

'kuzwa ngomzimba." Nga m a-
hlula. Nga goduka ngi kqalabile,
ukuti, "O, kanti ngi vinjelwe
amauga."

Nga ti ngi pinda ukwenza njalo,
a kwa be ku sa vama uku ng' esa-
bisa. Kwa ya kwa pela, kwa ya
kwa ti nya, ku ze ku be namhla
nje, a ku se ko. Abaningi ba
vinjelwa i loko; lapo be ti ba ya
kqala nje ukukuleka, ba bone lezo
'zilwane ezi za 'ku ba dhlala, ba vu-
ke masinyane, ba goduke, a nga be
e sa tsho umuntu ukuti, "Ngi ya
'kupinda ngi ye kuleyo 'ndawo;"
a se ti, "Ngomso kuhle ngi ye
ngalapa, ngi bone uma ku ya 'kuba
njalo na." Ku be njalo; a hlale
e se saba omunye. Ku njalo kwa-
banye. Kepa kwabaningi ku
amanga njalo; ngokuba omunye
uma e se vinjelwe, u ze a zibike
ngokuti, "Au, ngi ya mangala
kambe, ngokuba ngi ya kqutshwa
ukuba ngi kuleke enkosini. Kepa
ngi nga ka ti leke nokuti leke nje,
O, nasi isilwane, nenyoka, nomu-
ntu; loku ku fikela uku ngi bula-
la, se ngi vuka, ngi vinjelwe i lezo
'zinto." A miswe isibindi u lowo
okwa ka kw' enza njalo kuye; a
ti, "A ku 'luto loko; noma u bo-
na into enjalo, u nga buki; kuhle

body." I conquered him. I went
home having ascended a rock of
safety, saying, "O, forsooth I have
been hindered by fantasies."

I did so again, and the things
no longer continued to frighten
me. And at last they ceased
altogether, and have not returned
to the present day. Many are
hindered by such things; when
they merely begin to pray, they
see these beasts which come to
devour them, and they at once
start and go up, and no one thinks
of going to the same place again;
but a man says, "To-morrow it
will be well for me to go to such a
place, and see if the same thing
will happen again." It does hap-
pen again; and he is afraid ever
after. Thus it happens with some.
But with the generality these
things are known to be fantasies;
for if a man is hindered by them,
he tells some one else, saying, "O,
I wonder, for I am impelled to
pray to the Lord. But before I
begin to open my mouth, lo, there
is a beast, a snake, or a man;
these come to kill me, and I start
up and am hindered by these
things." He is encouraged by the
other to whom the same thing has
happened; he says, "It is no-
thing; though you do see such
things, do not look; it is proper

ukuba u kqinisele ; u ya 'ugoduka ; a ku yi 'kud/liwa impela njengokungati u za 'kud/liwa." Nem-bala ku be njalo ; a buye e se e ncoma ukuti, "O, kanti ngi ko/li-swa amanga, 'bani."

UMPENGULA MBANDA.

to be firm ; you will go home uninjured ; you will not be really devoured as it appears to you that you will be." And so it turns out ; and he tells his friend, "O, So-and-so, forsooth I was deceived by fantasies."

Kwa ti ngesikati sokulungiselwa kwami ukubapatiswa, nga ngi zinge ngi tandaza njalo ngezikati zonke ngasese. Ng' enza njalo ngoba ku ti lapo ngi tandazayo ku be njengokuba ya ngi bona impela inkosi. Ngi y' esuka lapo, in/li-ziyo yami i kcakcambile kakulu. Ng' enza njalo ngoba ngi bona ukuti, "Ku nga ba ku/le ukuba ngi kolwe kuyo inkosi, ngi be umntwana wayo nami." Kepa ku ti ngesinye isikati la ngi tandazayo ngi bone ku fika isilwane esibi, ku nga ti si ya 'ku ngi limaza. Ng' e-tuke, ngi shiye ukutandaza ; kanti ka ngi boni 'luto. Kwa ba njalo ngezikati ezibili. Kwa ti ngeso-butatu nga kqinisele, nga ti, "Ake ngi bone uma si za 'ku ngi limaza ini na?" Nga kqinisele, nga za nga kqeda ukutandaza. Ka nga be ngi sa bona 'luto uma se ngi kqedile. Nga balisa ngaloko, nga ti, "Ku ini loku?" Kepa nga se ngi zwile ngapambili ngamakolwa ukuti, "Uma umuntu e tandaza yedwa, u ya fikelwa izinto ezimbi

It happened when I was being instructed for baptism, I used habitually to pray at all times in secret. I did so because when I prayed it was as if I really saw the Lord ; and I went away from prayer with my heart very white indeed. I did so because I saw that it would be well for me too to believe in the Lord, and to become His child. But once when I was praying I saw a venomous beast coming to me as though it was about to injure me. I started up and left off praying. But forsooth I saw nothing. This happened twice ; but on the third time I strengthened myself and said, "Let me just see if it will injure me or no." I strengthened myself till I had ended my prayer. And I saw nothing when I had finished. I doubted about it, and asked what it meant. But I had already heard from believers that when a man prayed alone, venomous creatures came to him when

uma zi kqutshwa Usatan." Nga bona ngaloko ukuti, "Ngi lingwa Usatan nje." Kepa ku zinge kw enza njalo njalo ngezikati zonke. Kwa za kwa ti ngemva kwesibindi sami, nga bona ukuti, "Ku ize nje." Kwa fika ngama-ndhla ukukanya okukulu; nga buya nga ti, uma ngi bona ukukanya okugweleyo kumina, ngi buye ngi zisole ngi ti, "Ku ini ukuba ngi zinge ng' etuka into e ize nje na?" Kepa nga kqinisa ngamandhla enkosi, ngi bona ukuti, "Inkosi i nami ngezikati zonke." Emva kwaloko uma ngi tandaza ngi bona ukuti, "Inkosi i kona; ku nga ti ngi ng' andiza ngi ye kona ngokujabula okukcikeimayo enhliziyweni yami." Kwa ba njalo ke. Kepa a ngi tsho ukuti ngi wa kgeda onke amagama amanye e nga ngi wa bona ngaleso 'sikati, kwa za kwa fika isikati sokubapatzwa kwami.

USETEMBA DHLADHLA.

they were urged on by Satan. I saw by that that I was merely tempted by Satan. But this continued without cessation, until I took courage, and saw that it was nothing. And then there came with power a great light to me; and when I found myself full of light, I reproved myself for being continually startled by nothing. But I strengthened myself with the strength of the Lord, and saw that He was with me always. After that when I prayed I saw that the Lord is, and it was as if I could fly away to Him for the joy which overflowed my heart. So it was. But I do not say that I have mentioned every thing that I saw at that time before the time came for me to be baptised.⁹⁵

⁹⁵ The reader will see repeated in these narratives the experiences of St. Antony, Hilarion, and other early saints.

INKOSAZANA.⁹⁶

THE following superstition as regards the Inkosazana appears to be the relic of some old worship ; and is therefore properly considered in this place.

INDABA ngenkosazana eya vela m/la ku vela abantu em/labeni.

A i vami ukubonwa ngame/lo. Si zwa ku tiwa y' aziwa abendulo. A ku ko namunye kwaba se kona owa ke wa i bona. Ku tiwa inyamazanyana encane, i ngangekqa-kqa, i nemitshwana em/lotshana nemnyama ; ngolunye u/langoti ku mile um/langa nama/lati notshani ; ngolunye umuntu. I mile kanjalo ke.

Ku ti uma i /langana nomuntu i zifi/le, i kulume naye e nga i boni, 'ezwe izwi nje lokuti, "Fulata-tela ; u nga ngi bheki, ngokuba ngi hamba-ze." I tsho ngokuba ngemuva isinge sayo si bomvu beje. Nembala ke umuntu a nga be e sa bheka, a kolwe ukuba "I

THE account of the Inkosazana who came out on the same day that men came out of the earth.

She is not commonly seen. We hear it said the primitive men knew her. No one existing at the present time ever saw her. She is said to be a very little animal, as large as a polecat, and is marked with little white and black stripes ; on one side there grows a bed of reeds, a forest, and grass ;⁹⁷ the other side is that of a man. Such is her form.

If she meet with a man she conceals herself and speaks with him without his seeing her ; he hears only a voice saying to him, "Turn your back ; do not look on me, for I am naked." Saying thus because her buttocks are red like fire. And so the man no longer looks in that direction, but believes that

⁹⁶ *Inkosazana*, Princess, or Little Chieftainess.

⁹⁷ Not, says the native who gives the narrative, to be understood literally ; but that there was something growing on her like a bed of reeds, a forest, and grass. But compare *Ugungqu-kubantwana*, *Zulu Nursery Tales*, p. 176 ; and *Usilosimapundu*, p. 184.

yo inkosazana e ngi za ngi zwa indaba yayo. I yo ke le." A fulatele ngokwesaba ukuba ku tiwa uma umuntu e i bonile, wa bhekana nayo, ka lungi, u ya fa masinyane.

I hamba nobu lwabantwana abaningi aba landela ngemuva, aba fana nayo.

Ku ti ngesinye isikati uma umuntu e i funyene ensimini i ti kuye, "Nonyaka u za 'kutola ukudhla; nakuba u kade u nendhlala, a u sa yi 'kuba nayo manje."

Futi i yona e veza imikuba eminingi pakati kwabantu abamnyama. I ti abantwana a ba kitshwe emabeleni, ba nga nceli; noma be bancane kakulu ba kitshwe masinyane ngezwi layo, ngokwesaba ukuti uma be nga kitshwa ku ya 'kuvela umkuba omubi kubantwana wokuba ba fe.

Y enza imiteto enjalo ke; imiteto yayo y enziwe, a i delelwa; ngokuba ku tiwa, "Ku tsho inkosazana." Nenkosi e busayo a i tsho ukuti insumansumane; izwi lenkosazana li ngapezulu kwelenkosi.

Lelo 'zwi lokuti a ku kitshwe abantwana, a i kulumi kubantu abaningi; i kuluma kumuntu e

it is indeed the Inkosazana about whom he has heard; and turns his back from fear, because it is said that if a man look on her face to face, he will be ill and very soon die.⁹⁸

She goes followed by a large troop of children which resemble her.

Sometimes if a man meet with her in his garden she says to him, "This year you shall have food; although for a long time there has been famine, it shall be so no longer."

Besides it is she who introduces many fashions among black men. She orders the children to be weaned; and although they are very young, they are at once weaned in obedience to her commands, for they are afraid if they do not wean them they will be seized with some disease and die.

She makes such laws as these; and her laws are obeyed and not despised; for they say, "The Inkosazana has said." And the reigning chief does not say it is a fable; the word of the Inkosazana is greater than the chief's.

When she orders the children to be weaned she does not speak to many people; she speaks but to

⁹⁸ It may be interesting to compare this superstition with the following passages:—Exodus xxxiii. 20; Genesis xxxii. 30; Judges vi. 22, xiii. 22, 23.

munye, noma u send/le a /langana nayo; noma u sekaya, i fike ngo-busuku kumuntu o tandwa i yona, i kulume naye; a landise ke izwi lelo; nom/laba wonke w esaba uku li fi/la, ngokuba a nga fa; a li fi/lwa izwi layo. Na manje ku se kona loko.

Ngesinye isikati ku tiwa, a ku gaywe utshwala, bu yo'utelwa entabeni. Bu gaywe izizwe zonke, ku be i leyo 'nkosi nesizwe sayo; bu telwe entabeni, nesinye s' enze njalo, ku kitshwe ikcala.

Njengaloku ku be ku kona umuntu lapa emlazi, ku tiwa Ubobobo ibizo lake; u lowo ke umuntu o be 'enza imikuba yoku/lupa abantu ngokuti, "Inkosazana i ti, 'A ku gaywe utshwala, bu kcitwe ezintabeni; ku kitshwe abantwana emabeleni; izintombi a zi gane kwabatsha, z' ale abadala.'" A buy' a ti ngomunye unyaka, "Izintombi ngi zi nika amakægu, z' ale abatsha."

Nemiteto eminingi i banjwe yonke, i menyezewe ezweni lonke; i dume kakulu indaba kabobobo a

one man, sometimes meeting with him in the fields, sometimes at his home, coming by night to the man she loves and telling him; and he repeats her word to the people; and every one is afraid to hide her word, for he may die; her word is not kept secret. And this exists to the present time.

Sometimes she orders much beer to be made and poured out on the mountain. And all the tribes make beer, each chief and his tribe; the beer is poured on the mountain; and they thus free themselves from blame.

For example, there used to be a man in this country, living on the Umlazi, named Ubobobo;⁹⁹ he was a man who troubled people much by appointing customs by asserting that the Inkosazana had spoken to him, and said, "Let much beer be made and poured on the mountains; let the children be weaned; let the damsels marry young men, and reject the old." Another year he would say, "She says, 'I give the damsels to the old men; let them reject the young.'"

And many other such commands were all observed, and were published throughout the land; and whatever Ubobobo was told by the Inkosazana was rumoured in

⁹⁹ This man has only lately died. I saw him once. He appeared to be mad.

i tata kuyo inkosazana. I leyo ke indaba e ngi y aziyo.

A ku tshiwo ukuti i itongo, ngokuba i ya zikulumela nabantu. A ngi zwanga ukuba ku ya kcelwa ukuti nokuti kuyo, ngokuba a i Alali nabantu, i Alala eAlatini, y e-lanywe umuntu e be zihambele nje, a buye nezwi layo.

all directions. This is what I know about it.

It is not said that she is an Itongo (spirit), for she speaks with men of her own accord. I never heard that they pray to her for any thing, for she does not dwell with men, but in the forest, and is unexpectedly met by a man, who has gone out about his own affairs, and he brings back her message.

PART III.

IZINYANGA ZOKUBULA ;

OR,

DIVINERS.

IZINYANGA ZOKUBULA ;

OR,

DIVINERS.

The Initiation of a Diviner.

UKUMA kwomuntu o za 'kuba inyanga i loku, ukuba kukqala u nga umuntu o kqinileyo emzimbeni ; kepa ekuhambeni kwesikati a kqale ngokutetema, e nga guli umzimba wake, u tetema kakulu. A kqale ngokuketa ukudhla, a zile okunye ukudhla, a ti, "Ukudhla okutile ni nga ngi pi kona ; ku ya ngi bulala umzimba uma ngi ku dhile." A zinge e puma eku-dhleni, e keta ukudhla a ku tando, nako a nga ku kqinisi ; a zinge e zibikabika. Futi e tsho nokuti, "Ngi pupu ngi muka namanzi." E pupa izinto eziningi, umzimba u

THE condition of a man who is about to be an inyanga¹ is this : At first he is apparently robust ; but in process of time he begins to be delicate, not having any real disease, but being very delicate. He begins to be particular about food, and abstains from some kinds, and requests his friends not to give him that food, because it makes him ill. He habitually avoids certain kinds of food, choosing what he likes, and he does not eat much of that ; and he is continually complaining of pains in different parts of his body. And he tells them that he has dreamt that he was being carried away by a river. He dreams of many things, and his body is muddled²

¹ See note 6, p. 131.

² *Dungeka*.—*Ukudunga* is to stir up mud in water, so as to make the water turbid, or muddy ; and is hence applied by metaphor to

dungeke, a be ind/lu yamapupo. Ku be i loko e pupa njalo izinto eziningi, e vuka, e ti, "Nam/la nje umzimba wami u dungekile; ngi pupe ngi bulawa abantu abaningi; nga kqabuka, ngi sinda nje. Naku se ngi vuka, umzimba se u shiyene, u nga se wonke." A ze lowo 'muntu a gule kakulu, ku bulwe ezinyangeni.

Izinyanga kukqala zi nga tshe-tshi ukungena masinyane ukubona ukuba lo 'muntu u za 'kuba nen-*l*loko ebutakataka. Ezinyangeni ku be lukuni ukubona isiminya; zi zinge zi buda, zi tsho oku nge ko, ku ze ku pele izinkomo ngokutsho kwezinyanga, zi ti, id/lozi lakubo li biz' inkomo, li ti, a li piwe ukud/la.

Nembala loko 'kutsho kwezinyanga abantu ba ku vumele pezulu, ngokuti zi y' azi zona. Ku ze ku pele konke kwalo 'muntu, e gula njalo; ku ze ku kohlwe uku-

and he becomes a house of dreams.³ And he dreams constantly of many things, and on awaking says to his friends, "My body is muddled to-day; I dreamt many men were killing me; I escaped I know not how. And on waking one part of my body felt different from other parts; it was no longer alike all over." At last the man is very ill, and they go to the diviners to enquire.

The diviners do not at once see that he is about to have a soft head.⁴ It is difficult for them to see the truth; they continually talk nonsense, and make false statements, until all the man's cattle are devoured at their command, they saying that the spirit of his people demands cattle, that it may eat food.

So the people readily assent to the diviners' word, thinking that they know. At length all the man's property is expended, he being still ill; and they no longer

confusion or muddling of mind by trouble,—disturbance of a family or a village by contention and quarrelling, and, as above, to general derangement of the body from disease. (Compare MUDDLE, *Wedgwood's Dictionary of English Etymology*.) From this word we have the compounds *Idungamuzi*, A stirrer up of strife in a village, or Village-muddler; and *Idungandhlu*, A stirrer up of strife in a house, or House-muddler.

³ *A house of dreams*, meaning that he dreams constantly; that dreams take up their abode with him. Many dreams are supposed to be caused or sent by the Amatongo, but not all.

⁴ *A soft head*, that is, impressible. Diviners are said to have soft heads.

ba ku za 'kwenziwa njani, loko izinkomo se zi pelile, neza/lobo zake zi m size ngento e swelekayo.

Ku ti ngelikade ku vela inyanga, i zi pikise zonke izinyanga, i ti, "Ngi y' azi ukuba ni za kumi lapa nje, se n' a/llulekile; a ni se nasi-bindi sokuti i kona inyanga e nga ni sizako. Kepa mina, 'bangane bami, ngi bona ukuti abangane bami ba la/llulekile. A ba i d/llanga impepo. A ba tasanga ka/llile. Ini ukuba b' a/llulwe, ukufa ku sobala? Ngi ti mina lezo 'nyanga zi ni /llupile. Loku 'kufa a ku funi ukuba kw elatshwe ngegazi. Lo 'muntu a ngi boni okunye, 'kupela ngi bona ukuti u nom/llaba. A ku ko 'kunye. U hanjwa um/llaba. U ya hanjwa lo 'muntu abakwini. B' a/lluke kabili; aba-

know what to do, for he has no more cattle, and his friends help him in such things as he needs.

At length an inyanga comes and says that all the others are wrong. He says, "I know that you come here to me because you have been unable to do any thing for the man, and have no longer the heart to believe that any inyanga can help you. But, my friends, I see that my friends, the other izinyanga, have gone astray. They have not eaten impepo.⁵ They were not initiated in a proper way. Why have they been mistaken, when the disease is evident? For my part, I tell you the izinyanga have troubled you. The disease does not require to be treated with blood.⁶ As for the man, I see nothing else but that he is possessed by the Itongo.⁷ There is nothing else. He is possessed by an Itongo. Your people⁸ move in him. They are divided into two

⁵ *Impepo* is of two kinds—white and black.

The *black* is first used as an emetic to remove all badness and causes of dimness from the system.

The *white* is burnt as incense when sacrificing to the Amatongo; izinyanga use it as an emetic to prevent the return of dimness of the inner sight after the use of the black impepo; they also eat it; and place it under their heads at night, that they may have clear, truthful dreams. They believe that by the use of this medicine they are enabled to divine with accuracy. Hence to have "eaten impepo" means to be a trustworthy diviner.

⁶ *Treated with blood*, that is, of sacrifices.

⁷ *Um/llaba*, i. e., the Itongo. See p. 147, note 14.

⁸ *Your people move in him*, that is, the Amatongo. See p. 226. Or, he is possessed by your people.

nye ba ti, 'Kqa, a si tandi ukuba umntwana wetu 'oniwe. A si ku funi.' Ngaloko ke kungako e nga sindi nje. Uma ni m vimba, ni ya 'kuba ni ya m bulala. Ngokuba ka sa yi 'kuba inyanga; futi ka sa yi 'kubuyela ebuntwini; u ya 'kuba i loku e nje. Uma e nga sa guli, u se ya 'kutetema njalo, a be isula, a nga kqondi 'luto. Ngi ti mina ni ya 'ku m bulala nge-miti. Yeka ni nje, ni bheke impeto lapa ukufa ku bhekisa kona. A ni boni ini ukuba ku ti ngam/la e nga i d/la nge imiti, a ke a funde noufno na? Mu yeke ni ngemiti. Ka yi 'kufa ngokugula, ngokuba u ya 'kupiwa ubu/le."

Nembala ke a gule lo 'muntu iminyaka emibili, e nga sindi; kumbe i d/la lule kuloko, e gula. A pume end/lini izinsukwana, abantu ba kqale ukuti, "U za 'usinda." Kqa, a buyele end/lini. Ku zinge ku ba njalonjalo a ze a /lutuke izinwele. Kepa umzimba wake u be lututuva, a nga tandi amafuta. Abantu ba mangale ngokuhamba

parties; some say, 'No, we do not wish that our child should be injured. We do not wish it.' It is for that reason and no other that he does not get well. If you bar the way against the Itongo, you will be killing him. For he will not be an inyanga; neither will he ever be a man again; he will be what he is now. If he is not ill, he will be delicate, and become a fool, and be unable to understand any thing. I tell you you will kill him by using medicines. Just leave him alone, and look to the end to which the disease points. Do you not see that on the day he has not taken medicine, he just takes a mouthful of food?⁹ Do not give him any more medicines. He will not die of the sickness, for he will have what is good¹⁰ given to him."

So the man may be ill two years without getting better; perhaps even longer than that. He may leave the house for a few days, and the people begin to think he will get well. But no, he is confined to the house again. This continues until his hair falls off. And his body is dry and scurfy; and he does not like to anoint himself. People wonder at the progress of the disease.

⁹ When he takes medicines, he eats nothing, and is worse than usual. When he leaves off medicines he is better, and takes a little food.

¹⁰ *What is good*, viz., the power to divine.

kwaleso 'sifo. Kodwa in/loko i kqale ukubonakala into e ku nga ti i za 'kuba yona. A bonakale ngokuzamula futifuti, na ngokutimula futifuti. Abantu ba ti, "Kqa! Nembala lo 'muntu ku nga u za 'kuhanjwa umhlaba." A bonakale na ngokutanda uguai kakulu; a nga bi nasikati eside uguai e nga m bemanga. Abantu ba kqale ukubona ukuti u nikelwe ubuhle.

Ku ti ngemva kwaloku a gule, a ke a kquleke, a telwe ngamanzi, ku tulatule isikatskana. E zinge e kala izinyembezi, e pumisela ku ze ku be kanye, ku ti pakati kwobusuku, lap' abantu be tatekile ubutongo, 'ezwakale, a ruse abantu bonke ngokuhlabelela; u se kqambe igama, abantu ba vuke abesifazana nabamadoda, ba ye kuye, ba ye 'ku m vumisa lelo 'gama a li hlabelelayo.

Lokupela ku njalonjalo, ku be se ku bonwa ngokusa; se ku lu-

But his head begins to give signs of what is about to happen. He shows that he is about to be a diviner by yawning¹¹ again and again, and by sneezing again and again. And men say, "No! Truly it seems as though this man was about to be possessed by a spirit." This is also apparent from his being very fond of snuff; not allowing any long time to pass without taking some. And people begin to see that he has had what is good given to him.

After that he is ill; he has slight convulsions, and has water poured on him, and they cease for a time. He habitually sheds tears, at first slight, and at last he weeps aloud, and in the middle of the night, when the people are asleep, he is heard making a noise, and wakes the people by singing; he has composed a song, and men and women awake and go to sing in concert with him.

In this state of things they daily expect his death;¹² he is now

¹¹ Yawning is considered a sign of approaching inspiration by the Itongo.—In the Icelandic Legends we find a remarkable power ascribed to yawning. The female troll who had assumed the likeness of a beautiful queen betrays her secret by saying, "When I yawn a little yawn, I am a neat and tiny maiden; when I yawn a half-yawn, then I am as a half-troll; when I yawn a whole yawn, then am I as a whole troll." (*Legends of Iceland. Powell and Magnusson. 2nd Series, p. 448.*)

¹² Lit., It is now seen by the morning, viz., that he is still alive. They retire to rest doubtful whether they shall find him still living at daybreak.

ngclelene amatambo ; ku se ku tiwa eli ngomso ilanga a li yi 'ku m shiya. Ba mangale abantu, b' ezwa e hlaba igama, ba m tshayeke. Ba kqale ukuma isibindi ngokuti, "Yebo ke ; manje si ya i bona in/loko."

Ngaloko ke ngaleso 'sikati uma e se tasa, abantu balowo 'muzi ba hlapeke ngoku nga lali 'butongo ; ngokuba umuntu ow etasayo u ya hlupa kakulu, ngokuba ka lali, u ya sebenza kakulu ngen/loko ; ukulala kwake u ti hlwati nje, u ya vuka u se vuka namagama amaningi ; nemizi e seduze nowakubo i puma kona ebusuku, i zwe ukuba izwi lake se li pezulu, ba ye 'ku m vumela. Kumbe a hlabelele ku ze ku se, ku nga lalwanga. Abantu bomuzi be m tshayela izand/la zi ze zi be 'bu/lungu. Lapo ke u se lingisa kweselesele pakati kwend/lu ; ind/lu se incwane ukukzokzoma, 'esuka 'ekqa e hlabelela, e vevezela, e lingisa kwom/langa u pakati kwamanzi, a juluke a be 'manzi.

Zi d/liwe ke izinkomo ngaleso 'sikati. Ku hlangebuzwa lobo 'bu/le, ku kcakcambiswa id/lozi, ukuba li m kanyise kakulu. Ku

but skin and bones, and they think that to-morrow's sun will not leave him alive. The people wonder when they hear him singing, and they strike their hands in concert. They then begin to take courage, saying, "Yes ; now we see that it is the head."¹³

Therefore whilst he is undergoing this initiation the people of the village are troubled by want of sleep ; for a man who is beginning to be an inyanga causes great trouble, for he does not sleep, but works constantly with his brain ; his sleep is merely by snatches, and he wakes up singing many songs ; and people who are near quit their villages by night when they hear him singing aloud, and go to sing in concert. Perhaps he sings till the morning, no one having slept. The people of the village smite their hands in concert till they are sore. And then he leaps about the house like a frog ; and the house becomes too small for him, and he goes out, leaping and singing, and shaking like a reed in the water, and dripping with perspiration.

At that time many cattle are eaten. The people encourage his becoming an inyanga ; they employ means for making the Itongo white, that it may make his divination very clear. At length

¹³ Lit., We see the head, viz., that it is affected in that way which is followed by the power to divine.

ze ku be kona enye inyanga endala ey aziwayo. Ku ti ebusuku e lele a yalelwe, ku tiwe, "Hamba u ye kubani, u ye a ku pehlele ubulawo boku^llanza, ukuze w etase kanyekanye." Nembala a ti nya amasukwana, e yile kuleyo 'nyanga, e ye 'kupehlelewa ubulawo; u ya buya u se omunye, u se ^llambulukile, u se inyanga ke.

Ku ti uma e za 'kuba nemilozi, ku zinge ku ba kona izwi lokuti kuye, "Wena ku z' ukukuluma nabantu; abantu b' eza 'kutshelewa i ti konke ab' eza ngako." A zinge e wa lauza lawo 'mapupo, e ti, "Ba kona abantu aba ngi tshela ebusuku, ba ti, b' eza 'uzikulumela bona nabantu ab' ezo'ubula." Nembala ku ze ku ye ngako loko; e sa bula yena, ku be kanye ku ngamuke; labo 'bantu aba kuluma ngemilozi 'ezwe se be kuluma kuye, a ba pendule naye njengomuntu nje; a ba kulumise naye ngoku ba buza; uma e nga

another ancient inyanga of celebrity is pointed out to him.¹⁴ At night whilst asleep he is commanded by the Itongo, who says to him, "Go to So-and-so; go to him, and he will churn for you emetic-ubulawo,¹⁵ that you may be an inyanga altogether." Then he is quiet for a few days, having gone to the inyanga to have ubulawo churned for him; and he comes back quite another man, being now cleansed and an inyanga indeed.

And if he is to have familiar spirits, there is continually a voice saying to him, "You will not speak with the people; they will be told by us every thing they come to enquire about." And he continually tells the people his dreams, saying, "There are people¹⁶ who tell me at night that they will speak for themselves to those who come to enquire." At last all this turns out to be true; when he has begun to divine, at length his power entirely ceases, and he hears the spirits who speak by whistlings¹⁷ speaking to him, and he answers them as he would answer a man; and he causes them to speak by asking them questions; if he does not under-

¹⁴ That is, by the Itongo in a dream.

¹⁵ *Ubulawo*.—See p. 142, note 10.

¹⁶ *People*, viz., the dead, the Amatongo.

¹⁷ The supposed voice of the familiar spirits is always in a shrill, whistling tone; hence they are called *imilozi*.

ku kqondi loko a ba ku tshoyo, bona ba m kqondise konke a ba ku bonayo. Imilozi a i kqali ngokubula imiŵlola yabantu ; i kqala ngokukuluma nomuntu wayo, i m azise loko oku za 'kuba i ko, anduba i bulele abantu izindaba zonke.

Nako ke e ngi kw aziyo ngemilozi na ngezinyanga.

Ku ti uma umuntu lowo o guliswa umŵlaba, abakubo aba hambayo be nga tandi ukuba a bule, ba bize inyanga enkulu yokwelapa, i m vimbe, ukuze a nga buli. Kepa lo 'muntu noma e nga sa buli, ka lungi ; u ŵlala e isiguli ngezikati zonke. Nako ke e ngi kw aziyo. Kepa noma e nga sa buli, ngokuŵlakanipa u fana nenyanga yokubula njengodayeni. Yena, abakubo be nga tandanga ukuba a bule, ba ti, "Kqa ; a si tandi ukuba indoda engaka, e namandŵla angaka, i be into nje e se i ŵlala ekaya, i nga se namsebenzi, ku ukupela ukubula kodwa." Ba m vimba ke. Kwa se ku ŵlala kuye isibonakaliso sokuti, "Lo 'muntu, uma wa e inyanga, wa e za 'kuba ubandubandu, ukuti inyangisisa."

stand what they say, they make him understand every thing they see. The familiar spirits do not begin by explaining omens which occur among the people ; they begin by speaking with him whose familiars they are, and making him acquainted with what is about to happen, and then he divines for the people.

This then is what I know of familiar spirits and diviners.

If the relatives of the man who has been made ill by the Itongo do not wish him to become a diviner, they call a great doctor to treat him, to lay the spirit, that he may not divine. But although the man no longer divines, he is not well ; he continues to be always out of health. This is what I know. But although he no longer divines, as regards wisdom he is like a diviner. For instance, there was Undayeni. His friends did not wish him to become a diviner ; they said, "No ; we do not wish so fine and powerful a man to become a mere thing which stays at home, and does no work, but only divines." So they laid the spirit. But there still remained in him signs which caused the people to say, "If that man had been a diviner, he would have been a very great man, a first-class diviner."

Leyo 'milozi, a u bi munye umlozi o kulumako ; ibandhla eliningi nje labantu ; namazwi a wa fani ; omunye u nelake nomunye njalo ; elalowo 'muntu a ba ngene kuye izwi lake li lodwa. Futi ngokuba naye u ya buza kuyo njengabanye abantu, naye u ya bula kuyo. Uma i nga tsho 'luto, k' azi loko oku ya 'utshiwo i yo ; a nge ba tshela abantu ab' ezo'ubula, ukuti, ni za 'kutshelwa ukuti nokuti. Ai. Okwake ukwamukela into leyo e fike nabantu ab' ezo'ubula 'kupela. Naye u ya buzana nayo, ba kulumisane.

Ku ti uma ab' ezo'ubula be fika kulo 'muntu e nemilozi ba kuleke, a tsho kubo ukuti, "O, ni fika nje ngi ngedwa. Ku mukiwe izolo. A ng' azi lapa ku yiwe kona." Ba hlale ke abantu labo. Ekufikeni kwayo i ya 'kuzwakala ngokubingelela labo 'bantu, i ti, "Sa ni bona ke." Ba ti, "Si bona nina, 'makosi." Naye lowo o hamba nayo a buze ukuba, "Ni ya fika na?" I vume. Ngaloko ke kulukuni ukukqonda kitina ukuba ku inko'hliso, lapa si zwa amazwi amaningi a kuluma nomuntu o nayo, naye e kuluma.

As to the familiar spirits, it is not one only that speaks ; they are very many ; and their voices are not alike ; one has his voice, and another his ; and the voice of the man into whom they enter is different from theirs. He too enquires of them as other people do ; and he too seeks divination of them. If they do not speak, he does not know what they will say ; he cannot tell those who come for divination what they will be told. No. It is his place to take what those who come to enquire bring, and nothing more. And the man and the familiar spirits ask questions of each other and converse.

When those who come to seek divination salute him, he replies, "O, you have come when I am alone. The spirits departed yesterday. I do not know where they are gone." So the people wait. When they come they are heard saluting them, saying, "Good day." They reply, "Good day to you, masters." And the man who lives with them also asks them saying, "Are you coming?" They say, they are. It is therefore difficult to understand that it is a deception, when we hear many voices speaking with the man who has familiar spirits, and him too speaking with them.

The way in which a person begins to be a Diviner.

UHLABO lu bonakala ngokwenza isibobo ; a ti umuntu, “ Kubuklungu esikaleni, pansu kwesipanga, ohlangotini, enyameni. Lw enza isibobo ; lu pumele ngapakati kwomzimba iziudawo zombili.”

Ba buze abantu, ba ti, “ Leso 'sifo isifo sini na ? loku lu fana nohlabo nje.”

A ti, “ Ehe ; nami ngi ti i lo uhlabo ; i lo lolu olu pumela esikaleni somzimba, lw ale ukuba ngi pefumule, lw ale ukuba ngi lale pansu.”

Lu ze lw ahlulwe inyanga e lw aziyo umuti walo. Ngokuba abamnyama ba ti ukzulo ; ba ti, lw enziwa umhlaba. Lo 'muntu o

UHLABO¹⁸ is known by causing a sensation of perforation¹⁹ of the side ; and the man says, “ I have pain under the armpit, beneath the shoulder-blade, in my side, in the flesh. It causes the feeling as if there was a hole there ; the pain passes through my body to each side.”

The men ask, “ What is this disease ? for it resembles nothing but uthlabo.”

He replies, “ Yes, yes ; I too say it is uthlabo ; it is that which comes out²⁰ from the side of my body and will not let me breathe, neither will it let me lie down.”

At length the doctor who knows the medicines for uthlabo cures it. But black people call it also ukzulo,²¹ and say it is caused by the Itongo.²² And when a

¹⁸ *Uhlabo*, the name of a disease, from *ukuhlaba*, to stab, because it is attended with a stabbing pain or *stitch* in the side. It is applied either to pleurodynia or pleurisy.

¹⁹ *Isibobo*, A hole,—that is, the patient feels as though a hole had been made in his side with a sharp instrument. The same sensation that we call a “stitch in the side.”

²⁰ He speaks of the disease as though it was a knife, or something of that kind ; he personifies it.

²¹ *Ukzulo*.—The same as *uhlabo*, from *ukukxula*, to stab.

²² We may compare the following faith in evil Nats, which seem to hold very much the same position in the East as the Amatongo among the Amazulu :—

“ The Nats or Dewatas play a conspicuous part in the affairs of this world. Their seats are in the six lower heavens, forming, with the abode of man and the four states of punishment, the eleven seats of passions. But they often quit their respective places, and interfere

<p>tandwa ukxulo izikati zonke, ku se lu m bambe njalo izikati zonke, kubantu abamnyama ku tiwa, u ya hanjwa umhlaba; amatongo a hamba kuyena emzimbeni. Lu ti uma lw epuza ukupela emzimbeni, ku ze ku yokubulwa ezinyangeni. Zi fik' izinyanga, zi ti, " U nomhlaba. U nabakubo abafayo." Zi ti uma zi ti, " Kwa ku kona umuntu kubo owa be e inyanga; naye u hanjwa njalo emzimbeni; ku</p>	<p>man is constantly affected²³ by uthlabo, black men say the Itongo is walking in him; Amatongo are walking in his body. If the disease lasts a long time, they at length go to enquire of diviners. They come and say, " He is affected by the Itongo. He is affected by his people who are dead."²⁴ There was one of them who was an inyanga; and this man has the Itongo in his body; his people</p>
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with the chief events that take place among men. Hence we see them ever attentive in ministering to all the wants of the future Budha. Besides, they are made to watch over trees, forests, villages, towns, cities, fountains, rivers, &c. These are the good and benevolent Nats. This world is also supposed to be peopled with wicked Nats, whose nature is ever prone to the evil. A good deal of the worship of Budhists consists in superstitious ceremonies and offerings made for propitiating the wicked Nats, and obtaining favours and temporal advantages from the good ones. Such a worship is universal, and fully countenanced by the Talapoins, though in opposition with the real doctrines of genuine Budhism. All kinds of misfortunes are attributed to the malignant interference of the evil Nats. In case of severe illness that has resisted the skill of native medical art, the physician gravely tells the patient and his relatives that it is useless to have recourse any longer to medicines, but a conjuror must be sent for, to drive out the malignant spirit who is the author of the complaint. Meanwhile directions are given for the erection of a shed, where offerings intended for the inimical Nat are deposited. A female relative of the patient begins dancing to the sound of musical instruments. The dance goes on at first in rather a quiet manner, but it gradually grows more animated, until it reaches the acme of animal phrenzy. At that moment the bodily strength of the dancing lady becomes exhausted; she drops on the ground in a state of apparent faintness. She is then approached by the conjuror, who asks her if the invisible foe has relinquished his hold over the diseased. Having been answered in the affirmative, he bids the physician to give medicines to the patient, assuring him that his remedies will now act beneficially for restoring the health of the sick, since their action will meet no further opposition from the wicked Nat." (*The Life or Legend of Ganduma, the Budha of the Burmese.* P. Bigandet, p. 71. Comp. also p. 537.)

²³ *Tandwa*, lit., loved.

²⁴ That is, the Amatongo.

funwa abakubo a z' a be nen/loko ebutakataka, a bule, e tasile."

Zi ti izinyanga ezi bulayo, "Ni nga be ni sa mu nika imiti. A ni boni ini, lapa ni mu funela imiti yo/llabo, lu nga vumi ukupela na? Ni ti ni nga mu puzisa umuti, ku be i kona ni mu bangelayo na? Mu yeke ni ngemiti. Lo 'muntu u ya hanjwa abakubo. Ba tanda uma a pupa."

Ku ti uma kwa ku kona umuntu owa fayoy, owa be inyanga, bam bize ngegama, e bizwa izinyanga ezi yokubula, zi ti, "U hanjwa Ubani lowo; o yena e ti, m' a be inyanga. U hanjwa umuntu owa be e inyanga enkulu." Ku tsho izinyanga ezi yokubula. Zi ti, "Lowo 'muntu owa be inyanga, o hamba kuye emzimbeni, wa be inyanga neyokumbulula. Ya be imbulula." Zi ti izinyanga, "Naye

wish him to have a soft head,²⁵ and become a diviner, when he has been initiated."

The diviners say, "Do not give him any more medicines. Do you not see when you get uhlabo-medicines for him, the disease does not cease? When you give him medicine, do you not thereby increase the disease? Leave him alone. His people are in him. They wish him to dream."

And if one of his people who is dead was an inyanga, the diviners who come to divine call him by name, and say, "So-and-so is in him; it is he who says he is to be an inyanga. It is a great inyanga that possesses him." That is what the diviners say. They say, "The man who was an inyanga, who is walking in his body, was also an inyanga who could dig up poisons.²⁶ He used to dig them up. And since he who used to

²⁵ To have a soft or impressible head, that is, to be an inyanga.

²⁶ *Ukumbulula*.—Sorcerers are supposed to destroy their victims by taking some portion of their bodies, as hair or nails; or something that has been worn next their person, as a piece of an old garment, and adding to it certain medicines, which is then buried in some secret place. They are at once the subjects of disease, and suffer and die. The power alluded to above is that of discovering and digging up this poison. Very similar to the practice of sorcerers amongst ourselves, who used to make an image of wax or clay of the person they wished to kill, and treat it with poisons, &c., and every thing done to the image was felt by their victim.

The following account is given among Danish Traditions:—

"In a certain house everything went perversely; for which reason the inhabitants sent to a well-known wise woman. She came and went about the house both within and without. At last she stood

<p>lokwe hanjwa u ye lowo 'muntu owa be e mbulula ubuti babatakati a ba bulala ngabo abanye abantu, naye kqed' 'etase, a m etasise, u ya 'kuba nedhlozi elimhlope, naye u ya 'kumbulula naye, njengalowo wakubo Ubani, owa be e inyanga, e mbulula ; u za 'kumbulula naye. Mu yeke ni ngemiti." Zi ti izinyanga o ku bulwa kuzona, zi ti zona, "Imiti i lahle ni ; ni nga be ni sa mu nika ; se ni ya 'ku m bulala, uma ni ti ni mu nika imiti. Ni ti i yona i ya 'ku m sindisa. Ka i yi 'ku mu sindisa. W' e-nziwa ngamabomu. Lo 'muntu</p>	<p>dig up the poison of the sorcerers by which they destroyed others has taken possession of this man, he too as soon as he has been initiated will have a white Itongo,²⁷ and will dig up poisons as So-and-so, one of his people, used to do. Leave him alone as regards medicines. Throw away medicines, and give him no more ; you will kill him if you do. You think they will cure him. They will not cure him. He is purposely thus affected. The Amatongo wish</p>
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still before a large stone, which lay just without the dwelling. 'This,' said she, 'should be rolled away.' But all that they could do with levers and other means was to no purpose : the stone would not move. At length the wise woman herself hobbled up to the stone, and scarcely had she touched it before it moved from its old station. Beneath was found a silken purse filled with the claws of cocks and eagles, human hair and nails. 'Put it into the fire together with a good bundle of pea-straw, that it may catch quickly,' said the old woman ; and no sooner was this said than done. But the moment the fire began to take effect it began to howl and hiss as if the very house were ready to fall, and people who stood out in the fields hard by plainly saw a witch sally forth on her broomstick from the mouth of the oven. At the same moment the old woman died, who, it was supposed, had bewitched the house, and all the sorcery was at an end." (*Northern Mythology. Benjamin Thorpe. Vol. II., p. 189.*)

²⁷ That is, an Itongo who shall influence for good, and enable him to see *clearly* and help others. They also speak of an Itongo elimnyama, a dark or black Itongo, that is, one that is jealous, and when he visits any one causes disease and suffering without giving any reason for his doing so. It is said, "Li lwe li tulile," that is, It fights in silence,—contends with people without telling them what to do to pacify it. They suppose that sorcerers are aided by the Amatongo of their house to practise sorcery with skill and effect ; but such Amatongo are not said to be black or dark, but white, because they reveal with clearness their will to their devotees.

ku tandwa um' a be inyanga em/lope. Tula ni, ni bone uma k' ezi 'kuyalelwa na ebusuku e lele? Ni ya 'ku m bona e se fika nje kusasa, ni nga m bonanga ukupuma kwake, e yalelwe imiti a yoku i mba entabeni, e mbe ubulawo boku/lanza, a bu pe/le, bu be nengwebu, a bu puze, a /lanze ngabo, 'etase. Ku ti ngesinye isikati a yalelwe impepo, a yoku i ka em/langeni."

Ba mu tume uku/laba inyama, ngokuba abantu abafayo ba tanda inyama kakulu kumuntu a se be tanda uku m enza um' a be inyanga. U ya zi /laba, e ba /labela abakubo abafayo. Zi ya ngena ezinye. U ya zi /laba njalo; zi ya ngena futi ezinye, zi vela ekwelapeni kwake, na sekubuleni kwake, nezokumbulula izinkomo. Uma abantu be bubu, be bulawa abatakati, i muke i yokumbulula, i /lanzise abantu aba d/liswayo abatakati.

him to become a white²⁸ inyanga. Be quiet, and see if the Amatongo do not give him commands at night in his sleep. You will see him come home in the morning, not having seen him go out, having had medicines revealed to him which he will go to the mountains to dig up; you will see he has dug up cleansing-ubulawo, and he will churn it and make it froth and drink it, and cleanse himself by it, and so begin to be an inyanga. And at other times he will be commanded to fetch impepo, which he will go to the marsh to pluck."

The Amatongo tell him to kill cattle, for the dead are very fond of demanding flesh of one whom they wish to make an inyanga. He slaughters them for his people who are dead. And others enter his kraal.²⁹ He slaughters constantly, and others again come in in their place, the cattle being derived from his treatment of disease, and from divining, and digging up poisons. When men are perishing, being destroyed by sorcerers, he goes and digs up the poisons, and purifies those whom the sorcerers are poisoning.

²⁸ As we speak of "white witches;" an inyanga who shall see clearly, and use his power for good purposes.

²⁹ By sacrificing to the Amatongo he obtains their blessing; they enable him to treat disease and to divine successfully; and thus he obtains many cattle, which enter his kraal instead of those he has sacrificed.

Uma umuntu e gula, e guliswa amad/lozi, u ya haiya. Amatongo a m kqambise igama, ku butane abantu basekaya, ba mu tshaye igama a li kqambelwe itongo,—lokwetasa,—lobunyanga.

Abanye abantu ba pike, ba ti, "Kqabo. Lo 'muntu u ya /lanya nje. Ka nalo itongo." Ba ti abanye, "O, u netongo; u se inyanga."

Ba ti abanye, "Kqa; u u/lanya. Ni ka ni mu tukusele na, loku ni ti u inyanga?"

Ba ti, "Kqa; a si ka mu tukuseli."

Ba ti, "Se ni mu bona ngani, ni bone u inyanga na?"

Ba ti, "Si m bona ngokuyalelwa imiti a yoku i mba."

Ba ti, "O, u u/lanya nje. Ngapana si be si ya vuma uma u inyanga uma ku be ni ya mu tukusela, lezo 'zinto e be ni mu tukusele zona u ya zi gila. Anti ni si tshel' ize, ukuti u inyanga, loku a ni ka mu tukuseli."

Ba ti uma ba kulume, ba tsho njalo, be pikisana ngoku mu tuku-

When the Amatongo make a man ill, he cries "Hai, hai, hai."³⁰ They cause him to compose songs, and the people of his home assemble and beat tune to the song the Amatongo have caused him to compose,—the song of initiation,—a song of professional skill.

Some dispute and say, "No. The fellow is merely mad. There is no Itongo in him." Others say, "O, there is an Itongo in him; he is already an inyanga."

The others say, "No; he is mad. Have you ever hidden things for him to discover by his inner sight, since you say he is an inyanga?"

They say, "No; we have not done that."

They ask, "How then do you know he is an inyanga?"

They say, "We know it because he is told about medicines, which he goes to dig up."

They reply, "O! he is a mere madman. We might allow that he is an inyanga if you had concealed things for him to find, and he had discovered what you had concealed. But you tell us what is of no import, as you have not done this."

As they are talking thus and disputing about concealing things

³⁰ *Haiya*, To cry as the diviner; a continual repetition of Hai, hai, hai.

sela, ku ti ebusuku, ekulaleni kwake, a pupe e m tshela lowo 'muntu wakubo owa fayó, o yena e mw etasisayo um' a be inyanga, a mu tshel' a ti, "Be be pikisana, be ti, ku vi u inyanga wena."

A buze o tasiswayo, a ti, "Ba ti, a ngi vi ngi inyanga ngani na?"

A ti, "Ba ti, ku vi u inyanga; ba ti, u uhlanya nje; ba ti, u ya tukuselwa na, loku ku tiwa u inyanga na?"

A buz' a ti, "Ngi tshale, ku tsho obani na?"

A ti, "Ku be ku pikisana obani nobani."

A ti, "Wena u ti b' enz' amanga ini uma be tsho njalo na?"

A ti, "Tula. Loku be tsho njalo, mina ngi ti, u za 'kuba inyanga ey ahlula izinyanga zonke, ba dele bonke abantu lapa emhlabeni, ukuti u inyanga enkulu, ba kwazi."

A ti yena ow etasiswayo, a ti, "Mina ngi ti ba kqinisile uma be ti, ng' uhlanya. Mbala a ba bonanga be ngi tukusela."

A ti lowo 'muntu owa be inya-

for him to find, at night when he is asleep he dreams that the man of his people who is dead, and who is causing him to begin to be an inyanga, tells him saying, "They were disputing with each other, saying you are not an inyanga."

He who is beginning to be an inyanga asks, "Why do they say I am not an inyanga?"

He replies, "They say you are not an inyanga, but a mere mad man; and ask if they have hidden things for you to discover, since the others say you are an inyanga."

He says, "Tell me who they are who say so."

He replies, "So-and-so and So-and-so were disputing."

The man asks, "Do you say they lie when they say so?"

He replies, "Be quiet. Because they say so, I say you shall be a greater inyanga than all others, and all men in the world shall be satisfied that you are a great inyanga, and they shall know you."

The man who is beginning to be an inyanga says, "For my part I say they speak the truth when they say I am mad. Truly they have never hidden anything for me to find."

Then the man who was an in-

nga, o yena o m etasisayo, a ti, "Tula ke. Ngi za 'ku ku yisa kona ekuseni. U vele entabeni; u nga ba zumi; u vele entabeni e sesita, u haize; u z' u ti ukuhaiza kwako entabeni e sesita, ba ku zwe. Ba ya 'kuti uma u haiza kgedede, ba ng' ezwa; u pumele entabeni e sobala; u nga veli kakulu; u vele kgedede, u haize, u b' ezwise kodwa. Ba ti uma b' ezwe ukuti u wena, u buye, u tshone, u buyele entabeni e sesita. Ngi ti ke, ba ya 'kubona, ba ya 'kuzwa, ukuti be be ku pete wena, umuntu o inyanga, o tasisiweyo; ba ya 'kwazi ngaloko a ba be pikisana ngako, be ti, u u/lanya, a u si yo inyanga."

Mbala, w' enza ngaloko. Wa haiza entabeni e sesita; ka ba mu zwa kakulu; b' ezwa ku zinge ku ti, Nkene, nkene, nkene, nkene, nkene, nkene. 'Ezwe omunye umuntu, a ti, "U nga ti ku kona umuntu o nga t' u ti u ya /labelela." Ba ti abanye, "A si zwa; tina si zwa ku nkeneza nje."

A bone lowo o inyanga li fike itongo kuye, li m tshela, li ti,

yanga, he who is initiating him, says, "Just be quiet. I will take you to them in the morning. And do you appear on a hill; do not come upon them suddenly; but appear on a hill which is concealed, and cry 'Hai, hai, hai;' cry thus on the hill which is concealed, that they may hear. When you cry 'Hai, hai, hai,' if they do not hear, then go on to a hill which is open; do not expose yourself much; as soon as you expose yourself, cry 'Hai, hai, hai,' so that they may just hear. When they hear that it is you, go down again from the hill, and return to the one which is concealed. So I say they will see and understand that they have spoken of a man who is beginning to be a doctor; they shall know by that, that when they said you were a mad man and not an inyanga they were mistaken."

So he does so. He cries "Hai, hai, hai," on a hill which is hidden; they do not hear him distinctly; they hear only a continual sound of Nkene, nkene, nkene, nkene.³¹ One of them says, "It sounds as though there was some one singing." Others say, "We do not hear. We hear only an echo."

The Itongo comes to him and tells him that they cannot hear,

³¹ Nkene, from ukunkeneza, to echo.

"Amanga ; ka b' ezwa ; a ku pumele ingcozana entabeni e sobala, u za 'ubuya u tshone kule 'ntaba e scsita."

Mbala w' esuka ngokutsho kwetongo, wa pumela entabeni e sobala, wa haiza ; ba mu zwa bonke ukuti Ubani. "Konje, 'madoda," (lapa se be pikisana futi, kgedede ba mu zwe ukuti u yena,) "konje, 'madoda, u za ngayo leyo 'ndaba e sa si pikisana ngayo, si ti, u u/lanya na ?"

Ba ti, "O, ni sa buza ni na ? U za ngayo, uma nga nembala na kuluma ukuti, ka v' e inyanga,³² u u/lanya."

A ti umuntu omkulu wakona, lapa ekaya kulowo 'muzi, lapa i ya kona inyanga, e ti, "Nami ngi ya tsho ukuti u u/lanya. Ake ni tate izinto, ni yoku zi tukusa, si bone uma u ya 'ku zi kipa na."

Ba zi tate izinto, ubu/lalu, ba yoku bu tukusa ; abanye ba tukuse amageja ; abanye ba tukuse imikonto ; abanye ba tukuse amasongo ; abanye ba tukuse izinduku zabo ; abanye ba tukuse imintsha yabo ; abanye ba tukuse izipand/la zabo ; abanye ba tukuse izimkamba zabo ; abanye ba tukuse izimbenge ; ba ti, "Ake si bone ke uma u za 'kufika, a zi kipe lezi 'zinto, a zi

and bids him go out a little on the open hill, and then return again to the hill which is hidden.

So he departs at the word of the Itongo, and goes out to the open hill, and cries "Hai, hai, hai ;" and they all hear that it is he. They are again disputing about him, and as soon as they hear that it is he, they say, "Can it be, sirs, that he comes about the matter we were disputing about, saying, he is mad ?"

Others³² say, "O, why do you ask ? He comes on that account, if indeed you said he was not an inyanga, but a madman."

The great man of the village to which the inyanga is approaching, says, "I too say he is mad. Just take things and go and hide them, that we may see if he can find them."

They take things ; one takes beads, and goes and hides them ; others take picks, and go and hide them ; others hide assagais ; others bracelets ; others hide their sticks, others their kilts, others their ornaments, others their pots ; others hide baskets, and say, "Just let us see if he will find all these

³² That is, who were not present at the former discussion.

³³ *Ka v' e inyanga*, i. e., *ka vi e inyanga*, Isilala for *ka si yo inyanga* ; and above, *ku vi u inyanga* for *a u si yo inyanga*.

kqede na." Abanye ba tukuse izikwebu zombila; abanye ba tukuse izikwebu zamabele; abanye ba tukuse izikwebu zemfe; abanye ba tukuse izikwebu zikajiba; abanye ba tukuse amakamu opoko.

Ba ti abanye, "O, kona uma i kipa, ka se i ya 'kuza i katale na? Ini ukuba ni i tukusele izinto zi be ziningi kangaka na?"

Ba ti, "Yebo pela, si bone pela ukuti inyanga."

Ba ti, "Ake ni nqamule; izinto ziningi e ni zi filileyo."

Ba buye ba buyele ekaya, ba lalale. Li m tshela itongo entabeni e ngaseyi; loku kade li m tshela, li ti, "Yenza ka/le; ba sa tukusa; u nga kyal' u vele. Ba funa ukuti, lapa se u zi kipa izinto, ba funa ukuti u be u zi bona. U tule, ba tukuse, ba kqedele kona, b' eza 'ku ku dela ukuti u inyanga." Li tsho ke id/lozi, li m tshela, li ti, "Ba tukusile manje, se be buyile, ba sekaya. Ku fanele ke u ye ke ekaya lalabo 'bantu aba tukusayo, aba ti i u/lanya, ka si yo inyanga."

Ya pumela ke entabeni e sobala, ya ti i ya ekaya, ya se i gijima, i landelwa abakubo abantu aba be i funa, ngokuba i pume ebusuku;

things or not." Others hide cobs of maize; others the ears of amabele, or sweet cane, or of ujiba, or the heads of upoko.

Some say, "O, if he find all these things, will he not be tired? Why have you hidden so many?"

They say, "We hide so many that we may see that he is really an inyanga."

They reply, "Stop now; you have hidden very many things."

They return home, and wait. Then the Itongo tells him on the concealed hill; for it had already said to him, "Keep quiet; they are now hiding things; do not begin to appear. They wish to say when you find the things that you saw when they hid them. Be quiet, that they may hide all the things; then they will be satisfied that you are an inyanga." Now the Itongo tells him, "They have now hidden the things, and gone home. It is proper for you now to go to the home of the people who say you are mad and not an inyanga."

So he comes out on the open mountain, and runs towards their home, being pursued by his own people who are seeking him, for he went out during the night, and

ka ba i zwa lapo i pumile ekuseni, uma ku 'luvivi, ku 'mpondo zankomo. Ya fika ekaya labo ; ba fika nabakubo, yona inyanga a be be i funa, se be i tolile. Ya fika, ya sina ; ba i tshayela lapa se i sina ; kw' esuka naba kona aba i tukuseleyo, ba tshaya nabo ; ya sina, ba i tshayela kakulu.

they did not hear when he went out very early in the morning, when it was still dark, when the horns of the cattle were beginning to be just visible.³⁴ He reaches their home, and his own people who were looking for him, and have now found him, come with him. On his arrival he dances ; and as he dances they strike hands in unison ; and the people of the place who have hidden things for him to find, also start up and strike hands ; he dances, and they smite their hands earnestly.

Ya ba tshela, ya ti, "Konje ni ti ni-ngi tukusele na ?"

He says to them, "Have you then hid things for me to find ?"

Ba pika, ba ti, "Kga ; a si ku tukuselanga."

They deny, saying, "No ; we have not hidden things for you to find."

Ya ti, "Ni ngi tukusele."

He says, "You have."

Ba pika, ba ti, "Amanga ; a si ku tukuselanga."

They deny, saying, "It is not true ; we have not."

Ya ti, "Ngi nge zi gibe na ?"

He says, "Am I not able to find³⁵ them ?"

Ba ti, "Kga ; u nge zi gibe. Si be si ku tukusele ini ?"

They say, "No ; you cannot. Have we hidden then things for you to find ?"

Ya ti, "Ni ngi tukusele."

He says, "You have."

Ba pika, ba ti, a ba'zi tukusanga. Ya pika, ya ti, ba zi tukusile.

They deny, declaring that they have not done so. But he asserts that they have.

Ba ti uma ba kqinise ngokupika

When they persist in their de-

³⁴ *Ku 'mpondo zankomo*, It is the horns of a bullock ; a saying to express the earliest dawn, when the horns of the cattle are just becoming visible.

³⁵ Lit., Take out, viz., from the place of concealment.

kwabo, y' esuka, ya zinikina. Y' esuka, ya bu giba ubu/llalu ; ya wa giba amageja ; ya i giba imintsha ; ya wa giba amasongo ; ya zi giba izikwebu zombila ; ya zi giba izikwebu zamabele ; ya zi giba izikwebu zikajiba ; ya zi giba izikwebu zemfe ; ya wa giba amakamu opoko ; ya zi giba zonke izinto a be be zi tukusile. Ba i bona ukuti inyanga enkulu, i zi gibile zonke izinto a be be zi tukusile.

Ya buya ya buyela ekaya kgede i zi gibe izinto zonke, i zi kgede, ku nga sali 'luto end/le lapo be yokutukusa kona. I ti ukufika ekaya, ukubuya kwayo la i be i yokugiba kona emfuleni, i fike, se i katele ; a i tshela amatongo ukuti, "Kona u katele nje, a u z' ukulala lapa ; si za 'uhamba nawe, si goduke, si y' ekaya." Ku tsho amatongo, e tshela inyanga i se i katele ukukipa izinto.

Ba ti aba hamba nayo bakubo konyanga, ba ti, "Yitsho ni pela uma ka si yo inyanga na?"

I ti yona, "Ngi zi gibile izinto zonke e kade ni zi tukusa, ngi zi kgedile zonke ; a ku ko 'luto olu sele end/le ; izinto zonke zi lapa ekaya. Ngi ze nje ngi yalalwe kunina, ngokuba nina kumina ni ti kumina a ngi si yo inyanga ; ni ti, ngi u/llanya ; ni ti, abakwiti ba ka ba ngi tukusela na." Ya ti,

nial, he starts up, shaking his head. He goes and finds the beads ; he finds the picks, and the kilts, and the bracelets ; he finds the cobs of maize, and the ears of the amabele and ujiba and of upoko ; he finds all the things they have hidden. They see he is a great inyanga when he has found all the things they have concealed.

He goes home again as soon as he has found all the things, and not one thing remains outside where they had hidden it. On his return to their home from the river whither he had gone to find what was hidden, he is tired, and the Amatongo say to him, "Although you are tired, you will not sleep here ; we will go home with you." This is what the Amatongo say to the inyanga when he is tired with finding the things.

The inyanga's people who accompany him say, "Just tell us if he is not an inyanga?"

And he says, "I have found all the things which you hid ; there is nothing left outside ; all things are here in the house. I was commanded to come to you, for you said I was not an inyanga, but a madman, and asked if my people had hidden things for me to find.

“Ake ni ngi tshelc lezo 'ndaba, uma ngi zi tshelwa ubani na? lezo 'zindaba e na ni zi kuluma na? Ni ti kumina, ngi uhlanya. Na ni ti nina ni kuluma nje. Ni ti, ka b' ezwa ini na abapansi na? Na ti ni kuluma, ba be ni zwa. Nga lala pansi, kanti ba ngi tshela nje ukuma ni ti, ka ngi inyanga yaluto, ngi into e uhlanya nje.”

Ba i kunga. Kwa ba o vela nobuhlalu, wa i nika; kwa ba o vela nembuzi, wa i nika; kwa ba o vela nomkonto, wa i nika; kwa ba o vela nesinda, wa i nika; kwa ba o vela nokcu lobuhlalu, wa i kunga; wa ti umunumuzana wa i nika inkomo; zonke izikulu ezinye za veza izimbuzi, za i kunga, ngokuba i be i zile ekaya, i yalelwe amatongo.

UGUAISE.

Just say who told me the things about which you were speaking. You said I was mad. You thought you were just speaking. Do you think the Amatongo³⁶ do not hear? As you were speaking, they were listening. And when I was asleep they told me that I was a worthless inyanga, a mere thing.”

Then the people make him presents. One comes with beads and gives him; another brings a goat; another an assagai; another a bracelet; another brings an ornament made of beads, and gives him. The chief of the village gives him a bullock; and all the chief men give him goats, because he had come to their village at the bidding of the Amatongo.

—◆—

The Doctor of Divination, the Isanusi, Ibuda, or Umungoma.

I YONA inyanga isanusi, ibuda, THE doctor is called Isanusi,³⁷ or Ibuda,³⁸ or Inyanga of divina-

³⁶ *Abapansi*, Subterraneans, that is, the Amatongo.

³⁷ *Isanusi*, a diviner; etymology of the word unknown.

³⁸ *Ibuda*, a diviner; but for the most part an epithet of contempt, and used pretty much in the same way and spirit as Ahab's servant applied the term “mad fellow” to the young prophet that anointed Jehu. (2 Kings ix. 11.) It is derived from *ukubuda*, to talk recklessly, or not to the point; also to dream falsely.

It is interesting to note that in Abyssinia we meet with the word *Bouda*, applied to a character more resembling the Abatakati or Wizards of these parts. To the *Bouda* is attributed remarkable power of doing evil; he invariably selects for his victims “those possessed of youth and talent, beauty and wit, on whom to work his evil

inyanga yokubula, umungoma ; ngokuba ba ti uma be bula, ba ti, "Si ya vuma, mngoma." Zi zodwa izinyanga zokwelapa ; ngokuba	tion, ³⁹ or Umungoma ; ⁴⁰ for when people are enquiring of a diviner, they say, "True, Umungoma." Doctors who treat disease are dif-
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deeds." His powers are varied. "At one time he will enslave the objects of his malice ; at another, he will subject them to nameless torments ; and not unfrequently his vengeance will even compass their death." The *Bouda*, or an evil spirit called by the same name, and acting with him, takes possession of others, giving rise to an attack known under the name of "Bouda symptoms," which present the characteristics of intense hysteria, bordering on insanity. Together with the *Bouda* there is, of course, the exorcist, who has unusual powers, and, like the *inyanga yokubula* or diviner among the Amazulu, points out those who are *Boudas*, that is, Abatakati. An exorcist will suddenly make his appearance "amongst a convivial party of friends, and pronounce the mystical word *Bouda*. The uncouth appearance and sepulchral voice of the exorcist everywhere produce the deepest sensation, and young and old, men and women, gladly part with some article to get rid of his hated and feared presence. If, as sometimes happens, one or two less superstitious individuals object to these wicked exactions, the exorcist has a right to compel every one present to smell an abominable concoction of foul herbs and decayed bones, which he carries in his pouch ; those who unflinchingly inhale the offensive scent are declared innocent, and those who have no such strong olfactory nerves are declared *Boudas*, and shunned as allies of the Evil One." It was the custom formerly to execute hundreds of suspected *Boudas*. (*Wanderings among the Falashas in Abyssinia. By Rev. Henry A. Stern, p. 152—161.*)

³⁹ *Inyanga yokubula*.—*Inyanga* is one possessed of some particular skill or knowledge, as that of a smith, or carpenter ; or of medicine :—*inyanga yemiti*, one skilled in medicine, a doctor of medicine ; it is applied to especial departments—*inyanga yezilonda*, a sore-doctor ; *inyanga yomzimba-mubi*, an abscess-doctor, &c. *Inyanga yokubula* is a person skilled in divination. He is so called from the custom of using branches of trees to smite the ground with during the consultation. These rods are called *izibulo*, because they are used to smite (*bula*) the ground with ; hence *ukubula* comes to mean to consult a diviner by means of rods, that is, by smiting the ground ; and to divine or reveal what is asked. This beating of the ground appears to have two objects : first, to be a means of expressing assent or otherwise on the part of those who are enquiring ; second, to excite them and throw them off their guard. By these means the diviner knows when he is following a right clue ; and is able to keep their attention from himself. It is also quite possible that it may also produce an exalted or mesmeric condition of mind in the diviner.

⁴⁰ *Umungoma*, a diviner, but an epithet of respect. Etymology unknown.

inyanga yokwelapa uma i nama-ndhla ekwelapeni; nezokubula zi ya i nuka leyo 'nyanga e pata imiti e sizayo. Zi ti 'zokubula, "Ni ya 'kuya kubani, umuntu e si m bonayo woku s' ahlula leso 'sifo." Bala ke ba ye kona kuleyo 'nyanga yemiti e nukwe ezokubula. A t' uma e gula i sona leso 'sifo esi tshiwo izinyanga zokubula, a sinde i leyo 'miti yaleyo 'nyanga e zi i nukileyo.

Ku ze ku ti uma i be i s' elapa leyo 'nyanga yemiti lowo 'muntu o gulayo, ka ba nako ukupila, i ti leyo 'nyanga yemiti, "Si ya ng' ahlula lesi 'sifo. Kona inyanga zi ngi nukile nje, ake ni ye 'kuzwa futi kwamanye amabuda; kona umhlaumbe nga ba li kona ibuda eli ya 'uza li ni tshale umuti e ngi nga mu sindisa ngawo."

Bala ke ba vume, ba ti, "O, u kqinisile. Ku fanele um' ake si yokuzwa kwamanye amabuda; umhlaumbe li nga ze li be kona eli ya 'ku u tsho umuti o nga m sindisa ngawo." Ba hambe ke ba ye emabudeni, uma b' ezwe a ya 'kulandelana na.

Uma be fikile kulo ibuda, be ya 'kubula kulo, ka ba tsho ukuti

ferent from those who divine; for a man is a doctor of disease if he is able to treat disease; and diviners point out the doctor of medicine who is successful. They tell those who enquire of them to go to a certain doctor whom they know to have successfully treated the disease from which their friend is suffering. And so they go to the doctor of medicine that has been pointed out by the diviners. And if he has the disease which the diviners say he has, he will be cured by the medicines of the doctor that they point out.

But if the doctor of medicine treats the sick man and he does not get well, he says, "This disease masters me. Since the diviners did nothing more than send you to me, just go and hear what other diviners say; then perhaps some diviner will tell you the medicine with which I can cure this man."

So they assent, saying, "O, you say truly. It is proper for us to go to hear what other diviners may say; perhaps we shall find one who will tell us the medicine with which you can cure him." So they go to other diviners to hear whether they will all give the same advice.

When they come to the diviner, they do not say to him, "We are

ebudeni, ukuti, "Si zokubula." Ba ya fika nje, ba kuleke, ba ti, "Ehe, mngan'! Indab' ezin'le!" Li b' ezwe ke ibuda ukuti b' ezokubula. Ba hlale ke, nalo li hlale, li ba bingelele, li ti, "Sa ni bona." Ba ti, "Yebo, mngan'."

Li ti, "Hau, yeka! Laba 'bant'u ba fika end'hlaleni; a si yo nend'hlala kwiti lapa, inkulu; si lambile; nokud'hlana o be ku kona se si ku kgedede izolo. A s'azi uma umfino wokud'hlala ni ya 'kutola pi."

Ba ti, "O, 'mngane, si be si nge ku tole noku ku tola; si lambe kakulu: ku be ku nge vele ukud'hlala. Tina uma be si tola nezinkobe, si be si ya 'kuti si tolile. Si be si nga sa funi nokud'hlala loko oku kalelwa u wena, 'mngane; tina se si funa nezinkobe nje; si y' ezwa wena ukuti u kalela ukud'hlala kwamanzi."

Li ti ke, "O, ba funele ni, ni ba pekele isijingi, ni ba pekele nombakqanga." Ba ba pekele ke abafazi.

Ku ti ku sa pekiwe ukud'hlala kwabo, li be se li kcataza uguai, se li bema kona end'hlalini, li be se li

come to enquire." They merely go and salute him, saying, "Yes, yes, dear sir! Good news!"⁴¹ Thus the diviner understands that they have come to enquire. So they sit still, and the diviner sits, and salutes them, saying, "Good day." They reply, "Yes, yes, dear sir."

He says, "O, let be! These people have come in a time of dearth; we have no food ready; we are hungry; and the beer which we had, we finished yesterday. We cannot tell where you can get any food."

They reply, "O, sir, we cannot get much food; we are very hungry: food cannot be obtained. For our parts, if we get boiled maize, we shall say we have got food. We were not wishing for that food you are calling for, sir; we for our parts are wishing for nothing but boiled maize; we understand that you are calling for beer."

He says, "O, get them some food; cook them some porridge; cook for them very thick porridge." So his wives cook for them.

When their food has been cooked, he pours some snuff into his hand, and takes it there in the

⁴¹ That is, we ask you to tell us good news, with which we may return home with gladdened hearts.

Mlasimula, se li zamula, li be se li puma li ya ngapandhle esilahleni, se li tuma umuntu e ya 'ku ba biza. A ba bize umuntu, ba hambe ba ye kulona esilahleni, ba fike ke kulona ibuda.

Li ti, "Yika ni izibulo." B' esuke, ba zi ke izibulo, ba buye, ba hlale pansi. Li be se li kipa isidhlelo salo, li be se li kcataza, li beme; nabo ba kcataze kwezabo izidhlelo, ba beme.

Ba ti lapa be bemako, li be se li ti, "Tshaya ni." Ba ti, "Yizwa!" Abanye ba ti, "Si ya vuma!"

Li ti, "Ni ze ngesifo."

Ba li tshaye.

Li ti, "Si kumuntu."

Ba tshaye.

Li ti, "Umuntu omkulu." Li ti, "Na ka na ya kwomunye umngane wami."

Ba tshaye kakulu.

Li ti, "Tshaya ni, ngi zwe uma lowo 'mngane wami e na ni ye kuyena ni yokubula, uma wa fika wa ti ni na."

Ba tshaye.

Li ti, "Nanku umngane wami a fika wa si tsho isifo kulowo 'muntu."

house; he shudders and yawns, and then goes out of doors to a clump of trees and sends a man to call them. The man calls them, and they go to the clump of trees to the diviner. ✽

He tells them to pluck rods for beating the ground. They go and pluck the rods, and return and sit down. He takes out his snuffbox, pours snuff into his hand and takes it; and they do the same.

When they have taken snuff, he tells them to smite the ground. Some say, "Hear!" Others say, "True!"

He says, "You are come to enquire about sickness."

They smite the ground for him.

He says, "It is a human being that is ill."

They smite the ground.

He says, "It is a great man. You have already been to another friend of mine."

They smite the ground vehemently.

He says, "Smite the ground, that I may understand what that friend of mine to whom you went seeking divination said to you."

They smite the ground.

He says, "There is my friend⁴² who told the disease by which he is affected."

⁴² That is, he gazes into space with a kind of ecstatic stare, as though he really saw or had a vision of the other diviner.

Ba tshaye kakulu, ba ti, "Si ya vuma."

Li ti, "Lowo 'mngane wami u kona umuntu owa m nukayo; inyanga; ka si yo inyanga yokubula; inyanga yamayeza."

Ba tshaye lapo kakulu.

Li ti, "Ngi buze ni. Ni nga ngi yeki."

Ba ti, "A si namandhla oku ku buza; ngokuba u kuluma zona izindaba. Ibuda li buzwa li nga kulumi zona izinhlamvu zokufa."

Li ti ke, "Tshaya ni futi, ngi zwe lowo 'mngane wami uma wa ti a nga m siza e m pe 'yeza lini na?"

Ba tshaye, ba ti, "Si ti, 'mungoma, a ku s' ahlukani-sele lapo iyeza e lona li ya 'ku m siza; loku u m bonile lowo 'muntu owa nukwa umngane wako, si ya 'kuzwa ngawe neyeza eli ya 'ku m siza."

Li ti, "Ngi za 'ku ni tshela. Ba ya tsho abakwiti, ba ti, b' eza 'ku ni tshela."

Ba ti, "Si y' etokoza kona loku, 'mungoma, uma ba kacakambe aba kwini, ba hlanguane kanye naba-

They smite the ground vehemently, and say, "Right."

He says, "There is someone to whom that friend of mine sent you; he is a doctor, not a divining doctor; he is a doctor of medicine."

Upon that they smite the ground vehemently.

He says, "Do you question me. Do not leave me."

They say, "We cannot question you. For you speak the very facts themselves. We put to the question a man that talks at random, and does not mention the very nature of the disease."

Then he says, "Smite the ground again, that I may understand what medicine my friend told him to give to cure him."

They smite the ground, and say to him, "Diviner, tell us at once the medicine that will cure him; for since you have seen the man to whom your friend directed us, we shall hear from you the medicine too that will cure him."

He says, "I am about to tell you. Our people⁴³ say, they will tell you."

They say, "We are glad, diviner, that your people are white,⁴⁴ and unite with our peo-

⁴³ *Our people*, that is, the Amatongo or ancestral spirits belonging to our house or tribe. As below, the enquirers speak of their people, that is, the ancestral spirits belonging to their house or tribe.

⁴⁴ *White*,—clearly seen by you, and so giving a clear revelation.

kwiti, ku lungu. Ngokuba tina ka si sa tsho ukuti u ya 'kusinda. Ngokuba inyanga eya nukwa umngane wako, s' etemba ezinhliziywenizetu, sa jabula, sa ti, "Loku ku tsho ibuda, li si tshela inyanga yoku m siza, u se ya 'kusizeka, a pile.' Sa ya kuleyo 'nyanga e tshiwo umngane wako; sa bona nanku ukufa ku dhlule, ku bhekise pambili; sa kqala ukumangala, ukuti, 'Yeka!' Loku si be se s' etemba, si mi 'sibindi, si ti, 'Mlaumbe u ya 'kupila, loku se ku tsho ibuda, li tsho njalo.'" Ba ti, "Se si wa tsho nje lawo 'mazwi, ngokuba kukqala e kulunywe u we; wa u bona uma sa ka sa ya kwelinye ibuda. Uma lawo 'mazwi u be u nga wa tshongo ukuti, sa ka sa ya kwelinye ibuda, si be si nga yi 'ku wa kuluma; se si wa kuluma ngokuba nawe u se u wa bonile."

Li ti, "Tshaya ni, ngi ni tshele umuti o ya 'ku m siza, a pile."

Ba tshaye lapo, be tshaya kakulu.

Li ti, "Lowo o ya 'ku m siza, ngi ya 'ku ni tshela mi-

ple, that the case may turn out well. For we have no more hope that he will recover. For as regards the doctor whom your friend pointed out, we trusted in our hearts, saying, 'Since the diviner has told us the doctor that can cure him, he will now be cured, and get well.' We went to the doctor whom your friend mentioned; but lo, we saw the disease passing onward, tending to get worse and worse, and began to wonder, saying, 'Let be!' For we were trustful and of good courage, saying, 'Perhaps he will get well, for the diviner says so.'" They go on, "We have just said these words, because you said them first; you saw that we had already been to another diviner. If you had not said we had already gone to another diviner, we should not have said them; we say them because you already said them."

He says, "Smite the ground, that I may tell you the medicine that will cure him."

They then smite the ground vehemently.

He says, "For my part I tell you that the medicine that will cure him is *inyamazane*.⁴⁵

⁴⁵ *Inyamazane*, Large animals, which are supposed to have been used by some one to produce the disease from which he is suffering. These are the *Inhluzele*, the Harte-beest. That this has been used with other medicines as a poison is known by bloody micturition and

na, inyamazane. U nomsizi." | The man has umsizi." ⁴⁶

other symptoms. The *Indhlovu*, Elephant, which is known to have been used by excessive borborygmus. The *Isambane*, or Ant-bear, by pain in the hip-joint, as though the femur were dislocated; possibly, sciatica. When a man is suffering from such symptoms it is said, *U nenyamazane*, He has a disease occasioned by a wild animal; or the disease may be distinguished,—*U nenhluzele*, *U nendhlovu*, *U nesambane*, He has harte-beest, that is, the disease occasioned by it; He has elephant; He has ant-bear,—that is, the diseases occasioned by them. To cure these diseases the natives act on the homœopathic principle, and administer the wild beast that is supposed to have occasioned the disease, with other medicines.

⁴⁶ *He has Umsizi*.—*Umsizi* is a disease occurring among the Amalala, and said not to be known to the Amazulu or Amakzosa. It is supposed to arise from the administration of medicine, in this way. A man is suspicious of his wife's fidelity. He goes to a doctor of celebrity,—an umsizi-doctor,—and obtains of him medicine, which he takes himself without his wife's knowledge, and by cohabiting with her once conveys to her the seed of disease. And if any one is guilty of illicit intercourse with her after this, he will have umsizi; the wife all the time remaining quite free from disease. The symptoms of umsizi are intense darkening of the skin, and contraction of the tendons with excessive pain; severe pain in a finger or a toe, from which it shifts to different parts of the body, especially the joints.

Umsizi is also the *medicine* used for treating the disease. It consists of various substances,—plants, their roots, bark, and seeds; animals, their flesh, skin, tendons, entrails, bones, and excrements; and stones.

These substances are partially charred, not reduced to ashes, so as to destroy their virtue, but sufficiently to admit of their being powdered.

The medicine is used for the most part endermically by rubbing it into scarifications. It is also mixed with other medicines to make an *izembe*.

Umsizi ozwakalayo, Umsizi which is felt.—This term is applied to the medicine used to make a man sensitive to the existence of that state in the woman which can produce the disease called umsizi. It is also applied to that condition of body which renders him thus sensitive. *Umsizi ozwakalayo* is a kind of umsizi, which the doctor supplies to a person to be used as a trial medicine. It is rubbed into scarifications made on the back of the left hand. If his wife or another woman whom he approaches is in that state which is capable of conveying to him the disease called umsizi, when he places his hand on her thigh, the hand is at once affected by spasmodic contraction of the fingers. And he abstains from her until she has undergone a course of treatment.

Or it is rubbed in on either side of the Tendo Achillis; and the

Ba tshaye lapo, ba ti, "Si ya 'kuzwa ngawe, 'mungoma. Tina ka si s' azi; se si ko/liwe nje; se si 'ziula; a ku se ko uku/lakanipa kutina. Na lawo 'mazwi o wa tshoyo, u ti u ya 'ku si tshela iyeza eli ya 'ku m sindisa, ezin/liziyweni zetu ka si sa tsho ukuti na lelo 'yeza o za 'ku li tsho ukuba li ya 'ku m pilisa. Tina se si ti ukufa se ku ya 'ku m tumba. Ka si s' e-mi nesibindi, ngokuba ukufa ku lapo nje; ka s' azi, ngokuba se ku m tshayisa itwabi.

Li ti, "Tshaya ni ke; tshaya ni ke kona lapo etwabini, ngi ni tshela."

Ba tshaye.

Li ti, "Itwabi, ka ku 'nto loko. Ngi ya 'ku ni nika umuti wetwabi, li ya 'kupela."

Ba ti, "Si ya tokoza, 'mungoma, ngaleyo 'ndawo o i tshoyo. I kuba si ng' azi kodwa. Zonke izinyanga zi hleze zi tsho njalo; a dhlule umuntu, a fe. Nina 'zinyanga a ni sa si misi 'sibindi. Zi hleze zi tsho njalo zonke. Se si za si tokoze lapa si bona umuntu e se

They then smite the ground, and say, "We will hear from you, diviner. For our parts we know nothing; now we can do nothing; now we are fools; there is no longer any wisdom in us. And as for the words you say, promising to tell us the medicine which will cure him, in our hearts we no longer say that even the medicine you mention will cure him. We now say that death will carry him away captive. We have no more courage, for the disease is there; we do not understand, for he is now affected with hiccup."

He says, "Smite the ground then; smite the ground then at that point of hiccup, that I may tell you."

They smite.

He says, "The hiccup is nothing. I will give him medicine for hiccup, and it will cease."

They say, "We are glad, diviner, for what you say. But we do not know. It is customary for all doctors to say so; and yet the man gets worse, and dies. You doctors no longer inspire us with courage. It is customary for them all to speak thus. And we now rejoice when we see a man already

man touches her with his foot or toe. If she can affect him with um-sizi, the leg at once is affected with spasm.

It is from the dread of this disease that a man will not marry a widow until she has been subjected to medical treatment to remove all possibility of her communicating it.

pilile ; s' and' ukuba si tsho ukuti, 'Inyanga,' uma si bona umuntu e sinda. Uma ukufa ku bhakise pambili nje, a si vi si tsho ukuti i bulile. Si ti, 'I dukile. I lahle-kile.' Uma e pilile umuntu, si ti, 'I bulile ;' si i babaze kakulu, si ti, 'I ya bula.' Kanti ke si tsho ke ngokuba umuntu e sindile."

Li ti, "Tshaya ni, ngi ni tshela."

Ba tshaye.

Li ti, "Itwabi lelo a li 'luto. Ba y' al' abakwiti, ba ti, 'Itwabi ize.' Ba ti, ba za 'u ni tshela umuti o ya 'ku m pilisa. Ba ya m pikisa umngane wami e na ya 'kubula kuye ; ba ti, ka bonanga e u nuka umuti woku m siza ; wa nuka inyanga nje yokwelapa ; ka tshongo ukuti u ya 'kusizwa umuti wokuti."

Ba tshaye lapo.

Li ti, "Tshaya ni kakulu."

Ba tshaye.

Li ti, "Ka bonanga e tsho ukuti u ya 'kusizwa umuti wokuti. Ngi za 'ku ni tshela ke umuti woku m siza, a pile ; ni buye ezinye-

in health ; and then we say, 'He is a diviner,' when we see the man getting well. If the disease increases, we do not say the inyanga has divined. We say, 'He has wandered. He is lost.' If a man has got well, we say, 'The diviner has divined ;' and we praise him much, saying, 'He is one who divines.' Forsooth we say so because the man has got well."

He says, "Smite the ground, that I may tell you."

They smite the ground.

He says, "The hiccup is nothing. Our people say it is not dangerous ; they say, the hiccup is nothing. They say they will tell you a medicine that will cure him. They find fault with my friend to whom you went seeking divination ; they say, he did not see what medicine would cure him ; he merely pointed out a doctor to treat him, and did not mention the medicine which would cure him."

Then they smite the ground.

He says, "Smite the ground vehemently."

They do so.

He says, "He never named the medicine which would cure him. So I am going to tell you the medicine which will restore him to health ; and you leave off the

mbezini e be se ni nazo, ni ti, u se file."

Ba ti, "Mungoma, si ya 'kuzwa ngawe; si bula nje; si nezinyembezi; izinyembezi zi kutina; si lapa nje, ka s' azi emuva—uma ngaleli 'langa lanamuŵla si ya 'ku m fumana e se kona nje na."

Li ti, "Tshaya ni. Ni ya 'ku m fumana e kona." Li ti, "Tshaya ni, ngi ni tshale umuntu ow elapayo, o ya 'ku m siza, o ya 'kufika a m sindise ngalona lelo 'langa o ya 'kufika ngalo."

Ba tshaye.

Li ti, "Ngi ti, yiya ni enyange-ni etile, yasekutini. I ya 'ku ni pa iyeza lomsizi. I fike i m pe ikambi, i m puzise lona, a li puze. Y' and' ukuba i mu gcabe, i m

tears you have been shedding,⁴⁷ thinking he was already dead."

They reply, "Diviner, we will hear what you say; we merely beat the ground;⁴⁸ we weep; tears are our portion;⁴⁹ whilst we are here, we do not know what will happen—whether during this day's sun we shall find him still living."

He says, "Smite the ground. You will find him still alive. Smite the ground, that I may tell you of a man who treats disease, who will do him good, who will come to him, and cure him on the very day he comes."

They smite the ground.

He says, "I say, go to such and such a doctor, of such and such a place. He will give you umsizi-medicine. And he will himself come and give him an expressed juice⁵⁰ to drink, and he will drink it. After that he will scarify him,⁵¹ and give him medicine.⁵²

⁴⁷ Lit., Come back from the tears you have been shedding.

⁴⁸ That is, We are enquirers only. We know nothing.

⁴⁹ Lit., We have tears; tears are with us.

⁵⁰ *Ikambi* is the name given to a large class of medicines, the expressed juices of which are used. The green plant is bruised, and a little water added, and then squeezed. The juice may be squeezed into the mouth, or eyes, ears, &c.

⁵¹ Medicines are rubbed into the scarifications.

⁵² *Ukuncindisa* is a peculiar way of administering a medicine. The medicine is powdered, and placed in a pot or sherd over the fire; when it is hot the dregs of beer are squeezed into it, or the contents of a stomach of a goat or bullock, or whey is sprinkled on it. It froths up on the addition of the fluid, and the patient dips his fingers into the hot mixture, and conveys it to his mouth rapidly and eats it; and at the same time applies it to those parts of the body which are in pain. Medicine thus prepared is called *izembe*.

noindise. U ya 'kusinda ngalelo 'langa i ze nekambi. Ngi za 'ku ni nika wona owetwabi, ni ze ni m puzise wona, u m bambezele ku ze ku fike yona leyo 'nyanga e ngi ni tshela yona. I ya 'ku m siza."

Li ba pe ke umuti wetwabi woku m bambezela.

Ba goduke ke, ba ye kona ekaya lalo ibuda, ba ye 'kudhla ukudhla a ba ku pekeweyo. Ba fike ke, ba ngene endhlini, ba nikwe ke ukudhla; ba dhle, ba dhle ke, b' e-sute, ku pele ukulamba loko a be be lambe ngako. Ba buze, ba ti, "Ku hlwile?" Ba ti abanye, "O, se ku hlwile." Li ti ibuda e kade li ba bulele, "O, lala ni, ni ze ni hambe kusasa."

B' ale, ba ti, "O, atshi, 'mungoma; ku fanele uma si hambe; loku naku u si nikile umuti; si tanda uma si fike kona ebusuku, noma si fika ku sa; a ku yi 'kuba 'kcala; s' enze uma a fike a puze umuti."

Li vume ke ibuda, li ti, "O, bala, ni kqinisile. Kodwa uma ni fike nalo leli 'yeza lami, na leyo 'nyanga uma i kude nje, yo za i fike li ya 'ku m bambezela lona.

He will get well on the day the doctor comes with the expressed juice. I will give you hiccup-medicine; and do you give it him; it will keep him alive⁶³ until the doctor whom I have mentioned to you comes. He will cure him."

So he gives them hiccup-medicine to keep him alive.

Then they go back to the diviner's house to eat the food which has been cooked for them. They enter the house, and the people give them food; they eat and are satisfied, and their hunger ceases. They enquire if it is dark. Some say that it is now dark. The diviner who has just divined for them says, "O, sleep here, and go in the morning."

They refuse, saying, "O, on no account, diviner; we must go; for, see, you have given us medicine; we wish that the man should drink this medicine whether we reach home in the night, or whether we reach home in the morning; it will not matter; we wish him to take this medicine."

So the diviner agrees, saying, "Surely, you are right. But if you reach him with this medicine of mine, and the doctor is ever so far away, until he comes it will keep him alive. Further, as to

⁶³ *Ukubambezela* means to bring the disease to a stand (*ukumisa*), that it may not increase till the doctor can come with powerful remedies. Medicines given with this object are called *izibambezelo*.

Unganti ngalo, noma ngi fike nalo, umuntu e se vuswa pansi, e nga zivukeli, ngi nga m puzisa lona, u ya 'kuvuka, noma e be e nga sa vuki."

Ba hambe ke kona ebusuku, ba fike, ba fike lapo ku sayo. Ba fumanise abantu be butanele kona kuyena end/lini lap' e gulela kona. Ba fike ba u kame lowo 'muti a ba fika nawo wetwabi, ba u kamele esitsheni, e sa kwelwe i lona njalo itwabi. Ba m puzise. Wa puza, wa ti uma a u puze, la m tshaya futi itwabi; wa /lakanipa. B' e-sab' abantu end/lini, ba ti, "Mbalala, ka se yalela njena na?"

Ba bhekana end/lini, ba buza kulaba aba fikayo nawo umuti, ba ti laba, "Au, lo 'muntu wa /lakanipa! U njani lo 'muti wenyanga na?"

Ba ti, "O, inyanga, si fika nawo nje lo 'muti; li si nike wona ibuda, la ti, i kona u ya 'ku m bambezela ku ze ku fike inyanga yokwelapa. Li te, ka sa yi 'kufa si nga ze si fike nawo lo 'muti, kwoza ku fike inyanga eli i tshiloyo."

this medicine, even if I come to a man so ill as to be raised by others, he being unable to raise himself, and make him drink this medicine, he will raise himself, even though before he could not do so."

They set out at once by night, and reach their home in the morning. They find the people assembled in the sick man's hut. They squeeze out for him the hiccup-medicine, they have brought, into a cup, he being still affected with hiccup. They make him drink it. When he has drunk it, he is seized with hiccup again, and he becomes sensible.⁵⁴ The people in the hut are alarmed, and say, "Truly, is he not now just about to die?"⁵⁵

Those in the house look at each other, and enquire of those who have brought the medicine, saying, "O, how the man has lighted up! What kind of medicine is that of the doctor's?"

They say, "O, as to the doctor, we merely bring the medicine; the diviner gave it to us, and said it would keep him alive till the doctor came to treat the disease. He said he would not die if we reached home with this medicine, until the doctor came whom he named."

⁵⁴ *Wa hlakanipa*, He becomes sensible, sharp. Applied to what is sometimes called by us "lighting up before death."

⁵⁵ *Ukuyalela* is to manifest the signs which precede immediate dissolution. The man is sometimes conscious of his approaching end, and calls his wives and children around him, and says farewell.

Wa *hlakani*pa kodwa, ka z' a fa. B' emi 'sibindi njengokutsho kwalo ibuda. Ba lala kanye; kwa ti kusasa ba ti, "O, ehe, ibuda li nuke inyanga yokwelapa yasekutini. Li te u nomsizi; leyo 'nyanga i ya 'kufika nekambi lokuma a li puze; kw' and' ukuba i m ncidise, i m gcabe. Se si ya hamba nje si ye kuleyo 'nyanga."

B' etokoza, ba ti, "Si y' etokoza; ku^hle ukuba ni hamba. Bala, i loku ni m puzise umuti wetwabi ka banga nalo nam^hla nje ngalobu ubusuku. Se si ya bona ukuti ni be ni ye ebudeni eli kulumayo, eli kw aziyo ukufa, ni fike nawo lo 'muti. Se si mi 'sibindi. Se si bona ame^hlo ake e *hlakani*pila."

Ba hambe ke, ba ye kuleyo 'nyanga e nukwe i leli 'buda. Ba nga be be sa ya kweyakukqala, ngokuba nayo ya i landa, ya ti, "Mina ng' a^hlulekile; ini uma ibuda li nga tsho umuti e ngi ya 'ku m sindisa ngawo na?"

Ba ya ba fika ke kuleyo 'nyanga. Ba fike, ba kuleke, ba ti, "E, 'mngan'." Ba ngene end^hlini, ba ba binglelele, ba ti, "Sa ni bo-

But he lights up only, and does not die. They take courage from what the diviner said. They stay one night, and on the following morning say, "O, yes, the diviner pointed out a doctor of such a place to come and treat him. He said he has umsizi, and that the doctor will bring medicine for him to drink; then he will give another medicine, and scarify him. So now we will go to that doctor."

They rejoice and say, "We are glad; it is well for you to go. Truly, since you gave him the hiccup-medicine he has not had the hiccup all night. We now see that you went to a diviner who speaks⁵⁶ truth, and knows the disease; you have brought the right medicine. We now have confidence. We now see that his eyes are bright."

So they go to the doctor which the diviner has pointed out. They do not go any more to the first doctor, for he told them he could not do any thing for the sick man, and asked why the diviner had not mentioned the medicine with which he might cure the patient.

They reach the doctor's. When they reach him, they make obeisance, saying, "Eh, dear sir." They go into the house; they salute them, saying, "Good day,"

⁵⁶ Lit., A diviner who speaks, that is, does not rave and talk nonsense.

- na." Ba vume, ba ti, "Yebo, 'makosi." Ba ti, "Ni vela pi na?" and they return the salutation, saying, "Yes, sirs." They say, "Whence do you come?"
- Ba ti, "Si vela kwiti." They say, "From our home."
- "Ni hambela pi na?" "Where are you going?"
- "Si hambele kona lapa." "We have come to this place."⁵⁷
- "Ini e ni i babele lapa na?" "What business have you here?"
- Ba ti, "O, 'makosi, si ze enyangueni yokwelapa. Si ya gulelwa." They say, "O, sirs, we are come to the doctor. One of our people is ill."
- Ba ti, "I kona ini po kwiti lapa na inyanga yokwelapa na?" They say, "Is there then any doctor here?"
- Ba ti, "O, 'makosi, ni nga si tshela lapa i kona inyanga yokwelapa; si ye kuyona." They reply, "O, sirs, you can tell us where the doctor is; we have come to him."
- Ba hleka endhlini. Those in the house laugh.
- Ba ti, "O, 'makosi, musa ni uku si hleka. Si ya hlupeka." The others say, "O, sirs, do not laugh at us. We are in trouble."
- Ba ti, "Ni hlutshwa ini na?" They say, "What troubles you?"
- Ba ti, "O, si hlutshwa isaifo. Si ya gulelwa." They say, "O, we are troubled by disease. One of our people is ill."
- Ba buze, ba ti, "Ni ze lapa nje, ni zwe ku tiwa inyanga i kona ini lapa na?" They ask, "As you have come here, have you heard that there is a doctor here?"
- Ba ti, "Ehe; si zwile ukuti i kona." They say, "Yes; we have heard that there is one here."
- Ba ti, "Na i zwa ngobani na?" They say, "Who told you?"
- Ba ti, "Au, 'makosi, si nge ze sa fi/la nokufi/la. Ngokuba si ze lapa nje, sa si ye ebudeni, le 'ndhilela si i tshengiswe, nokuba i kona lapa inyanga. Sa si ng'azi; ngokuba sa si ye kwelinye ibuda; here. We did not know it; for we had gone to another diviner, and

⁵⁷ Viz., We are going no further.

la fika la nuka enye inyanga, la ti, i yona i ya 'ku m siza ; sa ya kuleyo 'nyanga, ya b' i s' elapa, y' a-
 hluleka. Ya za ya ti leyo 'nyanga, 'Ng' ahlulekile ; lelo 'buda e na ni bula kulona l' ona ukuma li nga ni tsheli umuti owona ngi ya 'ku m siza ngawo.'" Ba ti, "Sa i vumela leyo 'nyanga yokwelapa ; sa ya ke kwelinye ibuda. La fika la si nukela, la ti, inyanga e nga m sizayo i kwini lapa. Ni si bona, si fika nje, 'makosi."

Ba ti, "O, aha ; u kona, tina, lapa umuntu owelapayo."

Ba ti, "Si tshenise ni ke uma u mu pi na ?"

Ba ti, "Nanku."

Wa ti, "Ehe, i mina. Yitsho ni, ngi zwe into eyona ni ze ngayo kumina lapa."

Ba ti, "Ai, 'nkosi ; si ze ngaso isifo. Ngokuba si letwe ibuda lapa kuwe."

I ti inyanga, "Lona lelo 'buda, ni ti uma ni li buzayo, la ti, ngi ya 'ku m siza ngamuti muni na ?"

Ba ti, "Si li buzile ; la ti, u ya 'ku m siza ngomuti ; ikambi umuti o ya 'ku m siza ngawo. La ti, u nomsizi ; u ya 'ku m siza ngekambi lo 'msizi."

Ya ti, "Ni ze nanto ni na ?"

he pointed out another doctor, who, he said, would cure the sick man ; we went to that doctor, and he treated him, but could do nothing. At length he told us he could do nothing, and that the diviner of whom we had enquired erred, because he did not name the medicine with which he could cure the patient. So we agreed with that doctor, and went to another diviner. On our arrival, he told us that there was a doctor here who could cure the sick man. And now you see us, sirs ; we have come."

They say, "O, yes, yes ; there is a man here who treats disease."

They say, "Tell us where he is."

They say, "There he is."

And he says, "Yes, yes, it is I. Tell me why you have come here to me."

They say, "We come, sir, on account of sickness. For the diviner sent us here to you."

The doctor says, "Did the diviner, when you asked him, tell you with what medicine I could cure him ?"

They say, "We asked him, and he told us the medicine with which you could cure him. He said he had umsizi, and that you could cure him with umsizi-medicine."

He says, "What have you brought for me ?"⁵⁸

⁵⁸ The doctor demands first *ugxha*, that is, the stick which he

Ba ti, "Nkosi, ka si ze naluto. Uma u m sizile, u ya 'kuziketela ekaya izinkomo o zi tandayo."

Ya ti, "Ni zoku ngi kipa ngani ekaya lapa na?"

Ba ti, "Nkosi, si zoku ku kipa. Into yoku ku kipa i sekaya—im-buzi."

Ya ti, "Ni be ni ng' eza 'ku ngi tata ngembuzi na, lo 'muntu o ngi ya 'ku m siza njalo na?"

Ba ti, "O, 'mngane, u nga zika-tazi ngokukuluma; nenkomo i sekaya yoku ku tata. Si tsho, kona ibuda li tshilo nje, si ti tina ku za wa m siza, ngokuba u ya gula kakulu."

Ya ti, "Mina ngi ya 'ku m siza, loku ku tsho ibuda, la ti, woza ni kumina." I buze kubona, i ti, "I te leyo 'nyanga, ngi ya 'ku m siza ngamuti muni na?"

Ba ti, "O, 'mngane, i te, u ya 'ku m siza ngekambi; kw' and' ukuba u m ncindise, u m gcabe.

They say, "Sir, we have not brought any thing. When you have cured him, you shall pick out for yourself the cattle you like at our home."

He says, "What will you give me to cause me to quit my hut?"

They say, "Sir, we will give you something to cause you to quit the hut; it is at home—a goat."

He says, "Is it possible that you come to take me away with a goat, to go to a man whom I am going to cure?"

They say, "O, dear sir, do not trouble yourself with talking; there is also a bullock at home to take you away. We say that as we have only the diviner's word, you will never cure him; for he is very ill."

He says, "I shall cure him, because the diviner told you to come to me." And asks, "What medicine did the diviner say I could cure him with?"

They reply, "O, dear sir, he said you would cure him by giving him an expressed juice; and then you would give him another medicine, and scarify him. And that

uses to dig up medicines. This he does by asking, "Ni zoku ngi kipa ngani ekaya lapa na?" With what are you going to take me out of my house? viz., that I may go and dig up medicine. The *ugxha* is generally a goat, or perhaps a calf. He then demands an *umkonto* or assagai, saying, "Imiti i za 'kutukululwa ngani?" With what can the medicines be undone? They give him an assagai, which remains his property. If the man gets well, he is given one or more cattle. If he is paid liberally, the *ugxha* and *umkonto* are given to the boy that carries his medicines, or helps him to dig them up.

I te, u ya 'kupila ngalona lelo 'langa o fika ngalo, ukutsho kwebuda."

Ya ti leyo 'nyanga, "Hamba ni ke, ni goduke; ngi ya 'kuza ngoml' omunye."

B'ala, ba ti, "Hau, mngane, a si hambe nawe; u nga sali."

Ya za ya vuma, ya ti, "Ai ke, se ngi za 'uhamba nani."

Ya hamba ke nabo, se i li pete ikambi nemiti yoku m ncindisa neyoku m gcaba. Ba ya ba fika nayo ekaya. Ya fika, ya m puzisa, wa u puza; ya m ncindisa, ya m gcaba. Ya funa imbuzi, ya i klababa, ya m ncindisa ngayo. Ya funa inkomo futi, ya m ncindisa ngayo.

Ba m bona ukuti, i za 'ku m ahlula. Wa klabanipa, wa i dila inyama yembuzi neyenkomo. Ba buza, ba ti, "Ku njani lapa kubuhlungu kona na?"

Wa ti, "O, tula ni, madoda; ngi sa lalalisaile. Ngi ya 'kuzwa

he would get well on the very day you go to him. That is what the diviner said."

He says, "Go home then, and I will come the day after to-morrow."

They object, saying, "O, dear sir, go with us; do not stay behind."

And at length he assents, saying, "Well, then, I will go with you."

So he goes with them, taking with him plants to express their juice for him, and other medicines, and medicines to rub into the scarifications. At length they reach their home with the doctor. On his arrival he makes the man drink the expressed juice, and then gives him other medicine and scarifies him. He asks for a goat, and kills it, and makes medicine with it, and gives it to him. He asks also for a bullock, and makes medicine with it, and gives him.

The people see that he will cure him.⁵⁹ He becomes strong, and eats the flesh of the goat and the bullock. They ask, "How is the pain now?"

He replies, "O, be silent, sirs; I am still earnestly looking out for it. I shall feel whether it is still

⁵⁹ Lit., Overcome him, that is, the disease from which he is suffering,—overcome the sick man by getting rid of his sickness.

ngomuso, kwand' ukuba ngi ni tshela. Ubutongo tina ngi bu lalile. Ngi ya 'kutsho ngomuso, madoda, ukuti inyanga lo'muntu."

Bala, kwa hlwa, ka sa fika leso 'sifo. Wa lala ubutongo. Kwa sa kusasa ba buza, ba ti, "Kunjani na?"

Wa ti, "O, madoda, se ngi ya 'kupila."

Ya tsho ke inyanga, "Se ngi m pilisile. Veza ni inkomo zami. Ngi ya hamba kusasa; ngi ya tanda ukuma ngi zi bone, ku se ngi zi kqube. Ngi ti, ka ngi lale ngi zi bonile."

Ba ti, "O, yebo, mngane; u kqinisile. Se si ya m bona umuntu wako, ukuti u inkubele."

Ba m bonisa ke izinkomo zake; ba tshaya inkomazana i pete itokazi, ba tshaya umtantikazi—za ba ntatu.

Ba ti, "Yitsho ke, nyanga; si ti, nanzi inkomo zako."

Ya ti, "Ngi ya bonga; ngi ya zi bonga lezi 'nkomo. Ng' esule ni ame/lo ke kodwa."

there to-morrow, and then tell you. I have indeed had some sleep. I will tell you to-morrow, sirs, whether that man is a doctor or not."

Indeed, night comes, and there is no return of the pain. He sleeps. In the morning they ask him how he is.

He says, "O, sirs, I shall now get well."

The doctor then says, "I have now cured him. Show me my cattle. I am going in the morning; I wish to see them, and in the morning drive them home. I say, let me see them before I lie down."

They say, "O, yes, dear sir; you are right. We now see that your patient is nearly well."

So they shew him his cattle; they point out a young cow with a heifer by her side, and a calf of a year old—three altogether.

They say, "Say what you think, doctor; we say, there are your cattle."

He says, "I thank you for the cattle. But give me something to wipe my eyes with."⁶⁰

⁶⁰ "Give me something to wipe my eyes with." Lit., Wipe my eyes for me. A proverbial saying, meaning that he is not wholly satisfied; that his eyes are not yet quite free from dust, so that he is unable to see clearly the cattle they have given him. The natives have another saying when purchasing cattle. When they have agreed about the price, the purchaser says, "Veza ni amasondo," Bring out the hoofs. Very much like, "Give me a luck-penny." The person who has sold will then give a small basket of corn.

<p>Ba m nika ke imbuzi. Ya i Mlaba imbuzi, ya twala inyongo. Ya ti, "Se ngi ni shiya nemiti, ukuze ni m potule. Se ngi kge- dile mina, ku pela."</p>	<p>So they give him a goat. He kills the goat, and places the gall- bladder in his hair. He says, "I shall leave medicines with you, that you may wash him with them. I have now entirely finished for my part."</p>
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The Diviner mistaken.

<p>KU tiwa ukutasa kwenyanga i kqala ngokugula; ku tiwa u guli- swa amad/lozi; i b' i s' i Mlatshi- swa izimbuzi; emva kwaloko i twale izinyongo eziningi. Isibo- nakalo sokuba umuntu u inyanga uma e nezinyongo eziningi. I be se i tasa.</p>	<p>It is said a man begins to be a diviner by being ill; it is said he is made ill by the Amatongo; and he has many goats killed for him; and when they have been killed he carries the gall-bladders in his hair. It is a sign that a man is becoming a diviner if he wears many gall-bladders. After that he begins to be a diviner.</p>
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<p>Ukutasa kwayo i hamba i Mla- nya i y' esizibeni, i kwile pansi, i funa izinyoka; i zi tole, i zi ba- mbe, i pume nazo, i zingwambe ngazo zi s' ezwa, ukuba abantu ba bone ukuba inyanga mpela. Emva kwaloko ba kqale uku i linga nge- zinto eziningi, ukuba ba bone uku- ba u ya 'kuba inyanga e bula ka/le ini na. Ba be se be fika, inyanga i be se i b' ezwa se be i tshela uku- ba b' eze kuyo; i be se i ti, "Tshaya ni, ngi zwe ukuba ni ze</p>	<p>On his initiation, he goes like one mad to a pool, and dives into it, seeking for snakes; having found them, he seizes them and comes out of the water with them, and entwines them still living about his body, that the people may see that he is indeed a diviner.⁶¹ After that they begin to try him in many ways, to see whether he will become a trust- worthy diviner. They then go to him, and the diviner hears them say they have come to divine; and he tells them to smite the ground, that he may understand why</p>
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⁶¹ See the account of Ukanzi at the end of this article.