni ngaleso 'sibelu esi ngi tusileyo. O, kwa za kw' anela. Ku i loko njalo ekukulekeni. Ngi ya vuka se ngi jambile, ngokuba ng' etuswe amanga, nga kolwa. Kepa nga za nga ku bona loko, ukuti, ku amanga, nokuba kw' enziwa ngokuba ngi be ngi puma ku se luvivi, ngi ba shiye be sa lele, ng' enzela ukuti, kona ngi ya 'kuba nesikati sokuzikulekela enkosini ; ngokuba uma ngi puma se ku sile, nabo se be pumile ukuya 'kwenza imisebenzana yabo, noma ukuya ngapand'le ; ba be se be

When I prayed under such circumstances I no longer prayed with singleness of heart, but in a hurry, wishing to look without delay to the place from which the danger threatened me, for I was in danger.

And when the man was now stabbing me, I would arise, the sentence which I was uttering being unfinished ; it was already begun but not ended, but cut in two. I arose that I might escape. When I arose I arose with a start, and looked to the place whence the man came ; but did not see him.

It was no longer possible for me to return to my prayers and finish what I had begun to say. No ! There was now an end of it, and I could no longer say what I wanted for the false alarm which had frightened me. O, this was repeated again and again. It happened continually in my prayers. I arose ashamed because I had been frightened by fancy, and believed in it. But at length I saw that it was fancy, and that it happened because I went out before it was light, leaving the people still asleep, doing so because I should then have time to pray for myself to the Lord ; for if I went out while it was day, they too would have gone out to do their daily work, and would hear,

ngi zwa, ba hlebelane ngami ukuti, "O, lo 'muntu u se u ya kolwa; ngi m zwile e kuleka; ku/le uku-ba a ti lapo e kuleka kona, si hambe, si ye 'ku m vusa, noma si m tshaye, ukuze a nga be e sa pinda lezo 'zinto."

Ezi izilo nga zi bona ngokupuma ku se mnyama, ku nga ka kanyi ukusa. Kepa ukuze ngi bone ukuti a ku 'siminya nga bona ngokuba ku ze amasuku a ze 'anele ku njalonjalo, nga ze nga zi dela, ukuti, "Au, ku ya 'kusiza ini ukuba ngi ti lapa ngi kuleka ngi vuswe izilwanyana ezi ngi dhlayo, kanti a zi ko? loku ngi nga zuzi nje loko e ngi ku vukela engkosini, ngi vinjelwa izilo e ngi zi bonayo. Ake ngi kqinisele ngi ze ngi zwe se zi ngi bamba impela, ngi pikelele ukukuleka njalo."

Nembala nga ti ngi sa gukqa, sa fika isilwanyana esi inyoka ukwenzisa okwemisuku. Nga ti, "Ai! Nam/la a ngi zwe ngomzimba ukuti se si ngi bambile." Ng' ahlula lapo. Kwa fika isilo esikulu. Nga ti na kuso, "A ngi zwe ngomzimba." Ng' ahlula. Kwa fika umuntu 'eza e gijima ukuze a ngi ngume masinyane. Loku ngi as' eisile isilo, naye nga ti, "Ngi ya

and whisper about me one to another, saying, "O, that man is now a believer; I heard him praying; it is well for us to go to the place where he prays, and arouse him, or beat him, that he may not repeat such things."

The animals I saw because I went out whilst it was still dark, before the day had fully dawned. But at last I saw that it was not real because they appeared continually for many days, until I despised them, saying, "O, of what use will it be if when I pray I am made to arise from my knees by beasts which devour me, when forsooth they are not real? for I cannot get that for which I awake early to pray to the Lord, being prevented by the beasts which I see. Just let me strengthen myself until I feel them really seizing me, and persevere in prayer without ceasing."

And indeed when I was kneeling there came a snake to do as on other days. I said, "No! To-day let me feel by my body that it has already seized me." Then I conquered. There came a huge leopard. I said also to it, "Let me feel by my body." I conquered. There came a man, running to stab me at once. Since I had despised the leopard, I said too of the man, "Let me feel by my