

likababa a li kqanjwa imilozi,) a ng'azi mina uku ku tshela izwi noma li linye lokuti nokuti. A kona amakosi a ya 'ku ku pendula."

Bala a pendula, a ti, "Nkomidhlilale, si nge bule u nga si koke-
langa 'luto. A u boni ngani ukuba si ze 'ku ku siza? Koka inkomo, ukuze si ku kanyisele izinto o wa bulawa ngazo."

A sa bona umuntu o kulumayo nonkomidhlilale; s' ezwa izwi nje li tsho li ti, "Funa inkomo." Sa kqalaza ukuti, "Au, Umancele umlomo wake u tulile nje. Ku kuluma pi loko na?" Sa bhekana sonke omunye nomunye.

Unkomidhlilale wa ngena ngapakati ukufuna inkomo, wa i tshaya, wa ti, "Nansi ke, makosi, inkomo yenu. Mbala uma ni tsho ni ti nina ni ze 'u ngi vusa, ngi nge ngabe nenkomo, noko zi nga se ko; za pelela ezinyangeni; ngi ni nika yona eya salayo kuzo." Ya bonga imilozi, ya ti, "Kuhle. Si ya i bonga inkomo yako." Wa hlala pansu ubaba.

Ya kuluma imilozi, ya ti, "Nkomidhlilale, u ya gulelwa umfazi wako. U se mutsha. U

given him by the spirits,) for my part I cannot give you a single word, one way or the other.³ There are masters⁴ who will answer you."

And they did answer, saying, "Unkomidhlilale, we cannot divine unless you pay us. Do you not see that we have come to help you? Give us a bullock, that we may show you the things which are killing you."

We did not see any one speaking with Unkomidhlilale; we merely heard a word telling him to get a bullock. We looked round, saying, "O, Umancele's mouth is quite still. Whence does the voice come?" We all stared one at the other.

Unkomidhlilale went into the cattle-pen to look for a bullock, and, selecting one, said, "Here is your bullock, my masters. Truly if you are come to give me life again, I cannot refuse a bullock, even though there are none left; they have all gone to the doctors; I give one which was left." The spirits returned thanks, and said, "It is well. We thank you for the bullock." My father sat down.

The spirits spoke, saying, "Unkomidhlilale, it is your wife who is sick. She is still young. You

³ Almost precisely the words with which Balaam answered Balak, Numb. xxii. 38.

⁴ Masters,—the *imilozi*.

ya mangala ukuti, 'Ini? Loku lo 'mfazi ngi mu tete kuyise e intombazana; wa fika lapa kumi, wa zala umntwana wentombi; ngemva kwake kw' ala ukuzala; wa zalela pansa. Kw enze njani na?' Kepa tina si za 'ku ku tshela o kw enza ngako loko kumkako. Wena u ya funa, u ti, 'Umkami w ekge pi?' Kepa k' ekqanga 'ndawo; ukufa ku m fikele ekaya, ni d/la utshwala. Umuntu owa m bulalayo. Umkako wa fa ngobu/le. Wa ti e pumela pand/le ukuya 'kutunda, kanti lowo 'muntu u m /lomele; wa ti 'esuka, wa e fika, wa tabata igade lomtondo wake, wa li songa endaweni yake, wa ti en/iziyweni yake, 'Ku njani ke? Loku e ng' ala, e nga vumi ukuba a be umkami, ngi za 'ku m swezisela, ukuti, ngi za 'kubulala inzalo yake, a /lupeke naye njengami.'"

are astonished and say, 'What is this? For I took this wife from her father when she was still a little girl; she came here to me, and gave birth to a female child; after that she could not have children; she gave birth for the ground.⁵ How has this happened?' But we are about to tell you how this happens to your wife. You ask where your wife walked over poison.⁶ But she has no where walked over poison; the disease came to your house when you were drinking beer. It is a man who injured her. Your wife died⁷ for her beauty. She went out to make water, but the man was watching her; and when she went back, he took the earth which was saturated with her urine, and wrapped it up, and said in his heart, 'How now then does the matter stand? Since she refused me and would not be my wife, I will bereave her, that is, I will kill her children, that she too may be troubled as well as me.'"

Loku okwa tshiwo imilozu ukuti kwa ba njalo, wa tabata imbozisa,

The spirits said he did thus:— He took poisonous plants⁸ and

⁵ That is, for burial. None lived.

⁶ The natives believe that the wizard has power to place poisons in the path of a person he wishes to injure, and that by merely passing over it the victim will be affected with whatever disease the wizard desires; and further, no one besides the devoted victim will suffer by passing over it. This is called *ukubeka ubuti*, to lay poison; and the person affected is said *ukwekqa ubuti*, to leap over or pass over poison.

⁷ *Died*; her disease is called death.

⁸ *Imbozisa*, a general term applied to certain medicines capable

ukuti umd/lobe nembuya nezinto ezinye ezibulalayo, wa zi hlangu-nisa negade lomtondo wake, wa tunga izingcaba, wa zi mbela eziko ngapansi kwomlilo, ukuze ku ti ngesikati lapa owesifazana e piswa umtondo, a ti lapa e ti ka tunde, ku be buhlungu esinyeni, ku tshise. Wa m bulala ngaloko. Bala ngemva kwaloko wa be 'ya tata isisu, sa dhlula. Kepa tina 'milozi si namandhla ukuya 'ku ku mbulula loko. Si nga ya si ku tabate, si buye nako, ni ku bone ngamehlo enu. A si namandhla okuti, 'Hamba, u ye enyangeni ngokwelapa, i bozise loko.' Z' a-ahluleka zonke. Ku ya 'kuya tina 'milozi. Si ya 'kuhamba ngomso. Namhla nje si katele. Si se za 'upumula."

Kwa vela nabanye aba bulawa kanye naye, ba ti, "Nati, makosi, ni y'azi ukuba sa s' ake 'ndawo nye, s' aleka kulowo 'muntu."

bound them up with the earth impregnated with her urine, and made little bags of skin, in which he placed the mixture, and buried them under the fireplace of his own hut, that when the woman had a call of nature and went to make water, she might have a burning in her bladder. He injured her by these means. After that indeed she became pregnant, but miscarried.⁹ The spirits continued, "But we spirits can go and dig up the mixture. We can go and take it and bring it here, and show it to you. We cannot advise you to go to a doctor for the sake of obtaining his advice, that he may cause that which is injuring you to rot. The doctors can do nothing. We spirits will go. We will go to-morrow. To-day we are tired. We are now going to rest."

Others came forward who had been injured at the same time with her, and said, "You know, masters, that we lived together, and were hated by that man."

of causing a slough—escharotics—from *ukubozisa*, to cause to rot. But here they are not supposed to be applied to the body, or to produce any escharotic effect, but to be mixed with the urine of the victim, and to be thus capable of causing her offspring to perish. Two medicines are here mentioned—*umdhlube* and *imbuya*; not the common *imbuya*, generally called wild spinach, but a larger plant possessed of poisonous qualities.

⁹ *Sa dhlula*, i. e. *isisu*, the word *isisu* being applied to the abdomen, to the womb, and to that which is conceived. "The offspring passed away." The natives use the same form of a man dying,—"*U se dhlulile*," He has now passed away—he is dead.

Ya ti imilozi kundayeni, "Si y' azi ukuti wena u indodana kan-komidhlilale. Wa bulawa nawe ngobu/le bomfazi wako; a ku tandwanga ukuba a zekwe u we umubi kangaka; kepa wena wa m zeka ngamand/la ako—ngokuba wa b' u nezinkomo ezin/le, za tandeke kuyise wentombi, wa ku nika yona; kepa kulowo 'muntu kwa ba isizondo kuye ukuti, 'Ini ukuba intombi in/le kangaka Ujadu a i nika umfokazana e mubi kangaka na?' Wa ti, 'Ngi za 'ku m bulala, ngi m shiyise yona; si bone ukuba e file a ngi yi 'ku i zeka na.' Wa bulawa ngaloko wena. Kepa amadhlozi akwini a wa vumi ukuba u fe, a ti, 'Ku ng'enzeke ukuba umntwana wetu a bulawe ngobu/le bomfazi wake. Sa mu nika izinkomo ukuba a zeke, nati si dume ngoku m pata ka/le.' Kodwa ke, ndayeni, noko u hamba ngosuku lwanamu/la, u ya bulawa, namadhlozi a wa sizi 'luto, ngokuba u ku nzeanele njalo ukuze a buye nesidumbu sako. Si za 'kuya 'ku ku mbulula loko

The spirits said to Undayeni, "We know that you are Unkomi-dhlilale's son. You too are injured on account of your wife's beauty; it was not liked that she should marry one so ugly as you are; but you took her to wife because you were powerful—because you had so many beautiful cattle, which were an object of admiration to the maiden's father, and so he gave her to you; and that excited hatred in the other's heart, and he said, 'How is it that Ujadu has given so beautiful a damsel to so ugly a beggar as that? I will kill him, and force him to leave her; and when he is dead we shall see whether I shall marry her or not.' You were made ill on that account. But the spirits¹⁰ of your people would not allow you to be killed, but said, 'It cannot be permitted that our child should be killed on account of the beauty of his wife. We gave him cattle that he might marry, and we be honoured for treating him well.' But notwithstanding that, Undayeni, although you are living now, you are being killed, and the ancestral spirits give you no help, for that sorcerer is constantly longing to bring home your corpse.¹¹ We are going to dig up that by which you are in-

¹⁰ Amadhlozi or Amatongo.

¹¹ That is, to kill you; and like a warrior return with the spoil—the dead body of the conquered.

owa bulawa ngako, u ku bone ngame/lo.”

Kwa ti kusasa ya tsho imilozu, ya ti, “Si pe ni ukud/la, s' ename, si hamba.” Kwa funwa ukud/la, kwa letwa utshwala bu ngokamba, lwa bekwa kumancele; wa puza ke nabantu bake, kwa pela. Ya bongwa, ya ti, “Si ya bongwa ke; se si hamba, si hamba nabakwini—Ukcuba nobutongwane nabo bonke bakwini. A si tsho ukuti loko si ya 'ku ku tata obala; si ya 'kulwa nabakona; kodwa si ya 'ku b' a/llula, si buye nako loko. Sala ni ka/le ke.” Ya hamba.

Sa sala tina nomancele nabantu bake, si mangle si ti, “I za 'kuba 'ndaba ni lena na?” Y' emuka amasuku amatatu. Umancele wa sala nati. Sa buza kuye ukuti, “I ya 'kufika nini na?” Wa ti, “Na ngomso i nga fika, uma pambili ku nge lukuni, i b' a/llulile. Kodwa a ng' azi nami usuku lwo-kufika kwayo, ngokuba a ba ngi tshelanga usuku a ba ya 'kubuya

jured, and you shall see it with your own eyes.”

On the following morning the spirits said, “Give us some food, that we may eat and set out.” The people fetched food, and beer in a pot, and placed it before Umancele; he and his people ate and drank it all. The spirits returned thanks and said, “We thank you; we are now going; we are going with the spirits of your people—with Ukcuba and Ubutongwane and all the people of your house.¹² We do not say that we shall take that which is killing you without difficulty; we shall fight with the spirits of that place; but we shall conquer them; and bring back what we are going for. So good bye.”¹³ They went.

We, Umancele and his people remained, we wondering and asking, “How will this matter turn out?” The spirits went away for three days. Umancele remained with us. We asked him when the spirits would come back again. He replied, “They may come perhaps to-morrow if they do not find it a difficult work where they are gone, and they conquer them. But I do not myself know the day of their return, for they did not tell me, for they go to an enemy.

¹² Viz., the dead,—the Amatongo.

¹³ Compare this contest between the contending factions of the Amatongo with the battle of the good people, given in “The Confessions of Tom Bourke,” *Crocker's Fairy Legends*.

ngalo, ngokuba ba ya oziteni. Si ya 'kubona ngoba se be fika nje."

Si buze tina, si ti, "Uma be fikile si ya 'kubona ngani na?" A ti Umancele, "Ni ya 'kuzwa izwi labo; noma ni banga umsindo, ni kuluma ngamandhla, ba ya 'kuti, 'Tula ni; si fikile.' Noma ni ng' ezwa, lowo o pakamisa umsindo ba ya 'ku m biza ngegama lake, ba ti, 'Tula, bani. A u zwa ini na? Ku ya 'kuba njalo ke ukufika kwabo."

Umancele wa be e pakati kwetu njengomuntu wasemizini, e nga fani nenyanga; wa dhla, wa puza nabantu baka.

Kwa ti ngolwesine ntambama kwa fika wa munye umlozi; s' ezwa u se u ti, "Ngi fikile." Wa buza Umancele, wa ti, "Ubani na?" Wa ti, "Ng' Ubani," u tsho igama lawo. Wa buza futi Umancele, wa ti, "Au, bani, bonke ba pi na?" Wa ti, "Au, si ya hlupeka. Ba sele; ba ya fa abantu; ba ya si gwaza; a ba vumi ukuba si mbuhle; kodwa nati si namadoda akwiti a ya lwa nabo. Ngi ze 'ukcola ukudhla. Si lambile. Ngi ya buyela. A ngi z' ulala lapa."

We shall know only by their arrival."

When we asked how we should know when they arrived, Umancele said, "You will hear them speak; and if you are making a great noise and talking aloud, they will say, 'Be quiet; we are come.' And if you do not hear, they will call him by name who is making the noise, and say, 'Be quiet, you So-and-so. Do you not hear?' Thus it will be when they come."

Umancele was amongst us like a stranger, not like a doctor; he and his people ate and drank.

On the fourth day in the afternoon one spirit came, and we heard it saying, "I have come." Umancele asked, "Who are you?" It replied, "I am So-and-so," giving the name of the spirit. Umancele again enquired, saying, "O, So-and-so, where are all the rest?" It replied, "O, we are troubled. They remain behind; the people are dying;¹⁴ the enemy is stabbing us; they will not let us dig up the poison; but we too have our men, and they are fighting with them. I have come to ask for food. We are hungry. I am going back. I shall not sleep here."

¹⁴ It is supposed that the Amatongo, or the dead, can die again. Here we have allusions to their being killed in battle, and of their being carried away by the river. See above, p. 225, note 76.

Kwa funwa ukudhla, kwa be-
kwa kumancele, noma isikafu, no-
ma utshwala. Wa dhla Umancele,
wa kgeda. Umlozi wa bonga, wa
ti, "Sala ni kuhle." Wa buza
Umancele, wa ti, "Ni ya 'kubuya
nini na?" Wa ti, "A ng' azi,
ngokuba abantu ba katele; u loku
sa fika, amasuku omatatu sa lwa
njalo ku ze ku be namuhla. Um-
hlaumbe na ngomuso si nga fika.
A ng' azi; si ya 'kubona pambili."
W' emuka.

Sa lala lwesi/lanu. Kwa ti
ngomso emini, sa ti si hlezi, si
ng' azi 'tuto, s' ezwa se i tsho em-
samo, i ti, "Tula ni umsindo; se
si fikile; kodwa a si fiki sonke;
abanye b' emuke namanzi."

Wa buza Umancele, wa ti,
"Obani na?"

Ya ti, "Ubutongwane. Ka
vumi ukuwela; w' esaba amanzi.
Kodwa nezinto e be si ye 'ku zi
tata, a zi pelele; zi mukile futi
namanzi; ku muke ingcaba kabani,
e nokuti nokuti yake; nekabani
y' emuka njalo; kodwa ezinye zi
kona; ekabani nobani bonke aba
takatelwayo, si fika nazo."

The people fetched food and
placed it before Umancele, both
solid food and beer. He ate it all.
The spirit returned thanks, and
said, "Good bye." Umancele
asked when they would come
back. It said, "I do not know,
for the people are tired; from the
time we got there, all three days,
we have been constantly fighting
till to-day. Perhaps we may come
to-morrow. I cannot say; we
shall see by and bye." It de-
parted.

We retired to rest on the fifth
day. On the morrow at noon, as
we were sitting unconscious of any
thing, we heard the spirits speak-
ing at the upper part of the house,
saying, "Cease your noise; we
are come; but we are not all here;
some have been carried away by
the river."

Umancele asked who they were.

They replied, "Ubutongwane.
He would not cross; he was afraid
of the water. But all the things
which we went to fetch, are not
here; they too were carried away
by the water; the little bag of
So-and-so, the one with such and
such things in it, has been carried
away; and that of So-and-so; but
other things are here; the bag of
So-and-so, and of So-and-so, and of
all the others who are poisoned,
we bring with us."

Tina s' ezwa se ku tiwa, "I fike imilozi," ku nyenyezwa aomame. Sa buza, sa ti, "I fike nini na?" Ba ti, "I fike emini nje. Kepa i ti, uyil'lo u mukile namanzi, nezinto ezinye zi muke namanzi." Sa puma ukuti, "Ake si ye 'kuzwa nati." Sa ngena endhlini, sa hlala; s' ezwa bala ku njalo, i kuluma imilozi. Sa funa ukuba i kuluma pi. Sa bheka emlonjeni kamancele; a sa bona 'kukuluma. Sa ko/lwa uma ku tsho pi loko na.

I ti, "Si fike sonke." I kzo'kza impi yayo ukuhlalabana kwayo. I ti, "Sa b' ahlula. Ukuze si b' ahlule, sa b' enzela ingomane ngomlilo; sa b' ahlula. Sa hlala, si linda umlilo, ukuze u kame, si mbulule izinto lezi e si fika nazo; kwa ba njalo sa zi mbulula, si fika nazo zonke. Ni ya 'ku zi bona kusasa, ukuti nokuti njalo."

Kwa sa kusasa, kwa ti emini kwa kitshwa izinto zonke endhlini, kwa sindwa, ukuze izibi zonke zi pume; y' oma indhlu; kwa butwa abantu baleyo 'mizi yakwiti ukuza

We heard our mothers whispering that the spirits had come. We asked when they came. They said, "Just now, at noon. But they say, your father has been carried away by the river, and some of the things also." We went out, saying, "Just let us go and hear too." We went into the house and sat down; and truly we heard it was so; the spirits were speaking. We tried to discover where the voice came from. We looked earnestly at Umancele's mouth; we did not see him speaking. We could not understand where the voice was.

The spirits said, "We have all come." They related all the acts of the army. They said, "We conquered them. In order that we might conquer them, we made an attack with fire; and so conquered them. We remained watching the fire, that when it had gone out we might dig up the things which we have brought; so we dug them up, and have brought them all. You will see them in the morning, every one of them."

On the following day at noon, every thing was taken out of the house, and the floor was smeared with cowdung, that all dust might be taken away; the floor dried; and all the people of our villages¹⁵

¹⁵ There were three villages situated near each other, and the inhabitants of all of them came together.

'kubona izinto ezi fikileyo. Kwa ketwa abadala, amadoda nesifazana, aba za 'kungena endhlini; kwa ti abancane besifazana nabalisa abancane ba hlungwa; a ba ngena, ba sala ngapandhle. Kwa tiwa, abancane a ba nako ukungena lapa; a ku fanele ukuba ba boniswe izinto zobulima obubi.

Kwa ti be sa kuluma, ya ti imilozi, "Hlela ni, ni hlale ka/le, ni tule umsindo, ni ti nya." Bala kwa ba njalo, ba tula, ba ti nya. Ya tsho imilozi, ya ti, "Kgapela ni oku wayo." Ba hlala ngokukgapela. B' ezwa kw ehla into pezulu, i njengento i ponswe umuntu, i ti gcitshi. Kwa ba kuningi kw enze njalo ukuwa kwako, kwa za kwa pelela. Kwa ti se ku pelile, ya tsho ukuti, "Ku bute ni; ku pelele manje." Ba ku buta. Ku ti a ba nga ku boniyo, b' ezwe se u tsho umlozi, u ti, "Bheka ni okunye; nako ngotingo olutile, nokunye kwolutile." Ba ku buta konke.

Ya tsho, ya ti, "Ku pelele ke manje. Hamba ni, ni ye emfuleni, emadwaleni, ni ku hlakazele kona; ni ya 'kubona kona izinto

were collected to see the things which had come. The old people, men and women, were chosen to go into the house. The young people, female and male, were separated; they did not go in, but remained outside. They said young people could not go in; it was not proper for them to see the things of wicked sorcery.

As they were still speaking, the spirits said, "Arrange yourselves properly, and be quite quiet." And truly they were absolutely silent. The spirits said, "Look about you for that which falls." They waited and watched. They heard something fall from above, like a thing thrown by some one; it fell with a sound. Many things fell in this way, until all had fallen. When all had fallen, the spirits said, "Collect them; all are now here." They collected them. When there was any thing they did not see, they heard a spirit saying, "See, there is something else; there it is near such a wattle; and there is another by such a wattle."¹⁶ They collected every thing.

The spirits said, "You now have every thing. Go to the rocks in the river, and spread them abroad there; you will there see

¹⁶ The English reader may require to be reminded that the native hut is made of wattles, covered with grass.

e na be ni zi funa ; ingcaba kabani, nanso etile, nekabani etile." Ya z' a/lukanisa zonke izingcaba ngabaninizo.

Ya ti, "Hamba ni ke, ni keite emanzini uma se ni bonile, ku muke namanzi. Ni ya 'kupila ; no be e felwa u ya 'kupila ; nogulayo u ya 'kutokoza, ukuze n' azi ukuba si izinyanga impela."

Bala b' emuka, ba /lakazela emanzini ; abanye ba fumana ubu- /lalu bwabo ; abanye ba fumana um/laba u botshiwe ; nabanye ba fumana izidwaba zabo ; nabanye ba fumana iziziba zabo ; bonke ba fumana okwabo njalo ; ba ku la/la emanzini, kw' emuka. Ba geza izand/la nemizimba, be ti, "Si nge goduke nepunga lamanyala."

Ba fika ekaya, sa buza kwomame ngokunyenzeza ukuti, "Ni zi fumene izinto zonke zetu na?" Ba ti, "Au, impela. Si ya kolwa ukuba ba izinyanga. Se si ku bonile ; nokuti kukabani, e sa si ku bona ku nga ka la/leki ; zonke izinto e si z' aziyo sa zi bona. Si y' etemba ukuba si za 'kusinda manje."

the things which you have been looking for ; So-and-so's little bag, and such and such a thing you will see ; and that thing of So-and-so." They distinguished all the little bags according to the persons to whom they belonged.

They said, "Go then, and cast them into the water when you have seen them, that they may be carried away by it. You will get well ; and she whose children died will get well ; and he who is sick will rejoice, that you may know that we are indeed diviners."

So they went and spread them out by the water ; some found their beads ; some found earth bound up ; others found pieces of their old tattered garments ; others their rags ; all found something belonging to them ; they threw them into the water, and they were carried away. They washed their hands and bodies, saying, "We cannot go home with the stench of this filth upon us."

When they came home we asked our mothers in whispers if they had found all our things. They replied, "Yes, surely. We believe that they are diviners. We have seen the things ; there was that of So-and-so which we used to see before it was lost ; we saw every thing which we knew. We now believe that we shall get well."

Kwa ti ngangomuso Umancele wa nikwa inkomo yake. Wa valelisa, wa goduka. Sa bongala, sa ti, "Hamba ni ka/le ke, makosi. Si bonile ubunyanga benu. Kodwa se si ya 'kukqapela ukupila kodwa." B' emuka.

Sa sala si bhakile. Wa si tata isisu Umantshayo; za pela izinyanga zokubeleta; wa beleta; ingane ya /lala amasuku ama/lanu, ya /labeka, ya tsho ngapansi na ngapezulu, ya d/llula. Sa buyela emuva, sa ti, "Au! loku ku tiwe si mbululiwe, ku vela pi loku na? Hau! si za 'ukqapela ngemuva; uma si bona ku ba nje, si ya 'ude-la, si ti, nokumbululwa a ku sizi 'luto. Si ya /lupeka."

Wa /lala isikati eside; wa tabata isisu; za pela izinyanga zake; wa beleta; ya /lala ingane amasuku a nge mangaki; kwa ba njalo ya tsho ngapansi na ngapezulu, ya d/llula.

Sa ti, "Hau! okona 'ku i ko i ku pi! Loku se si bona ku se si kale. Inkomo yetu sa i delela ni? I ku pi na, loku si nga sa boni umntwana njena na?" Sa ti, "O, imilozi i ya si ko/llisa. A i tabatanga ukufa e sa bulawa ngako.

On the morrow Umancele was given his bullock. He took his leave and went home. We gave thanks, saying, "Go in prosperity, our masters. We have seen your skill. But we are now looking out for our recovery." They departed.

We remained in expectation. Umantshayo became pregnant; her months were ended; she gave birth to a child; after five days it was attacked with violent sickness and diarrhoea; it died. We lost heart again, and said, "O! since it was said the poison which was killing us has been dug up, whence comes this? O! we shall look back again; when we see that it is thus, we shall be satisfied, and say that even digging up the poison is of no use. We are in trouble."

She remained a long time; she became pregnant; her months were ended; she gave birth to a child; it lived a few days; again it was seized with the same disease, and died.

We said, "O! what is the real truth in this matter? For we see that we are still weeping. Why did we give our bullock? Where is the truth of the matter, since even now we see no child born to live? O, the spirits are deceiving us. They did not take away the poison which was killing us. They

I si tungele okwayo, ukuza 'kutabata inkomo yetu. A si ku boni ukumbululwa kwetu ; si fela pezu kwako. Ku ze ku be namukla, u ya felwa Umantshayo."

Nondayeni ka tolanga 'sikala sokupumula ; kwa ba i loku wa gula, wa za wa fa, ku nge ko 'nyanga nanye e m sizayo, z' ahluleka zonke. W' eza wa dlala ngomkababa lo o nge nanyanga ; z' ahluleka zonke. Nabo bakondayeni ba kala ngakukala kunye nati.

UMPENGULA MBANDA.

sewed up to deceive us their own things in the bags, that they might come and take our bullock. We do not see that they dug up the poison for us ; we are dying notwithstanding. And to this day the children of Umantshayo die."

And Undayeni did not get the least rest ; he was always ill, and at last died ; not a single doctor helped him ; all were unsuccessful. And he trifled with my father's wife, who had no doctor who could cure her ; all failed. And the people of Undayeni had the same cause of complaint that we had.

Another account.

NGA ka nga ya kuwo umlozi, ngi ya 'kubula umfana wakwetu, e gula, e nesifo, e kquleka. Sa mangala nobaba nomfo wetu naomame uma isifo sini lesi, loku e kade e nge naso lesi 'sifo. Si ya si kqabuka esokuba si zwiwe. Sa hamba, sa fika kuwo umlozi. Sa kuleka, sa ti, "E, mngane ; indab' ezinle." Sa hlala. Ya ti, "Sa ni bona." Sa vuma, sa ti, "Yebo." Ya kcataz' uguai, ya bema, ya zamula, ya zelula, ya

I ONCE went to a person with a familiar spirit to enquire respecting a boy of ours who had convulsions. My father and brother and mothers and I wondered what was the nature of the disease, since it was a new thing. We saw at first sight that it was something about which we must enquire of the diviner. We set out and went to the person with a familiar spirit. We made obeisance, saying, "Eh, friend ; we come to you for good news." We waited. The doctor said, "Good day." We replied, saying, "Yes." She poured out some snuff, and took it ; she then yawned and stretched, and also

hlasimula futi, ya ti, "Ka ba ka fiki aba bulayo."

Sa hlala isikati eside, sa za nati sa kcataz' uguai, sa bema; si te lapa se si ko/hiwe, s' ezwa ukufika kwayo imilozi; ya ti ya si bingelela, ya ti, "Sa ni bona." Sa kqalaza end/lini ukuba i tsho pi.

Ya ti, "Ni kqalaza ni, loku si ya ni bingelela nje, si ti, 'Sa ni bona?'"

Sa ti, "Si kqalaza ukuba si nga ni boni lapa ni kona."

Ya ti ke, "Si lapa. A ni namand/la oku si bona. Ni ya 'kuisizwa ngokushumayela nje."

Izwi layo li vela kuyo, li nga tuti elomuntwanyana omncinyane, a li namand/la okukuluma kakulu, ngokuba li kuluma pezulu ezintingweni.

Sa ti, "Yebo."

Ya ti, "Ni ze ngendaba."

Wa ti umnikaziyo, "Ba tshayele ni; nampo be ni tshela, be ti, ni ze ngendaba."

Sa tshaya ke.

Ya ti, "Indaba inkulu e ni ze ngayo; umhlola u kumuntu."

Sa i tshayela, sa buza, sa ti, "U

shuddered, and said, "They who divine are not yet here."

We remained a long time, and at length we too took some snuff; when we were no longer thinking of the reason of our coming, we heard that the spirits were come; they saluted us, saying, "Good day." We looked about the house to see where the voice came from.

The spirits said, "Why are you looking about, for we merely salute you?"

We said, "We look about because we cannot see where you are."

They said, "Here we are. You cannot see us. You will be helped by what we say only."

The voice was like that of a very little child; it cannot speak aloud, for it speaks above, among the wattles of the hut.

We replied to the salutation.

The spirits said, "You have come to enquire about something."

The person whose familiars they were said, "Strike the ground for them; see, they say you came to enquire about something."

So we struck the ground.

They said, "That about which you have come is a great matter; the omen has appeared in a man."

We struck the ground, and asked, saying, "How big is the

<p>kumuntu o ngakanani na wona lowo 'mhlola na ?"</p> <p>Ya ti, "U kumuntu omncinyane."</p> <p>Sa tshaya kakulu lapo, uma si zwa ukuti ya hlaba kona.</p> <p>Ya ti, "Ngi ti, umhlola njalo isifo."</p> <p>Sa tshaya kakulu.</p> <p>Ya ti, "Si semzimbeni kulowo 'muntu omncinyane." Ya ti, "A ngi zwe uma umuntu muni?" Ya ti, "Umfana."</p> <p>Sa i vumela kakulu.</p> <p>Ya ti, "Ka k' alusi. U se muncinyane."</p> <p>Sa tshaya kakulu.</p> <p>Ya ti, "Kodwa ni ya mangala, ni mangaliswa umkuba o kuye emzimbeni." Ya ti, "Tshaya ni, ngi zwe uma lo 'mkuba o semzimbeni kulowo 'mfana omncinyane nje, uma umkuba muni na."</p> <p>Sa tshaya kakulu, sa ti, "Si ya 'kuzwa ngawe, lok' u m bonile wena ukuti umfana muncinyane."</p> <p>Ya ti, "Naku; ngi m bona, e nga ti a nga kquleka bo."</p> <p>Sa tshaya kakulu lapo.</p>	<p>man in whom the omen has appeared?"</p> <p>They replied, "It is a young person."</p> <p>We struck the ground vehemently there, when we perceived that she¹⁷ had hit the mark.</p> <p>They said, "I say the omen is a disease."</p> <p>We smote the ground vehemently.</p> <p>They said, "It is disease in the body of that young person." They said, "Let me see what that person is? It is a boy."</p> <p>We assented strongly.</p> <p>They said, "He does not yet herd. He is still small."</p> <p>We smote violently on the ground.</p> <p>They said, "But you wonder at what has occurred to him." They said, "Strike the ground, that I may see what that is which has occurred to the body of the little boy."</p> <p>We struck the ground vehemently, and said, "We will hear from you, for you have seen that it is a little boy."</p> <p>They said, "There he is; I see him; it is as though he had convulsions."</p> <p>Upon that we smote the ground vehemently.</p>
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¹⁷ The woman with the familiar spirits. The divination of the spirits is spoken of as something done by the woman, without whom they do not divine.

Ya ti, "Ukukguleka i 'kwenze njani? Ngi buze ni."

Sa ti, "A si nako ukubuza. Ngokuba naku ni y' azi; se ni si tshelile nina ngapambili. Loku u ngapane u ti, a si ku buze nje, a u yi ngayo indlela; loku si zwa u ya ngayo nje, si nga ze si buze ni na?"

Ya ti, "Ngi ti pela, ngi buze ni; ungabe ngi y' eduka."

Sa ti, "Kga; ka w eduki; u ya ngayo indlela e si i bonayo nati."

Ya ti, "Lowo 'mfana ku kgale lap' e ti, 'esuke, a hambe. U se mncane kakulu, a ni ku bonanga loku 'kufa—lapa e se ingane encane; wa za wa kgala ukuhleka, e nga ka bi naso leso 'sifo; wa za wa hlala, e nga ka bi naso; wa za wa kasa, e nga ka bi naso; wa za w' esuka w' ema, e nga ka bi naso leso 'sifo; u te lapa e se lu susa unyawo uma a kcatule, sa fika leso 'sifo. Uku si bona kwenu leso 'sifo, ni si bone si fika ngoku m bulala nje; wa fela ezandleni zikanina; unina wa m tela ngamanzi, e se yalule amehlo; unina

They said, "What kind of convulsions are they? Enquire of me."

We said, "We have nothing to ask about. For behold you know; you have already first told us. For it is proper that you should tell us to ask, if you were not going the right way; but as we perceive that you are going the right way, what have we to ask of you?"

They replied, "I tell you to ask, for perhaps I am going wrong."

We said, "No; you are not going wrong; you are going by the way which we ourselves see."

They said, "The disease began in the child when he began to walk. When he was very young, you did not see the disease—when he was a little infant; at length when he began to laugh, the disease had not yet appeared; at length he began to sit up, it not having yet appeared; at length he began to go on all fours, it not having yet appeared; at length he began to stand before he was affected by it; when he began to lift his foot from the ground to toddle, the disease came upon him. When you saw the disease, you saw it without expecting anything of the kind; he died in his mother's arms; his mother poured water on him when he was turning up his eyes; she uttered a great

wa kala kakulu, n' etuka, na gijima, na ya endklini; ni te ni fika endklini, na fika e se vukile. Wa ti unina, 'Ni ngi zwa ngi kala nje, u file umntanami. A ni mu boni emanzi? Kade ngi mu tele ngamanzi, nokuma a ze a vuke nje.'" Ya ti imilozi, "Ngi ni tshele loko ke; ngi pikise ni uma ka si kona loko e ngi ku tshoyo na."

Sa ti, "Si nge ze sa ku pikisa; si ku tshelile na kukqala, sa ti, u hamba ngayo indkilela."

Ya ti, "Leso 'sifo si fana nesifo somuntu esi isitutwane. Nina ni ze lapa nje, ni ti, ka ni zwe uma leso 'sifo esi kumntwana, lesi 'sifo sini esi fana nesitutwane lesi, uma isifo sini."

Sa ti, "Ehe, u kqinisile; si tanda ukuti ma si zwe kuwena, mlozi; wena u ya 'ku si tshela nesifo nokuti isifo sokuti, si ze s' azi ukukqonda uma lesi 'sifo isifo sokuti; ngokuba se si si tshelwe u we; u si tshele nemiti yoku s' elapa, uma si ya 'kwenza njani na."

Ya ti, "Ngi za 'ku ni tshela isifo. Nina ni novalo olukulu ngokuba ni ti, lo 'mntwana u nesitutwane; ngokuba isitutwane umuntu waso ka lungi; u zitshisa na semulilweni. Mina ngi za 'ku ni tshela, ngi ni kqondise ukwenza kwaleso 'sifo. Ake ni tshaye, ngi

cry, you started, and ran into the house; when you entered he had again come to life. The mother said, 'You heard me cry; my child was dead. Do you not see he is wet? I poured water over him for some time, and therefore he has come to life again.'" The spirits continued, "I have now told you this; deny if what I say is not true."

We replied, "We can in no way dispute what you say; we have told you already that you were going by the right path."

The spirits said, "This disease resembles convulsions. You have come to me to know what is this disease which is like convulsions."

We said, "Just so, you say truly; we wish to hear from you, spirit; you will tell us the disease and its nature, that we may at length understand of what nature it is; for you have already told us the name of the disease; tell us also the medicines with which we shall treat it."

They replied, "I will tell you the disease. You are greatly alarmed because you say the child has convulsions; and a child with convulsions is not safe; he burns himself in the fire. I shall tell you what caused this disease. Just smite on the ground, boys, that I

zwe uma lo 'mntwana i 'kupela kwake ini kuyise, bafana, na ?”

Sa ti, “Ehe ; i 'kupela kwake.”

Ya ti, “Tshaya ni, ngi zwe nina, uma ni bula nje, ni ini naye na, nalowo 'mfana na, o gulayo na.”

Sa tshaya kakulu.

Ya ti, “Lowo 'mfana umfo wenu.” Ya ti, “Tshaya ni, ngi zwe uma umfo wenu kayi/lo wenu ngempela na.” Ya ti, “Amanga. Ka si ye okayi/lo wenu ngempela. Ba y' elamana kodwa oyil/lo. Umfo wenu, ngokub' oyil/lo b' elamana.”

Sa tshaya kakulu.

Ya ti, “Tshaya ni, ngi zwe uma umupi omkulu kwoyi/lo bobabili. Ngi ti uyi/lo wenu, bafana, ka se ko, wa fa. Tshaya ni, ngi zwe uma wa fela pi.” Ya ti, “Nanku ; ngi m bona ; a fel' end/le uyi/lo wenu, bafana. Wa gwazwa ngomkonto. Wa gwazwa isipi 'sizwe nje ?”

Sa tshaya kakulu.

Ya ti, “Wa gwazwa amazulu nganeno kwotukela ; lap' a fela kona uyi/lo, bafana. Lona uyi/lo-kazi ngokwelamana noyi/lo ; yena uyi/lo omkulu.”

may understand if the child is the only son of his father.”

We said, “Yes ; he is his only son.”

They said, “Smite the ground, that I may understand what relation you are to the child, since you come here to enquire.”

We smote vehemently on the ground.

They said, “The boy is your brother. Smite the ground, that I may see if he is really your brother born of your own father, or not. Not so. He is not really the son of your father. Your fathers are brothers. He is your brother, because your fathers were brothers.”

We smote the ground violently.

They said, “Smite, that I may understand which is the older of the two fathers. I say, boys, your own father is dead. Smite, that I may understand where he died. There he is ; I see him ; he died, boys, in the open country. He was stabbed with an assagai. By what tribe was he stabbed ?”

We smote the ground vehemently.

They said, “He was stabbed by the Amazulu on this side the Utukela ; that is where your father died, boys. The father of that child is your uncle, because he was your father's brother ; he was the elder of the two.”

Ya ti, "A ngi ni tshela ukufa ke kaloku oku kumfana lowo. Kodwa isifo sake si fana nesitwane; kodwa ka si so sona. Nina se ni y' esaba kakulu, ngokuba ni ti isitwane. Mina ngi za 'ku ni tshela ke, ngokuba ni nga sa yi 'kupinda ni m bone e kguleka. Ngi za 'ku ni yalela into e ni ya 'ufika, ni y enze. Na ka na m labela nje? A ni bonanga ni m labela."

Ya ti, "Ake ngi zwe uma n' ake pi, lapa n' ake kona. Ni ka/longwa, isizwe e ni kusona. Ke ngi zwe nina isizalo sakwini ni abapi na. Ni abasemadungeni." Ya ti, "Ke ngi zwe kona emadungeni, uma ni se lapa nje ka/longwa, emadungeni n' esuswa ini kwini uma ni ze ni ze ka/longwa nje." Ya ti, "N' ekxabana naba kwini, n' eza ke kwa/longwa lapa." Ya ti, "Tshaya ni, ngi zwe uma se ni w akile nje umuzi wakwini na?"

Sa tshaya.

Ya ti, "A ni ka w aki. N' ake ngapakati kwomunye umuzi; a ni ka w aki owakwini umuzi entabeni. Umfana lowo leso 'sifo si m velela ngapakati kwalowo 'muzi." Ya ti, "Tshaya ni, ngi zwe yena lowo 'muntu e n' aka naye emzini wake uma ni ini naye na."

Sa tshaya.

They said, "Let me now tell you the disease which has attacked the boy. His disease is like convulsions; but it is not convulsions. And you are greatly alarmed because you think it is convulsions. But I shall tell you, for you will not again see him have a fit. I shall tell you what to do when you get home. Did you ever sacrifice for him? You have never sacrificed for him."

They said, "Let me just see where you live. You live among the Amathlongwa; that is the tribe where you live. Let me just see where you were born. You belong to the Amadunga. Just let me see, since you are here among the Amathlongwa, why you were separated from the Amadunga to come here. You quarrelled with your own people, and so came here to the Amathlongwa. Smite the ground, that I may see if you have built your own village."

We smote the ground.

They said, "You have not yet built it. You live in the village of another; you have not yet built your own village on the hill. As for the boy, the disease attacked him in the village where you now are. Smite the ground, that I may see what relation the man with whom you live is to you."

We smote the ground.

Ya ti, "Umitshana wenu e n' ake kuya." Ya ti, "A ngi boni 'luto ngapakati kwomuzi womitshana wenu ; u lungile nje ; a ngi boni indaba ezimbi ngapakati kwawo ; ngi u bona umu/le nje ; ni d/la ni kciemele, ngoba ni nga soli 'luto." Ya ti, "Uto e ngi za 'ku ni tshela lona, ngi za 'ku ni tshela itongo. Ka si ko isitutwane kulowo 'mntwana." Ya ti, "Ngi ti mina u netongo."

Sa mangala ukuba imilozi si nga i boni, si zinge si i zwa i kuluma ezintingweni, i kuluma izindaba eziningi si nga i boni.

Ya ti, "Ngi nuka itongo lakwini. Ni ya 'ufika, ni tate imbuzi. Nansi impongo ; ngi i bona."

Sa ti, "Ni i bona ngani na ?"

Ya ti, "Tula ni, ngi za 'ku ni tshela, ngi ni delise umbala wayo. Umbala wayo im/lope. Nanso i s' and' ukufika, i vele ngapetsheya kwelovo emanzimtoti. Se i impongo enkulu. Ni ya 'ku/laba yona, ni m tele ngenyongo. Ni ti ukusuka ni ye 'ku m kelela umuti o ikambi lom/klaba." Ya ti, "Ngi bona id/lozi lelo ; li ti, ma ku pume umuzi wakwini, u b' entabeni. Angiti li ya buza id/lozi, li ti, 'Umuzi u b' u kade u ngapakati kwomunye ini na ?' Li

They said, "He is your cousin on the mother's side. I see nothing wrong in the village of your cousin ; he is good ; I see no practising of sorcery there ; I see that the village is clear ; you eat with your eyes shut, for you have nothing to complain of. What I shall tell you is this, it is the ancestral spirits that are doing this. It is not convulsions the child has. For my part I say he is affected by the ancestral spirits."

We wondered that we should continually hear the spirits which we could not see, speaking in the wattles, and telling us many things without our seeing them.

The spirits said, "I point out your ancestral spirits. When you reach home you shall take a goat. There it is, a he goat ; I see it.

We said, "How do you see it?"

They said, "Be silent, I will tell you, and satisfy you as to its colour. It is white. That is it which has just come from the other side of the Ilovo from the Amanzimtoti. It is now a large he goat. You shall sacrifice it, and pour its gall on the boy. You will go and pluck for him Itongo-medicine. I see that Itongo ; it says that your village is to be removed from its present place, and built on the hill. Does not the Itongo ask, 'Why has the village staid so long in the midst of another ?'

bulala umfana lowo nje, li ti, 'A ku pume umuzi.' Impongo leyo em/lope ni ya 'ku i /labela unyokokulu, o yena 'ala naye umfana lowo um' a fe, ngokuba yena uyi- /lomkulu u be tshela ukuba a m bulale, a fe, a la/ lwe ngokukayi- /lomkulu. Ngi ya ni tshela loko ke uma ni dele. Ngi ni tshela, ukuze ku ti loku 'kufa ku nga buyela, ni ze ni ze kumina, ni zoku i tata imali yenu. Mina ngi ti, ngi ni tshela nje ukuba leso 'sifo s' enziwa id/lozi, ngokuba li ti, 'A ku pume umuzi.'

Ya tsho kitina, ya ti, "Se ngi ni bulele; leti ni imali yami ke."

Sa i veza imali.

Ya ti ke kumnikaziyo, ya ti, "Tabata ke; nansi imali."

Ya ti, "Ngi i tata nje imali yenu le. Ni ya 'kubuya, ni zoku i tabata, si nga buyela leso 'sifo. Ngi ti, a si sa yi 'kubuyela."

Umnikaziyo wa /lala pakati kwend/lu ngesikati sasemini lapa si bula; ngokuba ka i namand/la okuhamba yodwa uma i ya 'kubula; ku hamba umnikaziyo. Ngokuba uma i ya tanda uma i hambe, i ya m tshela umnikaziyo, i ti, "Hamba, si hambe, si y' en-

It injures the lad, saying, 'Let the village remove from this place.' The he goat you will sacrifice to your grandmother; it is she who refuses to allow the child to die, for your grandfather had been earnest to kill him, that he might die and be buried in accordance with his wish. I tell you this to satisfy you. I tell you that if the disease returns, you may come back to me and take your money. I tell you that this disease is caused by the ancestral spirit, because it wishes that your village should remove."

The spirits said, "Now I have divined for you; so give me my money."

We took out the money.

Then they said to her whose familiars they were, "Take it; there is the money."

They added, "I just take this money of yours. You will come and take it again if the disease returns. I say, it will never return again."

The woman with the familiar spirits sat in the midst of the house, at the time of full daylight, when we enquired of her; for the spirits cannot go alone when they are going to divine; their possessor goes with them. For if they wish to go they tell their possessor, saying to her, "Let us go to such a

daweni etile," lapa i tanda uma i ye kona. Umnikaziyo ka nama-ndhla okukuluma; u zing' e kulumu kancinane, ngokuba naye u ya i buza, a ti, "Bobani, ni tsho njalo, ni kqinisile uku ba tshela kwenu laba 'bantu aba zokubula kunina?" Ukupendula kwayo, ya vuma yona, ya ti, "Si kqinisile, si zek' indaba e kqinisileyo, nabo aba zokubula ba ya 'ku i bona le 'ndaba." A ti, "Wo ba tshela ni ikqiniso. Mina ba ya 'kuza kumina lapa, uma b' eza 'kutabata imali yabo; uma kanti ni ba tshela amanga, ngi ya 'ku ba nika imali. Uma ni nga ba tshe-
langu isiminya, ngi ya 'ku ba nika." I vume, i ti, "U z' u ba nika. Tina si kuluma isiminya; a si wa kulumi amanga."

Wa y amukela imali umnikaziyo imilozu.

Ya ti kutina, ya ti, "Hamba ni kuhle ke." Sa mangala uma i ti, a si hambe kahle, si nga i boni. Ya ti, "Wo si konzela ni kubantu bakwini bonke ekaya." Sa vuma, sa ti, "Yebo ke."

Ya ti, "Ni fike, n' enze ngakona loko e ngi ku tshiloyo."

Sa ti, "Ehe; si ya 'kwenza ngako kona e ni ku tshiloyo."

place," wherever they wish to go. The possessor of them cannot speak;¹⁸ she usually says little, for she too enquires of the spirits, and says, "So-and-so, when you say so, do you tell the people who come to enquire of you, the truth?" In reply they say, they do tell the truth, and those who come to enquire will see it. She says, "Tell them the truth. They will come to me here if they come to take back their money; and if you tell them falsehoods, I shall give them back their money again. If you do not tell them the truth, I shall give it back to them." The spirits assent, saying, "You may give it back. For our parts we speak truly; we tell no lies."

So the possessor of the spirits took the money.

The spirits said to us, "Go in peace." We wondered when they bid us go in peace, without our seeing them. They told us to give their services to all our people at home. We said we would.

They said, "When you get home, do exactly what I have told you."

We replied, "Yes; we will do all you have told us to do."

¹⁸ That is, divine. Those diviners who divine by means of the *imilozu* generally speak in a low muttering tone; and they sometimes have peculiar closed eyes. They "peep and mutter," reminding us of Isaiah viii. 19.

Sa hamba ke, sa fik' ekaya. Sa fika, umfana e se hlakanipile. Sa se si kuluma naye, si kuluma, w' eza ubaba endhlini; sa ti, "O, baba, i'kuba si ng' azi inyanga. Si be si ti, 'U bulile umlozi,' ngokuzwa kwetu ezindloleni. I bule imilozu; ya ku kuluma konke—nokuzalwa kwetu, nokwelamana kwetu, nokuba lona e si kuyena umitshana wetu; ya ku kgeda konke. Umfana lo i te ka nakala. I te si y' esaba, si ti u nesitutwane; tina sa vuma, sa ti, 'Ehe; si ti u nesitutwane.' Ya pika inyanga, ya ti, 'Ka naso; u nedllozi. Idllozi li ti, a ku pume umuzi.' Ya nuka impongo emhlope, i ti, ku ya 'kuhlatshelelwa yena, ku pume umuzi ke; ya ti, si ya 'ku mu kelela ikambi lomhlaba, i hlatshelelwa impongo leyo. I tize, ku nga buyela loku 'kufa, ya ti, a si ze si zoku i tabata imali yetu."

Wa ti ubaba, "O, i bulile, kanye nomitshana wetu. Si ya i zwa ukuti i bulile." Wa ti ubaba, "Ino po uma ba nga ngi tsheli ngi

So we went home. On our arrival we found the child better. As we were speaking with him, our father came into the house, and we said, "O father, we never had such confidence in a doctor. When we heard we said, 'The spirit has divined.' The spirits divined; they told us all things—our birth, and the order of our birth, and that he with whom we live is our cousin; they told us every thing. They said the boy has nothing the matter with him that will kill him. They said we are alarmed, thinking he has convulsions; and we assented, saying, 'Yes, yes; we think he has convulsions.' The diviner denied, saying, 'No; he has not convulsions; he is possessed by a spirit. The spirit says that your village must be moved.' The spirits pointed out a white goat, and directed that it should be sacrificed for the child, and the village be moved; and they ordered us to pluck for him Itongo-medicine, and sacrifice the goat. They said, if the disease returned, we were to go and take back our money."

Our father said, "O, they have divined, both as regards the disease and our relations with our cousin. We see they have divined. Why did not our ancestral spirits tell me in a dream that there

lele a kona be ku funayo, ba vela ngokuba se b' eza 'kubulala umntwana njena na? Ku nani uma ba fike ngi lele ba ngi tshela na into a ba i solayo, ba vela ukuba se be bulala umntwana njena, ba nga be be sa ngi tshela na? Abantu abafayo laba ba iziula! Ba vela ngokuba se ba bulala umntwana njena, be nga sa ngi tshelanga na?" Wa ti, "Hamba ni, no i tata impongo, bafana."

S' emuka, sa ya 'ku i tata impongo endhlini. Ya hlathwa ke, wa telwa lo 'mfana ngenyongo. Umithshana wetu wa ya 'ku li ka ikambi; wa li kamela esitsheni, wa m puzisa lona, wa si lahla isitsha ngapandhle kwomuzi. Ya dhlwa imbuzi.

Kwa tiwa, sa ti ukubonga kwe-tu, "Uma si bona uma i lona idhlozi, si ya 'ubona um' a pile, a nga b' e sa gula; si ti umlozi w' enz' amanga um' e sa gula. Si ya 'ubona ngokupila; s' and' uma si ti, i kqinisile imilozi. A s' azi uma ni bulala umntwana nje. Abadala ba nani uma ni gulise bona? Idhlozi lihle eli putshwayo,

was something which they wanted, instead of revealing themselves by coming to kill the child in this way? What prevented them from telling me in a dream what they complained about, instead of revealing themselves by coming to kill the child in this way, without saying any thing to me first? These dead men are fools! Why have they revealed themselves by killing the child in this way, without telling me? Go and fetch the goat, boys."

We went to fetch the goat from the house. We killed it, and poured the gall over the boy. Our cousin went to pluck the Itongo-medicine; he squeezed the juice into a cup, and gave it to the boy to drink, and left the cup outside the kraal.¹⁹ The goat was eaten.

We worshipped the ancestral spirits, saying, "We shall see that the child is possessed by a spirit by his getting well, and not getting ill again; we shall say the spirit has lied if he is still ill. We shall see by his recovery; and shall then say, the spirits have told the truth. We do not understand why you have killed such a child as this. What prevents you from making old people ill? That is a good spirit which appears in dreams, and tells what it wants."

¹⁹ It is a very common practice with native doctors to destroy the vessel which has been used to administer medicines.

li kuluma izindaba." Kw'enziwa njalo ukubonga kwetu.

Wa ti ubaba, "Se ngi ya 'upuma nomuzi kusasa, se u ya 'kuma entabeni. Ini ngi ti ngi be ngi hlezi ka/le, ungani pela ngi sa dingile? Li kona inziwa; ngi be ngi za 'ku li bheka ka/le. Se ngi za 'ku u puma ke; li pole inziwa, li be li/le, a nga be e sa gula umfana lo wami. A nga gula, ngi ya 'kuti a si lo idhlozi; nemilozi ngi ya 'ku i pikisa, ngi ti, a i bulanga ka/le." Wa tsho njalo ke ubaba. Wa ti, "Inziwa ngi ya 'ku li funa kusasa; si ze si hambe, mitshana wami, si yoku li funa inziwa, si li hlole, loku ngi ti ngi sa dingile; ba be se be ngi bulala."

Ba hamba ke nomitshana wake kusasa, ba ya 'ku li hlole. Ba fika ezweni emathlongwa umfula, ba li hlole, ba li bheka, ba ti, "Li/le; ku fanele uma s' ake lapa, ngokub' amanzi a seduze." Ba buya, ba buyela ekaya.

Kwa ti kusasa sa tata izimbazo, sa ya 'kugaula. Sa gaula ke, wa ba se u y'esuka umuzi, u ya puma ngapakati kwowomitshana wetu;

Such were the words with which we addressed the spirits.

Our father said, "I shall now quit this place with my village in the morning, and put it in a place by itself. Why, when I thought I was living in peace, am I still obliged to be a wanderer? There is a site of an old village; I will examine it well. I shall now remove the village; may the new place be healthy and good, and this boy of mine be no longer ill. If he is still ill, I shall say he is not possessed with a spirit; and I will quarrel with the spirits, and say they have not divined properly." Our father said thus. He said, "I will look at the new site in the morning; let us go together, my cousin, and look at the new site, and inspect it well, for I say I am still a wanderer; for the ancestral spirits have killed me for staying here."

So he and his cousin went in the morning to inspect the site. They went to a place on the river-Umathlongwa, and thoroughly inspected it and thought it good, and that it was a proper place for us to build on, for there was water near. They returned home.

In the morning we took our axes, and went to cut wattles and poles for the village. When we had finished cutting, the people of our village left that of our cousin

sa ba se si ya w aka, si ya u kge-
da. Umfana ka pindanga a gule.
Kwa ba njengokutsho kwomlozi
owa ti, 'Ka yi 'kupinda a gule ;'
ka gulanga. Wa za wa kula, wa
kubela esibayeni, w' alusa ama-
tole ; wa za wa buya wa puma
ematoleni nezimbuzi, wa buya wa
kw alusa konke, kanye namatole
nezimbuzi nezimvu nezinkomo.
Wa za wa ba indoda. Igama lake
Umpini. Se ku indoda, u kutele.
Ngonyaka o za 'uvela u za 'ku-
senga.

Umkaukazi igama lomnikaziyo,
owesifazana. A si yo indoda, um-
fazi. Wa s' azi ngokukuleka, se
si fikile kuye ; ngokuba nati sa
tshelwa abanye abantu aba ka ba
ya 'kubula kuyena, ba ti, u ya
bula kakulu. W ake emtwalume
enzansi, elwandhle, kude nati. Ku
lalwa kanye endhleleni, ku ya sa
ku ya fikwa.

UGUAISE.

and went to it, and then we com-
pleted it. The boy was not ill
any more. It turned out in ac-
cordance with the word of the
spirit ; he was not ill again. At
length he took out the calves at
milking time, and herded the
calves ; at length he not only
herded the calves and goats, but
all the cattle—calves, goats, sheep,
and cows. And at length he grew
to be a man. His name is Um-
pini. He is now a diligent man.
Next year he will milk the cows.

The name of the woman with
the familiar spirits is Umkaukazi.
It was not a man, but a woman.
She saw us for the first time when
we saluted her on our arrival ; for
we too had been told by others
that she was a great diviner. She
lived on the Umtwalume by the
sea, at a distance from us. It is a
day and a half's journey from
this.²⁰

²⁰ The Hebrew *Ovoth*, according to Gesenius, was "a soothsayer who evoked the manes of the dead by incantations and magical songs in order to give answers as to future and doubtful things." The demon or familiar spirit spoke in a half-whisper, half-whistling voice ; and the Septuagint render the word by "ventriloquist," just as those who have witnessed divination by the *imilozis* have been disposed to attribute the phenomenon to ventriloquism.

Among the Polynesians the ancestral spirits are believed to speak to those who enquire of them with a similar mysterious voice, which there too is ascribed to ventriloquism. (See *Westminster Review*, No. XLII., April 1862, p. 313.)

HEAVEN-DOCTORS, &c.

*Heaven-herds.*²¹ *Rain-doctors.*

ISIKQOTO a s' ahlukene kakulu nonyazi; si ti kokubili ku impi yenkosi e si tshaywa ngayo lapa	WE do not make a great distinc- tion between hail and lightning; we say, each is an army of the lord who smites us in this world.
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²¹ *Heaven-herds*; or *Sky-herds*.

ABALUSI bezulu ku tiwa b' alusa izulu, ngokuba ku ti ngesikati sokuhloma kwalo ba bone masinyane ukuba izulu namhla nje libi, li pumile ekutuleni, li pumela ukwenza kabi; ku fudumale inhliziyo zabalusi, ba nga be be sa noibilika, nokudhla ku ng' e/hi, ba ngenwe ivuso, ku nga ti ku za impi yoku ba bulala. Ku ze ku ti gidi isibindi lapa se li fikile. Ba pume, ba li kqokqe, be linga uku li buyisela emuva lapa li pume kona; b' ale amatshe ukuba a we, ngokwazi ukuba a ya 'kukqeda ukudhla notshani nemiti. Ngaloko ke ba abalusi bokwalusa, ukuze izulu li nga fo/hi, li zenzele ezintweni. A ba kalimi imvula, i lungile yona; ba kalima unyazi nesikqoto; ba kalima kulowo 'muzi lapa b' emi kona unyazi.

HEAVEN-HERDS are said to herd the heaven, because when it is overcast, they at once see that the heaven is bad, and has ceased to be calm, and has gone out to do evil; and the hearts of the herds are kindled; they are no longer happy, are unable to swallow any food, and are struck with fear, as though an enemy was coming to kill them. At last they become brave when the lightning begins to flash. They quit their huts and drive it away, trying to make it return to whence it came; they forbid the hailstones to fall, because they know that they will destroy the food, the grass, and the trees. They are therefore herds who herd the heaven, that it may not break out and do its will on the property of people. They do not turn back the rain, for it is good; they turn back the lightning and the hail; they turn back the lightning from the village where they live.

em/labeni. S' a/llukene kodwa ngokwenza kwaso ; unyazi lu nokwenza kwalo ; kepa isikqoto ku y' ezwakala lapo si vela ngakona ; ngokuba ngemva kwodumo olukulu ku zwakala umsindo omkulu ezulwini u hhubisa kwezinkobe se zi tsha. Kepa aba izinyanga zokwalusa, uma ku zwakala loko, ba ya puma masinyane, si s' ezwakala kude, ba kqala ukuba ba base esolweni, b' enzela ukuti noma li nga ka fiki eduze, li s' ezwakala kude, a li ti li fika eduze li be se li dumele, nokukuza ku size. Ngokuba uma inyanga lapo izulu li duma a ya kqala i pume, ya hlala end/lini kwa za kwa fika izulu, noma i puma uma se li fikile, a i se nama nd/la okungoba isikqoto lesa ; ngokuba kulukuni uku si buyisela emuva uma se si fikile.

Zi ti ngokuhlomela kwazo, zi li zwa li sa ndindizela, nazo zi kqale ukuzilungisa, ukuze zi nga ko/lliseki. Ngokuba isikqoto lesa, uma

We distinguish them, however, by the effect of the hail, which is different from that of the lightning ; and the hail is heard in the direction from which it is coming ; for after great thunder there is heard a great sound in the sky, which resembles the singing of maize in a pot when the water has boiled away. And the doctors, who are herds of the sky, when they hear that, go out at once, whilst the sound of the hail is still afar off, and begin to light a fire in the *isolo* ;²² they do this before it has come near, whilst it is still audible at a distance, that when it comes near it may have lost its power, and chiding²³ be sufficient. For if when it thunders the doctor does not at once go out, but stays indoors till the hail comes, even should he go out when it has come, he has no longer power to overcome the hail ; for it is difficult to make it turn back again when once it has come.

As regards their preparing for the contest, when they hear the sky rumbling, they too begin to get themselves ready, that they may not be conquered. For as to

²² *Isolo* is a fireplace outside the kraal, but near it, where medicines capable of influencing the heaven—heaven-medicines—are burnt.

²³ That is, by burning the heaven-medicines whilst the hail is still distant, they diminish its power, so that when it comes, if it should be able to come at all, it may be unable to do any harm ; but may be readily made to obey the doctor's command to depart.

inyanga i nga zili ukudhla, ku tiwa uma amatshe e i tshaya kakulu i seduze engozini; ku tiwa amatshe lawo a bonakalisa ukuti a i se namandhla okumelana nonyazi. I ya 'kuswela ukuba i buye i hlanziswe ngakumbe, ukuze i be nesibindi. Ngokuba uma i bona ekwaluseni kwayo i nga tobi noma isikqoto noma unyazi, loko kokobili, a i sa melwa 'sibindi, i se i y' esaba; noma i bona unyazi lu vimba amehlo ayo i y' esaba, i fise ukungena endhlini.

I loko ke abantu abamnyama a ba kuluma ngako ukuti, ku kona amandhla kubantu abamnyama; ngokuba be ti ulaka olu vela ezulwini lonke, ba ya lw azi uku lu kcima, lawo amandhla amabili, unyazi nesikqoto. A ngi tsho ukuti nezulu uku li nisa ba ya kw azi; kepa ba tsho bona ukuti ba ya kw azi.

Kodwa kakulu i loku oku b' enza amehlo amnyama, ngokuba a

the hail, if a doctor has not fasted, it is said if the hail-stones strike him much he is near to danger; and it is said that the hail-stones make it manifest that he has no longer any power to contend with the lightning.²⁴ And he will require to be again purified a second time, that he may have courage. For if whilst herding²⁵ he observes that he cannot subject either the hail or the lightning, he has no longer any courage, but is afraid; and even if he see the lightning dazzle his eyes, he is afraid, and wishes to go indoors.

It is this then about which black men speak, when they say that black men have power; for they say that they know how to quell the wrath which comes from the whole heaven, that is, the two powers, lightning and hail. I do not say they know also how to make the sky rain; but they say they know.

But it is especially this which darkens their eyes, for they do not

²⁴ *Ukumelana nezulu*,—*ukumelana nonyazi*,—to counteract the heaven or the lightning,—is an expression we shall often meet with. I point out, without being able to say whether there is any similarity in meaning, a passage—Ps. lxxiii. 9—“They set their mouth against the heaven,” which we shall best render by, *Ba melana ngomlomo wabo nezulu*. No doubt the heaven in the Hebrew Scriptures is often synonymous with God; in other places it is spoken of as an object of idol-adoration. There were sorcerers, diviners, and those with familiar spirits known to the Hebrews; there might also have been rain-doctors and sky-doctors.

²⁵ That is, whilst endeavouring to turn back the storm.

ba tsho ukuti, lu kona olunye ulaka ngapand/le kwalolu a se be lu funele imiti yoku lw ahlula.

Isikgoto lesi ke izinyanga ezindaweni zonke ; noma ku kona inkosi esizweni esitile, abantu a ba tsho ngamabele ukuti, " Amabele lawo si wa d/la ngenkosi le ;" ba ti, " La 'mabele si wa d/la ngokabani ; ngokuba li ya ti li futuzele, si nga s' azi ukuba li ya 'kubuyela kwenye indawo, a ti a nga kwitshiza, 'enze konke, si me 'sibindi."

Nank' ukuduma ; uma izulu li ya duma, li nga leti 'matshe, li kqube unyazi, a ba i beki inyanga yesikgoto, ba beka inyanga yonyazi, ukuba i pume, i memeze ; b' eme 'sibindi uma umalusi 'alusile pand/le. Kepa uma e nge ko lowo 'malusi, ku kitshwa nengubo yake, i bekwe pand/le. Y enziwe uku nga ti ukqobo lwake.

I loko ke ukwenza kwezinyanga ezalusayo izulu. Ngokuba uma izulu li ya duma, li kqinisile, inyanga i ya kqala ukunyakama,

say there is any other wrath but that, for which they have already found medicines, which are capable of subduing it.

The hail then has its doctors in all places ; and though there is a chief in a certain nation, the people do not say, " We have corn to eat through the power of the chief ;" but they say, " We have corn to eat through the son of So-and-so ; for when the sky rolls cloud upon cloud, and we do not know that it will go back to another place, he can work diligently and do all that is necessary, and we have no more any fear."

There is thunder ; if it²⁶ thunders without hailing, but hurls lightning, they do not appoint an inyanga of hail to herd, but an inyanga of lightning to go out and shout ; and take courage when there is a heaven-herd herding outside the house. But if the herd is not at home, they take his blanket, and put it outside. The blanket is made, as it were, the herd himself.

This then is what those izinyanga do who herd the heaven. For if it thunders excessively, the inyanga begins to frown, that he

²⁶ *It—izulu*, throughout spoken of as though it was a person, possessed of intelligence. The literal translation of the sentence is : There is thunder ; if the heaven thunders, without bringing hailstones, but urges on the lightning.

ukuba i Mwe nayo njengezulu li Mloma. Uma abantu bakona endMlini, noma i nga ka pumi, uma abantu be kuluma ngokukazokozela, i ya ba tiba ngokuti, "Tula ni, ni ti nya." Ngokuba i ti nayo inMliziyo yayo i se i futuzele, nje-ngaloko nalo li za ngamandMla; a i be i sa tanda ukuba ku kulume omunye umuntu, 'kupela i yo yodwa e kulumayo ngokumemeza. Futi uma u hamba nayo endMleni, izulu la ni kandanisa ni se kude nemizi, noma u be u hamba pambi, yona i semuva, i ya 'kutsho kuwe ukuti, "D/Mlula, u hambe pambili;" yona i hambe emuva kude nawe; ngokuba i ti uma u hamba emuva kwayo u ya 'kuzuza ingozi, ngokuba izulu li ti u ya i bulala. Inyanga i ku dMlulise ukuhamba pambili ni ze ni fike ekaya.

Ku njalo loko 'kwenza kwezulu nezinyanga; ngokuba abantu abamnyama ba ya kolwa kuloko 'kukuza izulu nokutiba isikqoto. Lezo 'zinto zombili a ba kcabangi ngazo ukuti noma be ti ba ya z'azi, ba zikoMlisa; ba ti bona ku isi-

too may be dark as the heaven when it is covered with clouds. If the people of the house, whether he has gone out or not, speak very loudly, he silences them, saying, "Be still altogether." For his heart too is gathering clouds, as the heaven when it is coming quickly; and he no longer wishes that any one else should speak, but himself only by shouting. And if you go with him on a journey, and it suddenly thunders whilst you are at a distance from any village, and you are going first and he following, he will say to you, "Go on in front;" and he will follow at some distance from you; for he says if you go behind him you will meet with an accident, for the heaven will think you are killing him.²⁷ And he makes you go on in front till you reach home.

Such then is the action of the heaven and of the inyanga; for black men believe in that scolding of the heaven, and that silencing of the hail. They do not imagine that when they say they know these things, they deceive themselves; they say that it is true

²⁷ From this it is clear that we are not to regard the heaven-herd as an opponent of the heaven; but as a priest to whom is entrusted the power of prevailing mediation. He is under the protection of the heaven; and his enemies, real or supposed, are liable to be destroyed by it, whilst he is safe so long as he is observant of the laws of his office. Heathen have sometimes asked me to pray for rain because I am one whose office it is "ukumelana nenkosi," to contend with God. Compare Gen. xxxii. 24—28. And see below, where the heaven avenges the death of the rain-doctor.

minya loko ukuba inyanga yokwaulusa i namand/la okumelana nonyazi nesikqoto; ngokuba ba ti labo 'bantu, uma si buza tina, "Si ng'azi ukuba loko 'kwenza ba kw enza ngesibindi a ba si tate pi ukumelana nezulu na."

Ba ti, ku ti uma li za 'ku/loma, noma amafu e nga ka bonakali ukuba li za 'kuduma kabu/lungu, in/liziyo yenyanga i be se i zwile ngokuti ku kona ukufudumala ngapakati, umuntu u vuswa ukutukutela; lapa izulu li ya kqala uku/loma nje, naye a /lwe nje ngalo. Ngokuba be ti bona, se ba li gcaba, ba li d/la. Uku li d/la loku ba tsho ngokuba li d/la inkomo, kepa lezo 'zinkomo i ya

that the heaven-herd²⁸ is able to contend with the lightning and hail; for these people say, if we ask them, that they do not understand where they get the courage with which they contend with the heaven.

They say that when the heaven is about to be clouded,²⁹ and before the clouds appear or it is evident that it is about to thunder excessively, the inyanga's heart already feels, for there is heat within him, and he is excited by anger; when the sky just begins to be clouded, he too becomes dark like it. For the doctors say they scarify with the heaven,³⁰ and eat it. To eat the heaven is this, for the heaven eats cattle, and the

²⁸ Or sky-doctor, heaven meaning the sky, which is not supposed to be very high above the earth.

²⁹ Lit., about to arm.

³⁰ I have translated literally here, but it will be scarcely intelligible to the English reader without explanation. The natives say they scarify with the heaven, that is, make scarifications and rub in medicines, and eat it. The heaven is here used for those substances in which it, or its power or virtue, is supposed to be. A bullock struck with lightning is supposed to have the heaven, or power of the heaven, in it; so the thunderbolt which comes from heaven; and the fabulous bird which is supposed to descend in a thunder storm. Therefore when they say they scarify with the heaven, they mean that the doctors make scarifications in their own bodies and rub in medicines mixed with the flesh of a bullock struck with lightning, or with the thunderbolt, or with the flesh of the *inyoni-yezulu*, the lightning-bird. And "eating the heaven" means in like manner eating those things in which the heaven, or its power or virtue, is supposed to be. By this practice they are brought into sympathy with the heaven,—feel with it, know when it is going to thunder, and are able to counteract it. Here again we see the homœopathic principle coming out in their therapeutics, as we do in so many other instances; *similia similibus*,—lightning by lightning.

tatwa inyama yazo, i bekwe ode-ngezini, inyanga i i d/le ngoku i ncinda, i pitikezwe nemiti yayo; ngokuba ku ti lapo li labe kona pansi, izinyanga zi ti u kona umsuka o salela pansi, kepa lowo 'm-suka ku tiwa inyela; ba ya li mba ba ze ba li fumane, ba sebenze ngalo; ba tsho ke ukuti, isibindi leso a ba naso sokumelana nezulu i lelo 'nyela eli funyanwa lapo izulu li labe kona. Kakulu ne-nyoni leyo e ku tiwa eyezulu;

doctor takes the flesh of such cattle, and places it in a sherd, and the doctor eats it whilst hot,³¹ mixed with his medicines; for where the lightning strikes the ground, the doctors say there is something resembling the shank of an assagai,³² which remains in the earth, and this thing is called a thunderbolt; they dig till they find it,³³ and use it as a heaven-medicine; and so they say that the courage which they possess of contending with the heaven is that thunderbolt, which is found where the lightning has struck. Especially the bird also which is called the lightning-bird,³⁴ they

³¹ *Ukuncinda*, makes an *izembe*, and eats it, see p. 290, note 52.

³² *Umsuka* is the shank of an assagai, or of a native pick, or any thing of that kind.

³³ It is said that the doctors are directed to the place where the thunderbolt is by watching during a storm, and, going to the place where they suppose they saw the lightning strike, they find a heap of jelly-like substance over the spot where the bolt entered, and digging find it.

³⁴ In the legends of the American Indians we meet with accounts of Thunder-birds, or Cloud-birds. "They frequently explain the thunder as the sound of the cloud-bird flapping his wings, and the lightning as the fire that flashes from his tracks, like the sparks which the buffalo scatters when he scours over the stony plain." A metaphor which probably arose from personifying the clouds, and supposing that motion meant life, and where there was a voice there must be a living being to utter it; like the Maruts or Storm-gods of the Hindoo. The metaphor may have been a simple metaphor at first, to become at last to the minds of the masses a truth expressing a fact of nature. (*Brinton's Myths of the New World*, p. 102—104.)—A Dahcotah thus explains the theory of thunder:—"Thunder is a large bird, flying through the air; its bright tracks are seen in the heavens, before you hear the clapping of its wings. But it is the young ones that do the mischief. The parent bird would not hurt a Dahcotah. Long ago a thunder-bird fell from the heavens; and our fathers saw it as it

ngokuba i yona umungomo leyo 'nyoni emitini yonke. Uma inyan-nga i nge nayo leyo 'nyoni, inyan-nga kodwa, i nge melwe 'sibindi njengaleyo e nayo, eya i d/layo. Ngokuba leyo 'nyoni izinyanga zi gaba ngaleyo 'nyoni; ngokuba i namafuta; ku tiwa amafuta i wo-na e inyanga i siza ngawo kakulu, noma ku kona umuntu owa futwa izulu, la m shiya; kepa la m shiya nokukulu ukwesaba. Uma li ya duma ka melwa 'sibindi, u ya /lupeka njalonjalo; ka /lupeki en/li-ziyweni kodwa; ku ya bonakala uku/lupeka kwake ngokuba u ya nyakaza njalonjalo end/lini, e swe-le indawo lapo nga e zifaka kona. Kepa inyanga leyo uma ya bizwa ukuba i ze 'ku m nika lona izulu, uma se li duma ngemva u ya tsho, a ti, "Inyanga ya ng' elapa; a ngi s' esabi."

say that that is the most powerful among all lightning-medicines. If a doctor does not possess it, but is a doctor only, he cannot have courage as that doctor can who possesses the lightning-bird, and who has eaten it. For doctors make their boast of this bird; for it is fat, and it is said to be the fat especially with which the doctors treat those who are struck, when one has been slightly struck and then left; but has been left full of dread. If it thunders he has no courage, and is much troubled at all times; he is not troubled mentally only; it is evident that he is troubled, for he continually moves about in the house, and seeks a place where he may hide himself. But if the doctor has been summoned to come and give him heaven-medicine,⁸⁵ then after that if it thunders he says, "The doctor has given me medicine; I am no longer afraid."

lay not far from the Little Crow's village." (*Dakotah; or, Life and Legends of the Sioux. By Mrs. Mary Eastman, p. 191.*) See also the legend of Unktahe and the Thunder-bird. Cloudy-Sky, during one of his earthly sojournings, had allied himself with the thunder-birds to fight against the spirits of the waters, and with his own hand killed the son of Unktahe, the God of rivers. For this he was doomed to death on his fourth appearance on earth as a great medicine-man. (*Id., p. 213, &c.*)—Catlin relates that some Indians led him to "The Thunder's nest," where it is supposed the thunder-bird, a very small bird indeed, hatches its eggs, and the thunder is supposed to come out of the egg. (*Life among the Indians, p. 166.*)—Jupiter's Eagle probably has some connection with such legends.

⁸⁵ Lit, the very heaven, meaning thereby, the fat of the lightning-bird, or its flesh, or portion of a thunder-bolt.

Ngokuba leyo 'nyoni, baningi aba i bonileyo ngame/lo. Kepa kakulu izinyanga nabantu aba i bone ngesikati sokuduma kwezulu, ukuba unyazi lu tshaye pansi; i ya sala. Uma u kona umuntu eduze naleyo 'ndawo, u ya i bona ezinkungwini pansi, a ye 'ku i bulala. Uma e se i bulele, a kqale ukubalisa ngokuti, "Umakazi ngi ya 'kuhamba nje na, loku ngi bulele le inyoni e ngi nga i bouanga? A si yo nje le inyoni e ku tshiwo ukuti, i kona inyoni yezulu e hamba nonyazi?" U ya balisa ngokuba e i bona ukuma kwayo ku nga fani nokwezinyoni a kade e zi bona; a bone ku kodwa okwayo, ngokuba i ya bazizela izimpape zayo. Umuntu a nga ti ibomvu; a bone ukuti, "Ai; ilu/klaza." Kepa uma e bhekisisile a nga ti, "Kqa, i pakati kwaloko, ngi ku bona." Kepa mina ngi lu bonile upape lwayo uma ngi se semsundu; ngokuba ngi be ngi swele njalonjalo ukubona lowo 'mbala wenyoni; kepa nga za nga lu bona upape lwayo. Lowo 'muntu owa

But as regards that bird, there are many who have seen it with their eyes. And especially doctors, and those persons who have seen it when it thunders and the lightning strikes the ground; the bird remains where the ground was struck. If there is any one near that place, he sees it in the fog on the ground, and goes and kills it. When he has killed it, he begins to be in doubt, saying, "Can it be that I shall continue to live as I have hitherto, seeing that I have killed this bird, which I never saw before? Is it not really that bird which it is said exists, the lightning-bird which goes with the lightning?" He is in doubt because he sees that its characteristics are not like those of birds which he has known for a long time; he sees that it is quite peculiar, for its feathers glisten. A man may think that it is red; again he sees that it is not so, it is green. But if he looks earnestly he may say, "No, it is something between the two colours, as I am looking at it." And I myself once saw a feather of this bird whilst I was living on the Umsunduzi; for I had wished for a long time to see the colour of the bird; and at length I saw one of its feathers. The man to whom it belonged

e lu pete wa lu kumula esikwameni sake ; nga bona nembala, nga tsho ukuti, "Hau ! olwenyoni esabekayo." Wa ngi bonisa netambo layo ; la fana netambo li fakwe umtanjana omuncinyane wegazi nomtshwana o Mlangana nompofana ; nga bona imitshwe eminingi etanjani layo, nga ti, "Nembala." I loko ke e nga ku zwa ngaleyo 'ndaba. Kwa pela ngaloko ke, e nga zibonela kona ngawami amelulo.

Izinyanga zokwalusa si kuluma ngomfanekiso, ngokuba umuntu owalusa izinkomo u nezikali negqokwe lemvula. Sa tata lelo 'gama lomalusi wezinkomo, si biza omelana nonyazi, ngokuba uma e lu tiba u ya memeza njengomfana wezinkomo ; yena uma e ngena esibayeni nezikali zake, a tule nje, zi nge pume izinkomo ; kepa ngokulo/lo/la ikwelo, izinkomo zi y' ezwa ukuba u ti nga z' aluka, ukuti a zi pume esibayeni. Na lowo 'malusi owalusa anyazi w enza njengalowo wezinkomo ; w enza njalo ke ngokulo/lo/la ikwelo ; a ti, "Tshui-i-i. Hamba, u ye le ; u ng' ezi lapa." A pinde njalonjalo.

Lezo 'zinyanga zi tsho ukuti zi y' ezwana nezulu. I loku ukutsho

took it out of his bag ; and truly I saw it, and said, "Indeed it is the feather of a dreadful bird." He also showed me one of its bones ; it was like a bone in which are many little blood-vessels and many little grey lines ; I saw many lines in the bone, and said, "Truly." This then is what I have heard on this matter, and that was confirmed by what I saw for myself with my own eyes.

When we say herding-doctors, we speak metaphorically, for a man who herds cattle has weapons and his rain-shield.⁸⁶ We take the name of a herder of cattle, and give it to one who counteracts the lightning, for when he keeps it back he shouts as a boy who is herding cattle ; if he goes into the cattle-pen with his weapons and is silent, the cattle cannot go out ; but by whistling the cattle understand that he tells them to go to the pastures, that is, to go out of the pen. And the herd that herds the lightning does the same as the herder of the cattle ; he does as he does by whistling ; he says, "Tshui-i-i. Depart, and go yonder ; do not come here." He repeats this again and again.

Such doctors as these say they have a common feeling with the heaven. They say this because

⁸⁶ A small shield which is used as an umbrella to ward off rain and hail.

kwazo, ukuba ngesinye isikati ku tiwa inyanga etile i ya li tumela kwenye uku i linga, i bone uma inyanga e kqinileyo na. Kodwa a i i lingi eya miselwa i yo; i linga izinyanga ezinye e nga zi kqondi uma za miselwa kanjani na; ngokuba i loku e i bona ngako ukuba inyanga impela, ngoku i buyisela lona, nayo i kqale ukuputuzela ukungena endkhlini, ukuzi-lungisa.

sometimes it is said a certain doctor sends the lightning³⁷ to another doctor to try him whether he is a powerful doctor or not. He does not try the doctor who appointed him; he tries others whose appointment he does not understand;³⁸ for it is this by which he sees that another is a doctor indeed, by his sending back to him the lightning, and he too begins to bustle about and to enter his house to set himself in order.³⁹

³⁷ Lit., the heaven, or sky.

³⁸ Here again we have apparently an intimation that the *izinyanga* were priests—not self-appointed, but commissioned by others who preceded them. But there appears also to have been dissidents—those whose commission was not known. Man is the same every where.

³⁹ We find similar trials of skill among sorcerers of other countries. It is said a German sorcerer was called to see if he could not “extinguish” our far-famed sorcerer Roger Bacon. He raised a spirit which he ordered to carry off Roger Bacon. But Roger was too strong for the German, and the raised spirit, instead of taking away Roger as commanded, carried off his own master.—In like manner “the priest Eiríkur” having snatched by his sorcery from the hands of “the good folk of Síða” a murderer who was condemned to lose his head,—a not very priestly act, it may be,—they “hired a man from the West firths who dabbled in magic to send a great cat to slay Eiríkur.” Eiríkur’s magic and prophetic power could not protect him from this cat. The sender worked,—the “sending” was sent,—and unlooked-for rushed upon its victim; and Eiríkur was saved, not by magic and inner sight, but by “quickness” and help of a pupil in sorcery. And “Puss,” that is, the “sending,” soon lay dead upon the ground. Eiríkur had triumphed. But triumph is nothing without revenge. He must teach the people that Eiríkur—priest and sorcerer, strange but not uncommon combination—must not be trifled with. So he “despatched a sending to the man in the West firths, and put an end to him almost as quickly as to his goblin-cat.” (*Icelandic Legends*, p. 262.)

Kwa ti ngesikati esadhlulayo ukuhambela kwami kwiti, nga fika nga lala ; kwa ti ku sa, nta-mbama izulu la hloma, la ba libi kakulu, ngesikati umbila u ka/le-la. Nga ngi hlezi emnyango, li duma kakulu ; nomne wetu u inyanga, wa ngena endhlini e gji-ma, w' etula ihau lake nezikgu zake, wa puma. Li ti uma li tsho ngamandhla, naye wa tsho ngama-ndhla ukumemeza noku/lo/la i-kwelo. Nga buza kumame, nga ti, "Lo 'muntu w enza ni na?" Wa ti, "Musa ukukuluma, loko uma ku nje a ku be ku sa ku-lunywa. Umalusi." Nga tula ke. Kepa la w' eklisa amatshe amaningi. Nga ti u za 'kufa, ngokuba ng' ezwa ukutshaya kwa-wo ehawini lake ; kwa nga ku kci-tekele umbila. Kepa noko wa bangeka, ka ngenanga endhlini. Na ngonyazi l' enze njalo ; ka z' a ngena la za la sa.

Ku te kusasa ng' ezwa ku tiwa emzini kababekazi enzansi, enya-meni, Umahlati u te u ya puma, izinyanga ezinkulu zi nga ka pu-mi ; wa memeza kanye, e ti,

It happened in times past when I visited my people, on my arrival I lay down ; on the following day in the afternoon the sky became overcast, and was very dark indeed ; at the time when the maize was blossoming. I was sitting at the doorway whilst it was thundering excessively ; and my brother who is a doctor entered the house, running, and took down his shield and his string of medicines, and went out. When it thundered aloud, he too shouted aloud, and whistled. I asked my mother what the man was doing. She replied, "Do not speak, for when it is like this no one any longer speaks. He is a heaven-herd." So I was silent. And the heaven cast down many hail-stones. And I thought he would die, for I heard them striking on his shield ; it was as though maize had been thrown on him. But although he was resisted very much, he did not enter the house. And as regards the lightning, in like manner the heaven resisted him ; but he did not enter the house until it was bright again.

In the morning I heard it said that at my uncle's village, at Inyama, down the river, one Umahlati said he would go out before the great doctors went out ; he shouted aloud, saying, "Depart,

“Muka, u ye le.” Kwa ti swiswi emzimbeni, wa ngena nyovane endhlini. Wa pinda nomunye, wa ti u ya memeza, la m vimba umlomo. Ngaleyo 'mini la u fulatela lowo 'muzi; wa ba owalo, la zenzela. Ba hlala ngezindulu; la wa kgeda amabele, la wa ti nya.

Kepa nga ti uma ngi ku zwe loko, nga ti, “Kanti inyanga enjengaleyo i y' ahluleka na? Si ya 'kudhla ni nonyaka, loku z' ahlulekile ngokwalusa na?”

Kwa tiwa, “A ba zilanga. B' ahlulekile nje.”

and go yonder.” But the hail smote loudly on his body, and he came into the house backwards. Another went out, and when he shouted, the heaven stopped his mouth. On that day the heaven turned its back⁴⁰ on the village; it was entirely in its power, and it did its will. They remained in their houses; it entirely destroyed the corn.

When I heard this I said, “Forsooth is such a doctor as that conquered? What shall we eat this year, since they have been unable to herd?”

They replied, “They did not fast.⁴¹ They are therefore conquered.”

⁴⁰ It is well to note this use of *fulatela*; to turn the back on an enemy means to have conquered him utterly.

⁴¹ Here we find fasting—abstinence from food and labour—one of the conditions of successful performance of the duties of an office. There is this saying among the natives, “*Umzimba ow esutayo njalobjalo u nge bone kahle oku-imfihlo*,” The continually stuffed body cannot see secret things. And they have no faith in a *fat* diviner—do not believe that he can divine. Their diviners fast often, and are worn out by fastings, sometimes of several days' duration, when they become partially or wholly ecstatic, and see visions, &c. This is very instructive, and throws light on the results of fasting among those who suppose themselves to be the objects of a divine revelation.

It is curious how universally a system of fasting prevails amongst different peoples, being regarded as a merit, or as a means of preparation for a work, or for the reception of a revelation from a superior power, or as an expression of self-contrition, or as a means of producing a high order of spirituality. It would be interesting to trace this custom to its root, but this is not the place for such a subject. We may, however, refer to some instances among the Polynesians, where neglect of fasting by others is supposed to have seriously interfered with the work of some great man:—

“Maui then left his brothers with their canoc, and returned to the village; but before he went he said to them, ‘After I am gone, be

Loku 'kuzila oku tshiwoyo ngo- muntu owalusayo, ku tiwa inyanga eya mu misayo i ti, "Ka muse	As regards this fasting which is spoken of a man that herds the sky, it is said that the doctor who appoints him says, "Let him not
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courageous and patient; do not eat food until I return, and do not let our fish be cut up, but rather leave it until I have carried an offering to the gods from this great haul of fish, and until I have found a priest, that fitting prayers and sacrifices may be offered to the god, and the necessary rites be completed in order. We shall thus all be purified. I will then return, and we can cut up this fish in safety, and it shall be fairly portioned out to this one, and to that one, and to that other; and on my arrival you shall each have your due share of it, and return to your homes joyfully; and what we leave behind us will keep good, and that which we take away with us, returning, will be good too.'

"Maui had hardly gone, after saying all this to them, than his brothers trampled under their feet the words they had heard him speak. They began at once to eat food, and to cut up the fish. When they did this, Maui had not yet arrived at the sacred place, in the presence of the god; had he previously reached the sacred place, the heart of the deity would have been appeased with the offering of a portion of the fish which had been caught by his disciples, and all the male and female deities would have partaken of their portions of the sacrifice. Alas! alas! those foolish, thoughtless brothers of his cut up the fish, and behold the gods turned with wrath upon them, on account of the fish which they had thus cut up without having made a fitting sacrifice. Then, indeed, the fish began to toss about his head from side to side, and to lash his tail, and the fins upon his back, and his lower jaw. Ah! ah! well done Tangaroa, it springs about on shore as briskly as if it was in the water.

"That is the reason that this island is now so rough and uneven—that here stands a mountain—that there lies a plain—that here descends a vale—that there rises a cliff. If the brothers of Maui had not acted so deceitfully, the huge fish would have lain flat and smooth, and would have remained as a model for the rest of the earth, for the present generation of men. This, which has just been recounted, is the second evil which took place after the separation of Heaven from Earth." (*Polynesian Mythology. By Sir George Grey. Pp. 43—45.*)

So when the powerful magician Ngatoro-i-rangi wished to ascend to the snow covered top of Mount Tongariro he said to his companions, "Remember now, do not you, who I am going to leave behind, taste food from the time I leave you until I return, when we will all feast together." Then he began to ascend the mountain, but he had not quite got to the summit when those he had left behind began to eat food, and he therefore found the greatest difficulty in reaching the summit of the mountain, and the hero nearly perished in the attempt. (*Id., p. 156.*)

ukud/la uma e piwa utshwala bu isikope." Futi, "Ka muse ukud/la imifino e nga shwamanga." Futi, "Ka muse ukukcapuna eziko, uma izinkobe zi nga k' epulwa." Futi, "Ka muse ukud/la inyama, uma inkomo i nga ka boboswa." Futi, "Ka muse ukud/la izindumba uma e nga zi nikwanga." I loko ukuzila ukud/la okutshiwoyo izinyanga. Noma e lambile, wa fumana abantu be d/la utshwala, uma bu nga se gewaliswe, a nga ti ukuti, "Mina kambe ni y' azi ukuba ngi y' alusa."

Umuntu wemvula nga m bona ebuncinyaneni bami uma ngi ngangongamana; ibizo lake ku tiwa Umkqaekana. Wa be inyannga enkulu na kwazulu yokunisa

drink if he is given beer in a cup that is not full." And, "Let him not eat herbs before the feast of firstfruits."⁴² And, "Let him not take a handful of boiled maize from the fireplace, if the maize has not been taken from the pot." And, "Let him not eat the flesh of a bullock until it has been opened." And, "Let him not eat izindumba if he has not been given them." This is the fasting which the doctors speak of. And if a man is hungry and come to men who are drinking⁴³ beer, if the vessel is not full, he would say, "For my part indeed you know that I herd the heaven."

When I was young, about the size of Ungangamana, I saw a rain-man;⁴⁴ his name was Umkqaekana. He was a great doctor even among the Amazulu,⁴⁵ skil-

⁴² At the period of the year when the new food is ripe, varying with different places, the chief summons all his people to a festival, (which is called *ukudhlala umkosi*;) all the people make beer, which they take with them to the chief's village; at the chief's village, too, much beer is made. When the people are assembled the chief has oxen killed by his soldiers, and there is a great feast of one day with singing and dancing. This is called *ukushwama*, and the people return to their homes and begin to eat the new produce. If any one is known to eat new food before this festival he is regarded as an *umtakati*, and is killed, or has all his cattle taken away.

⁴³ The natives speak of beer as food,—and of eating it, and appeasing hunger by it. They also call snuff food, and speak of eating it.

⁴⁴ I translate literally, a rain-man or man of rain, a rain-doctor, one capable of causing rain or drought.

⁴⁵ Lit. In the house, country, or nation of Uzulu; that is, of the traditional founder or unkulunkulu of the Zulu nation.

imvula. Kepa kwazulu wa e nge vele kakulu enkosini; ngokuba amakosi akwazulu a e nga vumi ukuba umuntu kazana nje ku tiwe u pata izulu; ngokuba izulu kwa ku tiwa elenkosi yakona kupela. Ngaloko ke wa fihleka. Kepa e nga yekile uku li nisa ngasese. Wa za wa wela, ngokuba w' ezwa ku tiwa, "Izinyanga zonke zezulu a zi bulawe." W' ekqa, wa fika lapa esilungwini; wa fika e nga pete 'luto, e hamba nje. Kepa kw'azisa ukuba u fika nje, u fikele kwabakubo aba m aziyo.

Wa tolwa inkosi yakwamadhlala; nati e ya i si tolile; ibizo layo ku tiwa Unjeje kasehhele. Kepa wa hlala isikathshana, la ba li balele kakulu izulu. Ba kqala abantu bakubo ukunyenyeza ngaye enkosini, ukuti, "Lowo 'muntu u m bona nje; uma u kcela kuye imvula, u nga ku kconisela.

ful in producing rain. But among the Amazulu he did not show himself much to the chief; for the chiefs of the house of Uzulu used not to allow a mere inferior⁴⁶ to be even said to have power over the heaven; for it was said that the heaven belonged only to the chief of that place. Umkgaekana therefore remained hidden. But he did not cease to produce rain in secret. At length he crossed to this side the Utukela, for he heard that Utshaka had said, "Let all the heaven-doctors be killed." He escaped, and came among the English; he came here without any property, by himself alone.⁴⁷ He came without any thing, because he came to his own relations.

He became a dependent of the chief of the Amadhlala; it is the same to whom we were subject; his name was Unjeje, the son of Usechele. And when he had staid a short time, the heaven became very hot and dry.⁴⁸ His own people began to whisper about him to the chief, saying, "You see that man; if you ask him, he can cause the rain to drop for you.

⁴⁶ *Uzana*, dim. of *ize*, nothing; *izana*, a little nothing, that is, something less than nothing itself. *Uzana*, a proper name, meaning *The-less-than-nothing-man*. All men of low degree are called *abantuwana bakazana*, Children of *Uzana*,—this hypothetical man of naught.

⁴⁷ Lit., Just walking, that is, without any incumbrances of property or cattle.

⁴⁸ There was long continued drought and hot weather.

Inyanga enkulu pezu kwazo zonke izinyanga.”

Kepa loko kwa hamba kancinyane, kwa za kwa pumela obala; s' ezwa sonke ukuba Umkqaekana u inyanga yemvula. Inkosi i kcelile kuye ukuti, ka ke enze, i bone uma ku isiminya loko na. Kepa—ngokuba ngalesi 'sikati izulu la li balela—ng' ezwa ku tiwa, “U ti, ‘A ba li bheke ngosuku lokuti; li ya 'kuna.’”

Kepa w' emuka wa ya e/latini, e ya 'kulungisa izinto zake; wa zing' e hamba njalo, kwa za kwa fika leyo 'mini. Kwa ti ngam/ila li nayo, kwa tiwa, “Nembala u inyanga!” Kwa ba njalo ke njalonjalo. Wa piwa izinkomo, wa kceba masinyane.

Kepa ngemva kwalo 'nyaka izulu la ba lukuni ukuna. Ba m /lupa kakulu. Loko 'ku m /lupa nami nga m bona, nga m hhaukela, ngokuba ngi bona amadoda e fika na sebusuku e tshaya ngamawisa emnyango wend/lu yake, a m kipe, a ti, ka pume, a koke izinkomo zawo a m nika zona, ngokuba izulu a li sa ni. B' enza njalonjalo. Kepa a /lupeke kakulu, ngokuba ngesinye isikati a fike ekuseni, a m kipe; a baleke, a m jigijele

He is a great doctor above all other doctors.”

And this was first spoken of a little, and at last openly; and we all heard that Umkqaekana was a rain-doctor. The chief asked him just to set to work, that he might see if it were true or not. And—for at that time the heaven was hot and dry—I heard it said, “Umkqaekana says, ‘Let the people look at the heaven at such a time; it will rain.’”

And he went away into the forest to get his things ready; he went there continually, until the day he had mentioned came. And when it rained, the people said, “Truly, he is a doctor!” And it was always thus. He was given cattle, and very quickly became rich.

And after that year the heaven was hard, and it did not rain. The people persecuted him exceedingly. When he was persecuted I saw him and pitied him, for I saw men come even by night and smite his doorway with clubs, and take him out of his house, telling him to come out and give them back their cattle which they had given him, because the heaven no longer yielded rain. They did this constantly. And he was greatly troubled, for sometimes they came in the morning and took him out of his house; he fled, and they

ngamawisa ; a baleke, a tshone e/latini, li ze li tshone, e nga d/la-nga, 'esaba ukuza ekaya ; ngokuba ba be ti ba ya 'ku m bulala impe-la, uma imvula i nga ni. Kepa loko be ku tsho ngekebo labo, ukuti i kona e za 'kwenza masi-nyane, ngokuba e ti, "Loku ngi za 'kufa na." Kepa izulu nga ku bona li ya na ngesinye isikati em-katini wokusebenza kwake.

Ku te ngomunye unyaka, uma ba bone ukuba izulu li ya tanda ukubulala amabele, ba m zonda kakulu. Ngaleso 'sikati nga ngi nga se ko. Nga se ngi lapa kwiti, emapepeteni. Ng' ezwa ku tiwa izulu li na nje kakulu, li ggiba Umkqaekana u file. Ku tiwa ba m bulele ngobuti ; a ba m bulele ngoku m gwaza. Ng' ezwa loko ke ; kwa tiwa, ba ya /lupeka labo 'bantu, ngokuba amasimu abo a ya kukuleka imvula. I loko ke e nga ku zwayo ngenyanga yemvula.

Kwa ti ngolunye usuku umfana wake, (o yena e be tandwa kakulu uyise, igama lake Ungeto ; uma e ya e/latini uyise u be hamba naye ; ngokuba e ti u m tanda ngoba e tumeka ; ngokuba uma umuntu e nisa izulu u swele umntwana uku-ba a tume yena njalo, a nge ngabe

threw clubs at him ; he ran away down into the bush, until the sun set, without eating, being afraid to go home ; for they said they would really kill him, if it did not rain. But they said that through their subtlety, thinking that he would do what they wished at once, because he expected them to kill him. And I saw that it sometimes rained whilst he was working.

And on another year, when they saw that the heaven wished to destroy the corn, they hated him exceedingly. I was not there at that time. I was with my own people, the Amapepete. I heard it said that it rained excessively, that it might cover the dead body of Umkqaekana with earth. It is said they poisoned him, and did not stab him. I heard it said that those people were troubled, for their gardens were carried away by a flood. This then is what I heard of this rain-doctor.

One day his son, (the one that was most dear to his father, named Ungeto, who went with his father to the forest when he went there ; for he said he loved him because he could send him where he wished ;⁴⁹ for if a man is causing it to rain, he requires a child, that he may send him constantly without refusing in the least, that the hea-

⁴⁹ Lit., *Send-able*,—ready to go on a mission.

nakanye, ukuze izulu li tambe,)— wa tsho ngemva kwokuncenga, wa ti, “Woza ni, ngi ye 'ku ni bonisa lapo ubaba e beka kona izinto zake zezulu.” Sa hamba emini, s' alusile ngakona. Sa fumana empandwini ku kona izitsha zi sibekelwe, nebakza lokupe/la; wa si bonisa loko 'kwenza kukayise, nemifunzana e botshwe ngenkon/lanwano; wa si bonisa nokupe/la kukayise. Kepa sa ku bona loko, s' esaba, a sa tanda ukungena, sa baleka njeya, ngokuti li funa izulu li si tabate uma si pata imiti yenyanga. Sa m shiya pakati, sa baleka, sa ya ezinkomeni.

Ku pela ke leyo 'ndaba e nga i bonayo.

UMPENGULA MBANDA.

ven may be yielding,)—this son said to me, after I had earnestly besought him, “Come, and I will show you where my father placed his things with which he treated the heaven.” We went at noon, having herded our cattle near the place. Under an overjutting rock we found covered vessels, and a churning stick; he showed us what his father did, and little bundles of medicine bound with inkonthlwane;⁵⁰ he showed us also how his father churned. But when we saw that we were afraid, and did not wish to go in, but ran away, thinking perhaps the lightning would strike us if we touched the medicines of the doctor. We left them under the rock, and ran away to the cattle.

This is the end of what I saw.

The Sky, Sun, Moon, and Stars.

Izulu e si li bonayo leli eliluhlaza | THE blue heaven which we see we
si ti idwala, li ye la Manganisa | suppose is a rock,⁵¹ and that it

⁵⁰ *Inkonthlwane*, a small tree whose bark is white, and used to tie up bundles.

⁵¹ The notion that the heaven is a solid body or roof over this world is very common, probably universal, among primitive peoples. The Hebrews spoke of it as a firmament, that is, a beaten out solid expanse, which was “strong as a molten looking glass.” Job. xxxvii. 18. It was supposed to support a celestial reservoir of waters, and to have doors, open lattices, and windows, through which rain, hail, and dew descend. It also supported the heavenly bodies; and is spoken

um/llaba, um/llaba u pakati kwezulu, izulu li gcinile ngapand/le kwom/llaba ; si ti a u se ko um/llaba ngale kwezulu.

Nabantu e si ti ba kona ngale kwezulu, a s' azi ukuba ba kulo idwala ini, noma ku kona indawana e um/llaba ngale ; a si kw azi loko. Into e si y aziyo inye nje ukuti ba kona. Ngaloko ke si ti ku kona indawo yabo, njeugeyetu le.

Ilanga lona nalo si ti a li ko ngale ; ngokuba uma li ngale nga si nga li boni ; nga li sitile, nje-ngalabo 'bantu aba ngale, e si nga ba bouiyo. Lona li nganeno, ngoba si li bona ka/leka/le lonke ; a ku site nendawana nje yalo.

encircles the earth, the earth being inside the heaven, and the heaven ending outside the earth ; and we suppose there is no other earth on the other side of the heaven.

And the men⁵² who, we suppose, are on the other side of the heaven, we do not know whether they are on the rock, or whether there is some little place which is earth on the other side ; we do not know that. The one thing which we know is this, that these heavenly men exist. Therefore we say there is a place for them, as this place is for us.

And the sun we do not say is on the other side of the heaven ; for if it were on the other side we should not be able to see it ; it would be hidden like the men who are on the other side whom we do not see. The sun is on this side, for we see the whole of it thoroughly ; not even one little spot of it is concealed.

of as a floor on which the throne of God rests. Ezek. i. 26. The Greeks had similar ideas, and applied the terms brazen and iron to the sky. The Latin *cælum* is a hollow place, or cave scooped out of solid space. (*Smith's Dictionary of the Bible*. FIRMAMENT.) The Arabs believed in numerous heavens one above the other, a belief which St. Paul entertained, and which is common to the Hindus, and to the Polynesians. Among the Chinese there is a myth, in which Puanku or Eldest-Antiquity is represented as having spent 18,000 years in moulding chaos, and chiseling out a space that was to contain him. And it is through openings made by his mighty hand that the sun, moon, and stars appear ; not as the Amazulu think, shining on this side of the blue rock. (See *Nursery Tales of the Zulus*. Vol. I., p. 152. The Heaven-Country.) See some amusing diagrams by Cosmas-Indicopleustes, made on the supposed revealed cosmogony of the Bible. (*Types of Mankind*. *Noti and Gliddon*, p. 569.)

⁵² See *Nursery Tales of the Zulus*. Vol. I., p. 316. Appendix.

Nenyanga futi nayo i nganeno njengelanga, nezinkanyezi futi zi nganeno nazo,—kokutatu loko. Namafu a nganeno; nemvula si ti i nganeno, i nela lo 'm/laba; ngokuba uma i ngale nga i nga fiki lapa, ngokuba si ti izulu li idwala.

Ilanga ukuhamba kwalo ind/lela zalo zimbili kupela nje; emini ind/lela yalo li hamba ezulwini; ngoku/lwa ind/lela yalo li ngena elwand/le, emanzini, li hamba ngawo li ze li pume endaweni yokupuma yakusasa.

Ilanga ukuhamba kwalo end/leni yalo yokubusika, i yodwa; ngokuba li ya li hambela njalo li ze li gcine endaweni etile, noma intaba, noma isi/la/la; a li d/luli kulezo 'ndawo zombili; li pume end/lini yalo yobusika; ukupuma kwalo li buyele endaweni ye/lobo. Si ti ngokupuma kwalo endaweni yobusika li landa i/lobo, li ze li gcine ngentaba noma umuti; li buye li landa ubusika njalo. Zi kona izind/lu zalo lapa si ti, "Manje ilanga li ngenile end/lini;" si tsho ngokuba li ma izin-sukwana kuleyo 'ndawo; uma li

And the moon too, like the sun, is on this side; and the stars too are on this side,—all three. And the clouds are on this side; and rain we say is on this side, which descends on this world; for if the rain were on the other side it could not come here to us, for we suppose that the heaven is a rock.

The sun in its course has only two paths; by day it travels by a path in the heaven; at night it enters by a path which goes into the sea, into the water; it passes through the water, until it again comes out at the place where it rises⁵³ in the morning.

As regards the path of the sun, its winter path is different from its summer path; for it travels northward till it reaches a certain place—a mountain or a forest, [where it rises and sets,] and it does not pass beyond these two places; it comes out of its winter house; when it comes out it goes southward to its summer place. We say that when it quits its winter place it is fetching the summer, until it reaches a certain mountain or tree; and then it turns northward again, fetching the winter, in constant succession. These are its houses, where we say it enters; we say so, for it stays in its winter house a few days;

⁵³ We see here the reason of the rising of the sun being expressed by *ukupuma*, to come out, because it is supposed to come out of the water.

puma s' azi ke ukuba li bu gcinile ubusika, se li landa i/lobo ; nembala li ye li hambela ku ze ku ti ukukula kwe/lobo li ngene end/lini yase/lobo izinsukwana, li pume njalo.

Inyanga ukutwasa kwayo si ti i twasile inyanga ngokuba si i bona entshonalanga. Kwa ku tiwa inyanga i fa nya ; kanti a ku njalo ; i d/liwa izinsuku, i ye i ncipa, i ze i be ngangozipo nje eme/lweni ; lapo ke se i tatwa ilanga ; li i fumana empumalanga, li hambe nayo, li ze li i shiye entshonalanga, i bonwe lapa ku kqala ukuti zibe uku/lwa, ku tiwe i twasile inyanga ; i ye i kula ; i ze i fulatele enzansi, si ti inyanga se i bheka enzansi, i ye i /langane ukutshona kwelanga, i ze i selwe ; i buye i ncipe futi, i ze i fo.

Izinkanyezi a si tsho ukuba zi ya hamba njengelanga nenyanga ; zi mi njalo zona. Kodwa zi kona izinkanyezi ezi hambayo, ezi fayofuti njengenyanga.

and when it quits that place we know that it has ended the winter and is now fetching the summer ; and indeed it travels southward, until, when the summer has grown, it enters the summer house a few days, and then quits it again, in constant succession.

As to the renewal of the moon, we say it is new moon because we see it in the west. It used to be said the moon dies utterly ; but it is not so ; the days devour it,⁵⁴ and it goes on diminishing until to appearance it is as thin as a man's nail ; and then it is taken by the sun ; the sun finds it in the east and travels with it, until he leaves it in the west, and it can be seen when the twilight begins, and we say it is new moon ; and it goes on growing until it is full. At last it has it back to the east,⁵⁵ and we say the moon is rising more and more eastward, and at last it is full ;⁵⁶ it rises when the sun sets ; and at last the sun rises before the moon sets ; and it again wanes, until it dies.

We do not say the stars travel like the sun and moon ; they are fixed continually. But there are stars which travel, and which die like the moon.

⁵⁴ How easily a mythical personification may arise from such a metaphor as this.

⁵⁵ *Enzansi* here meaning by the sea, which is, Eastward.

⁵⁶ *Dilingana* is also used to express full moon. *Inyanga se i dilingene*, The moon is now full.

Isikcelankobe ngesinye isikati si ya nyamalala, si bonakale ngesinye isikati.

Futi isilimela si ya fa, si nga bonakali. Ebusika a si ko, ku ze ku ti lapa ubusika se bu pela si kqale ukubonakala si sinye—inkanyezi; si be zitatu; si ye si kula si ze si be isikzukwana, si dandalaze obala lapa se ku za 'kusa. Si tsho ke ukuti isilimela si twasile, nonyaka u twasile; ku linywe ka.

Ikwezi li ma endaweni yalo njalo; lona l' andulela ukusa nelinga; ku bonwa ngalo ukuba ku ya sa manje; ubusuku bu dlulile, li pumile ikwezi, nontakati a finyele lapa e ya kona, ngokuti, "Uma ngi hamba kancane ngi za 'kuselwa, ngi ya 'kufika ekaya ku sile." Nenhloli i finyele ku nga puma ikwezi; y azi ukuba se ku sile. I njalo ke leyo 'nkanyezi.

Indosa inkanyezi e puma ngapambili kwekwezi ukuhamba kwo-

Isikcelankobe⁵⁷ (the evening star) is sometimes invisible, sometimes seen.

And Isilimela⁵⁸ (the Pleiades) dies, and is not seen. It is not seen in winter; and at last, when the winter is coming to an end, it begins to appear—one of its stars first, and then three, until going on increasing it becomes a cluster of stars, and is perfectly clear when the sun is about to rise. And we say Isilimela is renewed, and the year is renewed, and so we begin to dig.

Ikwezi (the morning star) keeps its place constantly; it precedes the morning and the sun; and by its rising we see that the morning is coming; the night has passed, the morning star has arisen, and the sorcerer turns back rapidly from the place where he is going, because he says, "If I go slowly, the light will rise on me, and I shall reach home when it is light." And the spy rapidly turns back; when the morning star rises he knows that it is now morning. Such then is this star.

Indosa is a star which arises before the morning star, when night

⁵⁷ *Isikcelankobe*, also called *Isipekankobe*.—*Isikcela-nkobe*: *Izin-kobe* is boiled maize; *ukukcela*, to ask. The star which appears when men are asking for boiled maize,—their evening meal.—*Isipeka-nkobe*: *ukupeka*, to boil. When the maize is boiling for the evening meal.

⁵⁸ *Isilimela*, The digging-for-[stars.] Because when the Pleiades appear the people begin to dig. *Isilimela se si ba landile abalimi*, The Pleiades have now fetched the diggers.

ku/lwa ; ku ti noma abantu be libele be /lezi be d/la utshwala, noma ukud/la kwomtimba, ba nga bona indosa i pumile, ngokuba yona i ba bomvu, ba ti, "A si lale ; se ku /lwile." Ku lalwe ke. Umuntu ka tsho ukuti, "Loku ku pume indosa a ngi sa yi 'kulala ;" u ya 'kulala a z' a ko/lwe. Indosa ku sa i pezulu kakulu, li pume ke ikwezi.

is advanced ; and if men have staid drinking beer, or eating the meat at a wedding feast, if they see Indosa arisen, for it arises red, they say, "Let us lie down ; it is uow night." And so they lie down. A man does not say, "Since Indosa has arisen I shall not now lie down ;" he will lie down for a long time.⁵⁹ In the morning Indosa is very high in the heaven, and the morning star risen.

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The Sun, Moon, and Stars.

UKUMA kwelanga ngokutsho kwabantu, ku tiwa ilanga li inkosi enyangueni na sezinkanyezini ; ngokuba uma li pumile zi ya fipala zombili inyanga nezinkanyezi, ku kanye lona lodwa, li ze li tshone, and' uba zi kanye zona.

Ku tiwa ukuhamba kwalo li ya hamba impela ezulwini, li ze li ngene elwand/le ; li buyele empumalanga lapa li puma kona. Ku tiwa li hamba emanzini. Lapa li puma kona ekuseni ku kona isigakqa esikulu ; ku tiwa leso 'sigakqa unina walo ; si ya li pelezela lapa se li za 'upuma, si li shiye ekupumeni kwalo, si buyele elwand/le. Si bomvu njengomlilo. I loko ke e ngi kw aziyo ngelanga.

As regards the position of the sun, in the opinion of the people he is chief above the moon and stars ; for when he has arisen both moon and stars become dim, and he alone shines, until he sets, and then they shine.

As regards his motion, it is said he really travels in the heaven, until it goes into the sea, and returns to the east from whence he arose. It is said he travels in the water. Where he arises in the morning there is a great ball ; this ball is called the sun's mother ; it accompanies him when he is about to rise, and leaves him on his arising, and goes back into the sea. It is as red as fire. This then is what I know about the sun.

⁵⁹ Lit., until he forgets, that is, is in a deep sleep.

Ngenyanga kwa tiwa kukqala i ya fa, ku pinde ku vele enye inyanga. Kepa kwa za kwa bonwa ukuba kqa; kanti a i fi, inye njalo njengelanga. Kodwa ukufa kwayo ukuba i ncipa, i d/iliwa izinsuku, i ze i site elangeni, i sitwa imisebe yalo, i nga b' i sa bonakala. I tatwe ilanga, li hambe nayo izinsukwana, i pinde i shiywe, i bonakale ekutshoneni kwalo. Izingqapeli za za za bona ngokukqapela kwazo, zi ti, "Ku ngani ukuba inyanga ku tiwe i file, loku i sita elangeni nje na?" Ku ti emini lapa izulu li bukeka, nelanga li nga sa /labi kakulu ame/lo nge-misebe, i bonwe ngoku/lala emtunzini omkulu; umuntu a bheke pezulu, a kqapelisise eduze nelanga, a yeke ukubheka um/laba, 'enyusele ame/lo pezulu, ku ze ku pele ukukanya oku kxopa ame/lo, 'ejwayele ukubona eduze nalo, nezulu li kcwebe ka/le eme/lweni, li nga wa vimbeli, i ya bonwa ekcaleni kwelanga, noma li ya 'ku i shiya ekutshoneni kwalo, noma li ya 'kutshona nalo. O i bonileyo a bize omunye, a ti, "Inyanga a i

As regards the moon, it was said at first the moon dies, and another moon comes into being. But at length it was seen that it is not so; that the moon does not die, but is one like the sun. But its death is that it diminishes, being eaten by the days, until it hides itself in the sun, that is, in its rays, and is then no longer visible. It is taken by the sun, and he goes with it a few days, and then leaves it again, and the moon is seen when the sun sets. Observers at length saw by their observation, and said, "Why is it said that the moon is dead, when it is merely hiding itself in the sun?" And during the day when the sky can be looked at, and the sun no longer pierces the eyes much with his rays, the moon is seen by a man standing in a deep shade, and looking upwards, and fixing his eyes intently on a spot near the sun and ceasing to look on the earth, and raising his eyes to the sky, until the light which pierces the eyes ceases, when the eyes are accustomed to look at a spot near the sun, and the sky is clear to the eyesight, and the sun no longer forces him to close his eyes, the moon is seen at the edge of the sun, whether the sun will leave it when he sets, or set with it. He who sees it calls another,