bhekile nje,—tina si ti, lo 'muntu u nga u kuluma nje; noma u nem-buzi, u m bonge. Kodwa si ti, u ne'la zo um' s be se u ya ku bulala, a nga ku taheli ka'Mle, na ne u k'pe nde; u be u sa nga m pupa izikati zonke, u be se u za 'kugula na. Ipupo libi. Ini umfo wenu u b' u sa nga m bona u lele, u be se u ya gula na? Ku nani umuntu e pu-pe umfo wabo, a vuke umzimba umnandi, a sahele abantu a ba lauzele uku ti, 'Umzimba wami u polile, umnandi.' A ti, 'Ngis pu-p' umfo wetu e kuluma izindaba ezin'ale kumina.' A ti, a nga fika izikati zonke kuwe, u fika ngempini, se u ya gula; se s' azi ukuti u gula nje ke, u ya 'kuba u pupe umfo wenu nja.'

A ti, "Ehe, madoda, mina se ngi za 'ku mu nika inyama yake a i tandako; lokw e ti kumina ngi nga m pupa; u ya i pata inyama; u ya ngi bulala; ngi ti, ku nani uma a fike kumina ebusuku, ngi lele, a ngi sahele ka'Mle, a ti, 'Mfo wetu, ngi tanda ukuti;' si kulume naye ka'Mle, ku bonakale ukutii ngi pupe umfo wetu? U y' ona, ku still really looking upon us,—we say, as regards that man, you should just speak quietly with him; and if you have a goat only, worship him with it. But we say it is a shame in him to come and kill you, without telling you properly, that you may understand. But you are dreaming of him constantly, and are then ill. It is a bad dream. Why do you constantly see your brother in your sleep, and become ill? It were well that a man should dream of his brother, and awake with his body in health, and tell the people his dream, saying, 'My body is now restored to health; it is without pain. I have dreamed of my brother, telling me pleasant news.' But now he comes to you at all times with hostile intent, and you are ill; and so we know that you are ill on that account, because you dream of your brother."

He says, "Eh, Sirs, I will now give him the flesh he loves; for he speaks to me when I dream of him; he demands flesh; he kills me; I say, what prevents him from coming to me by night when I am asleep, and telling me quietly, saying, 'My brother, I wish so-and-so;' that we may talk pleasantly with each other, and it be evident that I have dreamed of my brother? He wrongs me; daily I
yalanga ya m pupa, ngi vuka ngi nenzeka; ngi ti, ka 'muntu; into e ya be ishinga, i tanda ukulwa nabantu. Kodwa, madoda, si be si da si zwa ni ti, 'Umntu owa fa e ishinga eli nga kulumiswayo abantu, idhlodzi lake li be lihle na?' Si be si da si zwa ni taho njalo, ni ti u t' a nga fa, itongo lake li lunge, li be lihle. Kanti ku lunga umuntu owa be lunge kade. Umalaumbe a ti nowa be lungile, a fike a be mubi uma e file; nowa be ishinga, a ti uma 'se file, a lunge, a be umuntu o 'tongo lihle. Ku ya fana loko kokobili. Si ya ni pikisa nina, nina ni ti umuntu owa fa e ishinga e nga kulunyiswa, a ti a nga fa, a be nedhlodzi elihle. Tna si ti ku ya fana nje; nowa be lungile, u ya vuka a be uNala ya lapa 'se file; ka ku muki ngoku- lunga kwake um e sa hambo nga- pezulu; nohlanya lu fa kqede, lu lunge, lu be idhlodzi elihle.'

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

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

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

He replies, "I say then, my
muke nobushinga bake uma e sa hamba ngapezulu kwomalaba; no-
ma e se file, idloizi laka li fana
anye e sa hamba ngapezulu, ngo-
kuba yena u be nga kulumisa.
U be ti umuntu a nga kuluma na-
ye, a tande ukuba a be se u ya
lwa naye. Ku be ku nga fika
ikala; l' enziwe nye, a be se u ya
lwa, a nga ku boni ukuti, 'Konje
nje leli 'kala l' enziwe umina; a
ku fanele ukuba ngi lwe nabo la
ba 'bantu'; esuke a tande yena uku
ba bulala abantu. Nedloizi laka
li njalo; libi; li y a tukutela; u
ti uma 'se tukutele a lete izilwane.
Kodwa mina ngi ya 'ku mu nika
inyama yake a i funa kumina. Ng i
lele ebutongweni, ngi ya vuka, e
se ngi nice isifo emzimbeni wami.
Ng i za 'ku mu nika. Uma ng i
bo-ne ke, ma ng i yeke, ngi pile, ngi
ya 'ku zi la ba izinkomo kusasa;
uma e nga ngi yekele, ngi ya 'ku
zi ye ka, ngi ya 'kuthi, 'Ka si yena
umo wetu.' Uma ku uyena, ma
ngi pile, ngi pefumule, ku yeke
ukungamuka umoya, njengaloku
ngi ngamuka umoya nje.'

17 A lete izilwane.—Ukuleta isi-
lwane, ngesinye isikati amatongo
a zibonakalisa ngemibola, ku nge-
ne isilwane; amagama ezilwane ku
kona isalukazana nentulwa; ng-

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

They bring Animals.—As re-
gards bringing animals, sometimes
the Amatongo manifest themselves
by signs, and animals enter the
village; the names of the animals
are isalukazana and other lizards;
Ba vuma ba ti, “Ehe, wena ka-bani na; ma ku se ku sa sa u, s’and’ uma si bone uma ilona idlozi loufo wenu; uma ku sa u sa gula, a si yi’kutsho ukuti

sinye isikati inyoka e nge si lo ito­ngo; kumbe ku sike inyamazane ekaya; ku tatwe izibulo, ku yiwe enyangeni ngokwetuka ukuba ku bonwe into a umloola; inyangi i taho ukuti, “Loko e ni ku bonile Ubani, itongo lakwini. U ya zi­bonakalisa ngako. Bonga ni, ku muka.”

A lete izilwane kwowakwabo ukuti ka fe, loku e nga vumi uku wa nika into ctila a wa i bizayo; nomu ku nge njalo e lungisa, e ng’oni ingantu kwuwo; ku ya vela ububi kuye lo ‘munu. A s’azi uma kw enza njani ukuti a ti pela umuntu o Alabisa njalonjalo amad­lozi, a banjwe inyoka, nomu isilo, nomu ‘emuke namanzi, nomu a kalakatelo esiweni, nomu a Ala­thwe umuntu enkgineni, nomu a hlatswe inkomo; lezi ‘zinto si m velela. Umo e se file, alantu ababa seleyo ba buzane omunye nomunye, ba ti, “A, pele, ini ukuba Ubani a fe, loku ngensuku zonke si dala inyama yeinkabi kuye, nomu im­buzi, nomu imvu, nomu utshwala? Loko konke ku be kw enza ni na? Si be si nga ti tina u bonga Amad­lozi akubo na? Ini ukuba a fe pozu kwaloko na? O, kanti, no­bongayo k’ enzi 'luto; nongabongi­yo u ya kolisa. Nga se ku yekwa­nje.”

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

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

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

La tahona ilanga, e sa ti kubuhlungu; kanti ukusengwa kwezin-komo wa ti, "Ngi pe ni ukudâla, ngi dâla." Ba buza abafazi bake, ba ti, "Ku njani na!" A ti, "Ni zwa ngi ti ni na?" Ba ti, "Si zwa u funa ukudâla."

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

Ba mu pa abafazi bake, ba mu pa amasi. Wa ti, "Ni nga wa teli umkeza kakulu; u tele ni u be muncinyane, ku be 'manzana, ku nga jii, ku tambo; ke ngi zwe ama ku sa 'uvuma uma kw eâle na sempinjeni na."

Ba mw enzela njengokutsho kwake; kwa ba 'manzi, ka kwa jia, kwa ba 'manzi. Ba mu nika, wa dâla. Kw eâla loko 'kudâla, ku be ku nga sa vumi uma a ku dâla. Ka z' a dâla kakulu; wa dâla ingcozana; wa nika abantwana bake. Wa ti, "Ake ni ng'e nzele utshwala, ng' omila." Ba bu tata utshwala, ba mu nika. B' etemba abafazi bake enâliziwe ni zabo, be bona indoda yabo i your brother; we will say, it is a simple disease."

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

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

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

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

18 Nami, even I who have been so ill.
funda ukudla; ba tokosa enaliziyweni zabo, loku be be se be álezi be novalo ukuti, "Umakazi, ka ku dâli nje ukudala, isifo siiku-
lu!" Ba ba nokujabula enalizi-
yweni; ka ba pumisela emlonyenzi, ba bhekana kodwa ngameâlo. Wa-
bu puza uthawala, wa koala uguai, wa ti, "Banta bami, ngi shiyеле ni-
noguai, ke ngi beme." Ba m shi-
yela, loku noguai e be e nga sa m-
bemi. Abafazi bake ba bhekana, ba-
angala ukubona umuntu e se
bema uguai, loku idlolozi li be li m
vimbele na kuguai, e nga sa m-
bemi. Abafazi be pika enalizi-
yweni zabo, ukuti, "Einjani
idlolozi e se li m vimbele na kuguai
na?" Ba be nokwesaba, be ti,
"Isifo; a si lo itongo."

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

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

He took snuff, and lay down;
and when he lay down, sleep
came. And in the middle of the
night his brother came and said,
"So then, my brother, have you
pointed out the cattle? will you
kill them in the morning?" The
sleeper assented, saying, "Yes,
yes, I will kill one. Why do you,
your brother, say to me I never call
on you, whilst whenever I kill
cattle I call on you by your laud-
giving names; for you were a
brave, and stabbed in the con-
lict!"
He replied, “Yes, yes, I say it with reason, when I wish for flesh. I indeed died, and left you with a village; you had a large village.”

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

He replied, “No, I had not killed them all.”

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

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

He replied, “No, I do not tell you to destroy them all. But I tell you to kill, that your village may be great.”
In the morning he arose and went into the cattle-pen. But he had some younger brothers; he called them, and went into the pen, and his brothers went in with him. He said, "I just call you, for I am now well. My brother says he has now cured me." Then he told them to bring an ox. They brought it. He said, "Bring that barren cow." They brought them both. They both came to him to the upper part of the pen, and stood there. He prayed, saying:

"Well then, eat, ye people of our house. Let a good Itongo be with us, that the very children may be well, and the people be in health! I ask, how is it that you, since you are my brother, come to me again and again in my sleep, and I dream of you, and am then sick? That Itongo is good which comes to a man and tells him good news. I am always complaining that I am constantly ill. What cattle are those which their owner devours, devouring them through being ill? I say, Cease; leave off making me ill. I say, Come to me when I am asleep, and tell me a matter, and say, My brother, I wish so-and-so.—You come to me, coming for the purpose of killing me. It is clear that you were a bad fellow when you were a man: are you still a bad fellow under the ground? I
Nga ngi nga ti mina, ku ya 'kuti itongo lako li ifke ka'ale kumina, li ngi tahele izindaba. Ini wena, u ng' umfo wetu omkulu wokulu ngisa umuzi, ku nga veli indaba embi ngapakati kwomuzi, ngoba mina ng' azi ukuti u ng' umnikazi zwo?

U teta nazo ke, u ya bonga, e ti:—


A be se ti ke, "Zi gwaze ni." A u tate umkonto omunye umfo wabo, a be se i gwaza inyumbaka zi, i we pansi. A i gwaza inkabi; zi bod'ale zombili; a si bulale, zi fa. A ti, "Zi klinze ke." Ba si klinze ke; zi pele izikumba; ba i dâle ke esibayeni. Amadoda e butene onke e zokcyla inyama; a w esuse ngezito; a dâle, 'esute, a bonge, a ti, "Si ya bonga, wena kabani. Si kulekela idlolozi elâale. Uma si bone pela, uma, bala, idlolozi eligulisayo, si ya 'ubona ukuti, bala, i lona ishiba ngi umfo used not to think that your Itongo would come to me with kindness, and tell me good news. How is it that you come with evil, you, my eldest brother, who ought to bring good to the village, that no evil might come to it, for I know that you are its owner?"

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

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

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

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

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

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

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

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

Ku ya bizwa inyanga uma ku kona umuntu o gulo, kepa e katzwa umuntu emunye. Ku ti a nga m pupa lowo’muntu owa fayo, umzimba wake u nga lungi; ku se e wa lauza lawo ‘mapupu ngokuti, “Au, ngi ya Alupeka. Uma ku fika ubani ebusuku ngi lele, umzimba wami a u lungi. Ngikoliwe ukuba ngi nga ze ng’ enze njani.”

Kepa uma nembala loko ‘ku m pupa kwake se ku m gulis, ku bizwe inyanga e za ‘ku m vimba. I ti, “Bheka ke; a ko ti ngamila u m pupayo, u tato lo ‘muti, u u dâlo; u tate nethe noma isikuni, u si fele ngalawo ‘mate e u m pup e somlonyeni ngokuhlanganisa a mate na lo ‘muti; u wa fele esiku­nini, noma ithe; u si jigijele nyo­vane u nga bheki. Uma u bheka a ya 'kubuya lawo ‘mapupu.” Nembala ‘enze njalo.

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

20 That is, one of the Amatongo.

Uma li m 'alupa e kwenyane indoda e nga ngenwanga; uma lowo 'mfasizwa wa shiya abantwana balayo 'ndoda efileyo, efileyo i ya m landa ngokuti kuye, “Abanta bami waba shiya kubani na! U zokwenza ni lapa na! Buyela kubanta bami. Uma u nga vumi, ngi za ‘ku ku bulala.” Li vinjwe masinanye kulowo ‘muzi ngokuhlupa lowo 'wesifazana.

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

**UMPENGULA MBANDA.**

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

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

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

Perhaps another spirit never leaves her until she returns to the village of her dead husband; she never marries again, but remains at home and takes care of her children. It is said the children's father brought her back again. This is how doctors lay a spirit.
Sometimes men who have medicines distinguish between their own medicines, and those they have been shown by the dead. For instance, Undayeni was frequently given the knowledge of such medicines: it used to be said to him in a dream, “Go to such a place, and when you get there dig up a certain medicine; that medicine is the remedy for a certain disease.” Undayeni had very many such medicines, which he was shown by the spirits of his people whilst he slept. He made a distinction between the medicines he knew, and the medicines which were revealed to him.

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

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21 Unkom' i - dhl' i - lale, The - bullock - which - eats - and - lies - down. Implying that as a bullock in abundant pastures eats and lies down, so he shall have abundance of food and freedom from care,—that he shall “dwell in a large pasture.”

NGESINYE isikati kubantu abapata imiti ba y'ahlukanisa imiti yabo nemiti a ba i boniswa abanga nga se ko. Njengaloku Undayeni u b' e kolise ukwazi imiti enjalo: ku tiwe kuye ebusuku, “Hamba, u ye endaweni etile, u fike u mbe umuti otile; lowo 'muti w elapa ukufla okutile.” Undayeni wa e nemiti kakulu enjalo a i boniswa abakubo e lele. Leyo 'miti wa yahlukanisa, nemiti a yaziyo na leyo 'miti a i boniswayo.

Futi a ku si ye yedwa kuloko. Daningi. Ngi be nugi ke ngi bone nobaba futi, Unkomidhlilale; lokupela u be inyanga enkulu yo kwela pa izinkomo uma z i fa; futi e inyanga neyemiti. Ngi be ngi hamba naye uma e bizwa umuntu, ku fa izinkomo zake lowo 'muntu. Ngi zwe e se ngi tahela lapa si mba imiti, u ti, "Yimba lo 'muti; ngi u piwe ebusuku; kwa tiwa, ngi ya 'ku u ahlanganisa nemiti etile." Nembala ke kwa ba njalo;
was no end of his dreaming of medicines, until he had a great many. Therefore he was useful to cattle when they were ill; he gave them physic; he ordered them for one day to drink no water, but only that into which he had put his medicines. And a large pot was put in the cattle-pen full of medicines and water; when the medicines had sunk to the bottom and the water was clear, some drank; others were drenched. When they were allowed to drink water, the medicines were taken to the river and put into the water, and the cattle drank lower down.

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

U ke wa zi dâla izinkomo zaba­untu ngaloko 'kwelapa kwake. Wa­duma wa ba inyanga. Uma za­sinda lezo 'zingkomo, u se u puma nenkomo pakati kwazo. Uma e­fika, ku kon a se zi lele pansi, a ti, “I nga fa le. Ngi ya 'kuba ng' aMulekile.” Nembala a zi vu­se, a ngene pakati kwazo kusiAlwa e poto isi4lanti, e mumata ama­futa, a si vutele isi4lanti pakati kwesinkomo. Izinkomo s' etuke kakulu zi bona ilangabi elisabeka­yo o gijima nesibaya sonke a kqede; a ti, “Ku nga buye ngi zve, ku tiwa i kon a inkomo e sale ya fa, ni nga be ni s' eza kumi; ku ya 'kuba ng' aMulekile.”
Ngesinye isikati ku kona umuntu o hamba ngasele komunye e nga m boni; kepa omunye e ng' a-
zi 'luto ngaye lowo 'muntu, e um-
ngane wake. Kepa uma w'ezwa
ebusuku ukuti, “Ubani lo um e-
zwa umngane wako nje. A u boni
ini ukuba u ya 'ku ku bulala na?
U ti ku ngani uma u ti u ti?” (e
tebo indaba,) nembala lowo 'muntu
u ya 'ku i kumbula ukuti, “Hau.
Nembala, uma ku njalo Ubani a
nga ngi zonda ngendaba leyo.” A
kqale ukupuma kuye ngoku m
kzwaya. Kepa lolo 'pupa u ya 'ku
li lauza, a ti, “Ng'i ya mangala
uma ngi bone Ubani e ngi bulala
ngendaba etile.” U se hambele
kude nayo. Noma lowo e ti,
“Bani, manje wa hambela kude
nami. Ini na? Si pambene nga-
ni?” Kepa lowo u ya 'ku m
pendula ngeswi loku m dukisa
ngokuti, “O, wena kabani, kanti
u ti nga ba ku kona indaba e ngi
pambene nawe ngayo na? Kqa.
A ku ko 'luto. Ngi libaziswa uku-
tinitini, kupela,” e tebo izibanga-
bangca nje.

Umpengula Mranda.

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

Unjikiza, the son of Ukcuba, Undhlebekaziswa, Unotchelwaesithela, was a celebrated brave, of great strength, and huge body; all his muscles were prominent and hard; and his head was high above the ground.

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

22 Un'dhlebe-ka-xi-xono, He-is-ears-which-hear-not, or The-ears-which-hear-not-man. Implying a man who refuses to listen to any counsel or explanation, but at once attempts to conclude a matter by fighting.

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

24 That is, he was very tall.

25 This is a proverbial saying. "You shall set for yourself your own limit at my village,"—that is, you shall do just as you like.
'enza njalo, a z' a fika kwowakiti umuzi. A fika kwa 'besifazana bodwa, ku nge ko '밀사. A zenzele ekudlileni, a kalisa abantwana e b' amuka ukudlàla, nasesifazana ba kalala be ti, "Uma u kona Undlebekaziswa nga ni ng' enzi nje. Yenza ni belu; u za 'afika."

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

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

Nembala kwa ti ku 'sikati wa fika, w' ezwa umsindo wokukala e sesangweni. Wa tahaya ngewisa lase elikulu, e ti, "U lambile ke Unodlolelamazibuko. U za 'kwe-suta ke namèla."

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

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

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

(Ellis' Specimens. Vol. I., p. 243.) He gave names also to his shield, sword, and spear. Thus:—"Over his shoulders he threw his shield called Priwen, on which a picture of holy Mary, mother of God, constantly recalled her to his memory. Girt with Caliburn, a
The Amazulu heard; for they know him; the noise was at once hushed; and they went out stealthily and fled away. In the morning they were caught at another village because of the trouble they gave; they were bound and carried to a den and confined in it. Undhlebekaziswa told the people to fetch firewood and burn them. The people went into the cave and put down the firewood and lit a fire, and fanned it with their shields, and drove the smoke into the cave. They were unable to breathe, and all died. And it is not known to this day by the Amazulu what became of them. 27

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

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

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

'Ezwa Amazulu; lokupela a ya m azi; kwa ti nya umuntu. A puma ngokunyiba, e baleka, 'emuka. Kwa ti kusa a e banjwa kwomunye umuzi ngoku-phupa kwowo; a botshwa, a yiswa emhumeni, a ngeniswa kona. Wa ti Undhlebekaziswa, “A ba tehise, ku gaulwe izinkuni.” Ba ngena emhumeni, kwa fakwa izinkuni, kwa baswa umlilo, kwa bebezlwangamahhau, kwa ngeniswa umusi. Ba futelana, ba fa bonka. Ku ze ku be namala nje a kw aziwa kwazulu ukuba ba ya ngapi na.

Kwa ti ke ekukitekeni kwezwe li kuitwa Amazulu, kwa baleka, kwa ngenwa ona latini nezingko. A zi fumana zakwiti. Ya  Alabana, y’ aholuwa yakwiti; kwa sala yena Undhlebekaziswa. A ti Amazulu, “Namhla ku namala! Si ya ’ubona ukuba u za ’u s’aAlu-la na. Loku kade u si Alupa, nza si suke si hambele emapandleni.” Ba m Alaba ngemikonto kulelo ’Alati. Wa bulala amashumi ama-
168 AMATONGO.

bili. Wa ti, “Ngi bulale ni ke manja. Se ngi zendálalele. Ngi za 'kulala pezu kwabantu.” Ba m gwaza indawo zonke somzimba. Kwa ba njengumila kwomála-
ga inikonto emzimbeni. Wa pela ke. I leyo ke indaba yake.

Isilo u be si bambisa kwengane nje e yedwa sílatini; a hambe e kala njengengane, e gakqa ngama-
dolo. Isilo si fike kuye, si kwele, a si tate njengempukane, a si bu-
lalo.

U be sabeka. U be nge naluto lo ’muntu lu lu’le e álangane naye endáleleni, u be m bulala, a tate loko a ku tandayo. Ba jabula abaningi ngoku/a kwake, ngoku/ba wa e klupa kakulu; konke u be kw enza ngenálu/ula; inyewe ya i nge ko. Ikoala li be li nga tetwa emzini wakwiti e se kona; u be li kqeda ngenduku. Li tetwe e nge ko; e kona kqa. Ku njalo ke.

Netongo lake libi. Ka patwa na namála nje emzini wakwiti. Uma ku kona o m patayo, u tuli-
swa masinyane, ku tiwe, “Ka pa-

UMPENGULA MBANDA.

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

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

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

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

28 This modern Samson has all the characteristics of the cham-
A Doctor of Medicine deceived by the Itongo.

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

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

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

29 Umbanjwa, the Unkulunkulu of that family.
Usigwili knew what the Itongo had said, and believed; and so did not ask, “How is it that the Itongo comes to you, Ungqazza, without telling me that I am about to be ill, and it is proper that I at once put myself under your care?” He asked no question at the time because he was afraid that the Itongo had spoken the truth, and said, “See, death has come like an army into my village.”

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

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

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80 He knew because he too had dreamed a dream similar to that of Ungqazza.
fa na?" Kepa u se kolliwe noku u buyisa umutu wake, u s'akululeka; u se putuzela; ka sa kqondi a kw enzayo. Umuti lowo se u ukufa; u se u funa ukutabata isidumbai.

Se ku mangelwe ngaloko 'kwanza kukanqaza. Namala leso 'situko sokuti u umtakati si ya kula kubo bonke, ukuti, "Nembala, ubani o nga ti ku nga gulwa e nga biniwe, a zibize na? Umtakati impela."

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

UMPENGULA MBANDA.

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

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

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

How the Amatongo are worshipped.

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

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

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

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

83 Lit., It is not yet known what calf the cow will bring forth. A proverbial saying.—This account was given to me in 1865. Usigwili died. And Unqanqaza died soon after, probably privately murdered.
A ti, “O, namâla nje a ngi tokozi, 
gi vuka umzimba wami u shiyen-
e; ku zonde kakulu kuleyo ‘nda-
wo.” A bonakale nomi e zikqinisa 
ukuti, “Kqa, lo ‘muntu, nomi e 
zikqinisa, u ya fa; si ya m bona.”

Kopa ngoku nga peli masinyane 
loko ‘kufa, ku ze ku yiwe enya-
ngeni yokubula. I fike inyanga, 
i ku tsha loko a gula iko. Kanti 
naye lowo ‘muntu o gulayo ka 
tshengo “luto ngaloko ‘kufa; ngo-
kuba ku vama ukuba labo ‘bantu, 
nomi be pulpile, kwa sa umzimba 
ubulungu, a ba tandi ukuveza 
indaba bona; ngokuba kubantu 
abanyama ukuâlabâ izinkomo 
kw ande kakulu, kwa tiwa zi bi-
zwâ idâlozi; kopa ku zvize ku tiwe 
kwomunye, “Hai! loku ku s’â-
nd’ ukuâlatshwa, idâlozi eli ti ni 
replies, “O, to-day I am not 
happy, having woke with my body 
well in one part and unwell in 
another; it is very painful in 
this place.” And it is clear that 
he is ill, though he makes the best 
of it, and they say, “No, the man, 
though he makes the best of it, is 
ill; we see that he is not well.”

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

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

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

Ngokuba itongo a li bambi umninimzi yedwa; li bamba nabantu nje bonuzi. Kapa umuntu nje, e nge si ye umninimzi, ka nama ndla okuti, “Ku tiwa abapansi, ‘A ku latshwe.’” Umninimzi yedwa o nga yi kuvuma, uma ku banjwe yena ngesifo, ukuti a ku yiwe enyangeni; u ya kuti yena, nomu ku patwa inyangwa, a landula, a ti, “Ai! Ngi zwile. Hlaba ni inkomo etile; ngi za ‘ululama.” Ngokuba yena izinkomo ezake nomuзи owake; kubantwana bake a now very fond of meat, and a man says he has dreamed of the Idhlozi, and forsooth he says so because he would eat meat.” But this is not said openly, but secretly. Therefore a man no longer says, “I am ill. I have dreamed of the Idhlozi.” They have left off saying so, and a man says, “O, since there are diviners who will say what I have seen,” [why should I say any thing?] And even though they ask him, “Have you not seen something in your sleep?” he denies. For he is unable to say that the Itongo demands a bullock, determining not to mention such a thing; but to let the diviner mention it.

For the Itongo does not choose the head of a village only, but also common people. But a mere man who is not the head of a village is not able to say, “The Amatongo command a bullock to be slaughtered.” It is the head of the village alone who, if he is seized by disease, will not allow them to go to the diviner; if a diviner is mentioned, he will refuse, saying, “No! I have heard. Kill such and such a bullock, and I shall get well.” For the cattle and the village are his; there are none among his children who can all there looks again, and says, Nembals, So they are. If he says, Umu pi na! or Aba pi na! the other mentions the person or persons not yet come.
take upon themselves to say, “Let such and such a bullock among the
cattle of my father be killed,
for the Itongo has demanded it.”
No; neither can a woman; even
though the Itongo has made it
most evident to her, she will not
say any thing about it; even
though she is very ill, she will not
say any thing about a bullock;
she trusts only to the diviner.

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

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

Ku ti ke uma se ku yiwe enyangeni, inyang a i ku taho konke
loko a ku bonayo lowo ‘mun tu.
U ma se ku buyiwe, ba m tetise
lowo ‘mun tu ngokuti, “Ku ngani
ukuba loku ukufa wa ku bona, si
ku bubu kangaka, u nga so wa si
tahela na? Wa w esaba ni?
Kw’ enza wena ini, lo kw’ enza
shapansi nje na?” A ti, “Nga
ngi ti, ‘Yizwa ni ngenyanga.’” A
ku vume loko kutsho kwenyanga,
a ti, “O, eh; i taho konke e nga
ku bonayo.”

I alatshwe ke inkomo. Ku
itiwe lapa i nga ka alatshwa, a pu­
me umninimuzi, a ngen e esibayeni
e pete impepo. Uma ku inkomo
e isidanda, a i pulule ngempopo
njalo emhlan a, a ti, “Yeti, nina’ba­
sekutini,” (lelo’ziwi lokuti yeti, i zwi
lali lokuti abantu a ba lalele loko
oku za ‘utshiwo ngaleso ’sikuleko
e ku kulekwa ngaso ematongweni;

ba namandla okuzigabisa ngokuti
a ku alatshwe inkomo etile ezin­
komeni sikayise, ngokuti i bizwe
itongo. Ai; nowesifazana ka na­
mandla; noma e bonisiwe, ka yi
’kutsho; noma e se gula kakulu,
ka yi ’kutsho ’luto ngenkomo; ku­
pela u gabe ngenyanga yodwa.

Ubine wena nje, pho zenza
uthulisana isiphetho, “Ikubhekile
kungane, kuziwe ngenyanga, kungane
ulwazi ngenyanga, kungane
ulisile ngenyanga, kungane
utshimise, ulwazi ngenyanga naka
ulwazi ngenyanga. Isenzeka
ngiyakubeka ngaphambi, noma
ngiyakubeka ngaphambi kungani
ugqinile ekuhlanganisa nje
isiphiwo.”
Amatongo; and truly they are silent—not a sound is heard, nor the least talking; the chief man only speaks, and the people listen whilst he is speaking to the Amatongo, saying) “Is it proper that people like you should habitually, instead of asking for food in a proper manner,—should habitually come to us at all times in the form of sickness? Is that proper? No! Do you not then see that you are disgraced this day, having been smelt out by the diviner? For it is proper if you demand food, that I should not refuse it. There then is your food. All ye spirits of our tribe, summon one another. I am not going to say, ‘So-and-so, there is thy food,’ for you are jealous.” But thou, So-and-so, who art making this man ill, call all the spirits; come all of you to eat this food. If it is you I shall then see by the recovery of this man whom, it is said, you have made ill. I now no longer know what you can demand. I have already given you what you ask. Let the man get well. Come together all of you of such-and-such a people, which did so-and-so and so-and-so” (that is, he lauds them by recounting the mighty actions which they did whilst living). He is very earnest,

86 So other heathens represent their gods as jealous. The Iliad is but a history of the results of the jealousy of two goddesses.
A tukutele ngokuti, "So ngi ya mangala nawe, 'bani, o te wa ti, u se u zinge u fikisa kwesela; lapa u sa hamba kwa ku nge njalo; wa u kw enza konke obala. A ku pele uku ngi nyenyela. Hamba ni obala, ngi ni bone; loko e ni ku bizayo a ngi yi 'kungaba nako; ngokuba nga ku piwa ini konke—izinkomo nabantuwa namabela. Nesalukazi sakiti ni si bize, si zo 'kudla; nengane eya fayo, a i zo 'kudla; si jabulo."

Nako ke ukubonga kwabantu, be bonga idlozi; i协会e ke.

Ba ba qhanganisa ngoku ba biza, ngokuba abanye a ba sa b' azi amagama abo; kepa bona aba ngapansi ba ya b' azi bonke, ba sa ba siza, a ba ba yezi, kepa ngaloko aba ngapelu ba ti, "Woza ni nonke, ni zokudla." Ngokuba kukqala kwa ku bizwa abantu ab' aziwayo; kepa ngaloko 'kwenza kwa bangwa ukusa, kwa ba kukulu; ku yiwe enyangeni ukuti, saying, "I now greatly wonder that you too, So-and-so, who used to do such-and-such mighty things, now continually come as a thief; whilst you were still living it was not so; you used to do every thing openly. Let this coming to me stealthily be at an end. Go openly, that I may see you, for that which you ask for I will not refuse; for you gave it all to me, —the cattle, the children, and the corn. And thou, old woman37 of our tribe, we call you to come and eat; and the infant which is dead, let it come and eat; that we may rejoice."

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

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

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37 The old woman and the infant are mentioned in conclusion because he wishes to include all. The old woman and the infant are not regarded in the affairs of the village, but when they have become members of the spirit-world they are important and must be propitiated. The Itongo of an old woman is supposed to be malicious and spiteful; that of the infant is pure and beneficent. The diviner is supposed to divine by the Amatongo of infants.
“Hau! ini pela, loku si Alabe lukulu⁵⁸ lungaka lwetu inkabi, si nga toli isikalala sokupesfumula na? Se ku ini!” Kepa inyangg a i taho, umuntu o nga patwanga aba nga m aziyo, isaluka si noma ingane; labo aba solayo. Kwa vela ke ukungaketi; se ku Alanganiswa bonka.

Nako ke ukubonga kwabantu, be bonga idlozo; i Alatahe ka. Ku ti uma a i gwaze omunye, i kale i ti be, a be e se pinda ukubonga, o ti, “Kala, nkomo yakwetu, ngokuba kwa ti, kwa ti,” e balisa amatongo akubo. I we.

Ku ti uma i Alinilwe, i botsho-swe, ku be se ku tatwa umnilwe-Alwe kancinyane nodongoxi nelahile lomilo nemepo, se ku yiwa endalini lapa ku guwayo kona; noma endalini enkulu, lapa ku tiwa amatongo a Alala kona; ngokuba pela ku njalo, ku tiwa itongo li Alala endalini enkulu. Ku is the meaning then of this, that we have killed so great an ox of our tribe, and yet cannot get any breathing time? What is the meaning of this?⁴⁹ And the divine tells them, there is a man whom they have not worshipped, whom they do not know, an old woman or an infant; it is they who find fault. And thus arose the custom of making no distinction; and all are now invited together.

Such then is the manner in which people worship the Amatongo; and then the bullock is killed. And if when another appointed for the purpose stabs it, the bullock cries,⁵⁹ the head of the village again worships, saying, “Cry, bullock of our people,” and he then recounts the valorous deeds of the dead, mentioning the names of the Amatongo of their tribe. The bullock drops.

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

⁵⁸ That is, uluto, something.
⁵⁹ If the bullock cries it is considered a good omen, and the man is expected to get well. But if it makes no noise they doubt whether the sacrifice is accepted and expect death.
tunyiswe ke, ku be se ku nuka ulwasu endlíini.

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

Ku njalo ke indaba yamadhlozi. Ku ti umswani u falaka qile ezín-
dlíini sonke, ukuze ba dále. Ku be se ku ukupela ke. Se ku dálí-
wa inyama.

Se ku bhekwa ukusinda kulo 'muntu. Uma e nga sindi, ku ya 'kuqalatahwa enye, a ze a zi kgóde lowo 'muntu. Kanti u nesinye isifo. Kepa noma ku njalo, ku kona isiminya esi toloayo ema-
dlíozini; ngökuba abamnyama ba kgínisile ukuti, a kona, a ya ba
siza. Ngökuba ukutahó kwabo
ukuti a ya ba siza, a ba tsho nga-
mazwi ezinyanga zabó a ba bulayo ku
zo; ba tsho a ba ku bona. No-
ma be lele ku fíke umuntu owa
fayo, a kulume nomuntu, a ti,
"Bani, kulo 'muzi kuqíle ku be
ukuti nokuti," e tsho indaba e za
the house, and there is the odour
of the burnt caul.

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

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

After that they look for the
recovery of the man. If he does
not get well, another bullock will
be killed, until he kills all he has.
And forsooth he has some other dis-
 ease not occasioned by the Amat-
ongo. But notwithstanding,
sometimes what is said about the
Amadhlozi turns out to be true;
for black men steadily affirm.
that the Amatongo exist and help them.
For when they say that the Amatong
help them, they do not say
so from what diviners have said,
but from what they have them-
selves seen. For instance, when
they are asleep, a dead man
appears, and talks with one of
them, and says, "So-and-so, it
is well that such and such be
done in this village," telling him
something that will happen. For instance, black men used to be commanded to make a great deal of beer; and so they made it, and said, "The Idlozi says, 'I will give you corn.'" If they obtain it that year they bless the Amatongo; and at the end of the year they return thanks for the corn, which they were promised. It is this which blinds them, and they say, "But do they not speak with us, and we do what they tell us to do and obtain health? Do they not demand a certain bullock of a man, and he gives it and gets well?"

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**The mode of slaughtering a Bullock.**

_Lapo ku Alatahiwe_, umnininkomo u mise umuntu ukuze a beke, kona inkomo yake i nga yi kwenakala; ku be i lowo o kipa isito, a si shiyele ukuze a kqedele emuva izikubi a si kipe, a fake kweyake imbiza. Ku ti kwabakipa izito, u lowo njalo o kipa isito a si shiyele ukuze ngemva a si kipela izikubi, a si fake embizeni. Labo abakipayo izito ku ya biswa kakulu kubo inyama absa seziko; ba ya

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

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40 That is, at the end of harvest.
kips, ba ya ponsa njalo izikrubana, ba ya dala, ba ya kala, be kala nemitama emlonjwane, be ti, “Sala.” U lowo njalo u pete umkonto wake, u dala le pezulu, i zonjalo iziktuba, off they throw continually small pieces of flesh to them, and they then and with their mouths full, they shout even with their mouths full, “We are burnt.” And each one has his assagai and eats standing, until the bullock is opened.

Loku ku njalonjalo kwohlhinzayo, u lowo u pete umbiza yake, ukusise a ke ububende. Ku ti uma i tiwe kheke, ku vele ububende, ku be se ku suka umuntu a be muncie, o sa ‘ukelela ezimbizeni zonke, a zing’ e ka ngendebe, e tela kuleyo na kuleyo, be zinge be dedelana, zi ze zi gowale ezimbiza. Ku ti ku be kona amagugu okuhlzinza; a buye umbiza yake i gewele, inyama e i Alome na ngendini e nga ngenanga embizeni. A ifile ndalini yake, abantu be bakisilelela kwalolo kungati ku nlabo yena.

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

The meat is carried into the house and placed at the upper end in one place; it is not cooked on the day it is killed, but the blood is eaten; on the following morning it is cut up when it is going to be cooked; they separate the legs and the ribs. The meat is carried into the house and placed at the upper end in one place; it is not cooked on the day it is killed, but the blood is eaten; on the following morning it is cut up when it is going to be cooked; they separate the legs and the ribs. The meat is carried into the house and placed at the upper end in one place; it is not cooked on the day it is killed, but the blood is eaten; on the following morning it is cut up when it is going to be cooked; they separate the legs and the ribs. The meat is carried into the house and placed at the upper end in one place; it is not cooked on the day it is killed, but the blood is eaten; on the following morning it is cut up when it is going to be cooked; they separate the legs and the ribs. 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Alinliswa ab' elama' nayo. Ngu­kuba ku njalo kubantu abamnyama; omkulu w etulelwla insonya­ma; o ngapansi a Alinliswe um­ dubulo, nomia unukono; umlenze u nikwe induna.

Ku ti uma i vutwe, lokupela i dhliswa lapa ilanga li kqala ukupenduka, loku ku njalonjalo ku kandene kulowo 'muzi abantu be­ mizi yonke yaleso 'sizwe abaseduze, nakwamanye amabandala 'akele­ na labo 'bantu. Ku ti uma se i sa 'kwe­ pulwa, bonke abantu ba ye esibayeni ngapakati, lokupela in­ kono kubantu abamnyama a i dhliswa endalini, i dhliswa kona esibayeni njalo, ukuze ku bonakale nodlalo nongadlilo. A y epule ke ngezitebe ngezitebe, i tutwe i ngeniswe esibayeni, i bekwe 'nda­ wo nye ukuba y abiwe; a y sulu­ kanise njengokuma kwamaba­ ndala; izinsizwa zi be nesitebe sazo, námakošla nambododa ama­ kulu; kw abelwe nabeziwe. Ku ti uma ku kona noma emunye o vela kwamanye amabandala o nge si ye walapo, isitebe sake si be sowa, ku tiwe, "Nansi yase­ kutini." A bonge naye, a tate abantu ba­ lapo ukuze a dlele nabo.

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

42 The insonyama is the superficial layer of flesh from the hip to the ear, including the pectoral muscles.
When all have eaten, and some have finished before the rest, they join themselves with those who are still eating, and say, "O, let us join with you; we see you are in trouble."

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

When all is finished, the head man and another man who carries a feeding-mat go a little towards the head of the cattle-pen, and the head man says, "Be perfectly silent." And the assembly becomes very silent. He says, "Yes, yes; our people, who did such and such noble acts, I pray to you—I pray for prosperity, after having sacrificed this bullock of yours. I say, I cannot refuse to give you food, for these cattle which are here you gave me. And if you ask food of me which you have given me, is it not proper that I should give it to you? I pray for cattle, that they may fill this pen. I pray for corn, that many people may come to this village of yours, and make a noise, and glorify you. I ask also for children, that this village may have a large population, and that your name may never come to an end." So he finishes.
Ba valolise ke bonke basemizini, ba pume, ba goduka. Lokupela una ku inala kw enziwe notahwa-la obuku. Ku ti eyamanina inyama i be yodwa; ku ya laka-seka amabandala e ti nya, ku Alanga amanina, 'epula eyawo. Nemizi e seduze i bizane ukuza 'kudila inyama kulowo 'muzi. I pele ke. Ba goduke bonke.

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

Laying the Spirit of Divination.

I N D A R A ngokuvinywa kwomuntu o netongo lokubula, uma e ng' azi ukuba u pupa amapupa a kyangyapi; u zinge e pupa njalo izinyoka eziningi zi m tandela umzimba wonke e semanzini, e sesizibenin; u ya puma u se sindwa izinyoka e wela nomfula u gewela. U ze umzimba wake w enyele, e ng' azi ukuba lawo 'mapupa emila yonke a komba ni na.

A ze a gule; ku be kona nokudala zisiswa kona, e tshelwa e lele, ukuti, "Ukudala okutile u nga ku dali." Nembala a ku yeke. Uma e ku dala ngenkani, umzimba u nga tokozi. A ze a ku yeke ngokuti, "Ngi petwe."

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

At length he becomes ill; and there is certain food he is obliged to abstain from, being told in his sleep not to eat such and such food. So he no longer eats that food. If he eat it from opposition, his health suffers. At length he leaves it alone, saying, "A spirit has visited me."
Uma e tanda ukuba inyanga, a ye enyangeni yokubula; i m pe
dlelo ubulawo obumahlo, i m kcakambiso, ukuze amapupa a kanye, a nga bi lu
di.

If he wishes to be a diviner, he goes to a diviner; the diviner pre-
spares for him white ubulawo, and makes him white, that his dreams
may be clear, and no longer un-
certain.

Uma e nga tandi, nabakubo be nga tandi, ku funwe imvu yoku m
vimba, nenyanga e nge si yo yokuba
lula, inyanga enkulule yoku m vi
mba. Ku ti ngamala e pupile
kakulu amatongo, e m twesa ubu
nyanga, i bizwe inyanga, i ze ne
miti emnyama, ku lalathwe imvu,
ku tatwe umswani wayo, ku ka
ndwe imiti emnyama, a puziswe;
la
kanele esitheni, ku fikwe um
swani wemvu; ku yise loko em
humeni o nga neti nakanye, ku
mbelwe pansi, ku vinjwe ngom
ala
ba; umuntu a nga bheki ngemuva
a z' a fike 'kaya, e nga bhekanga
emuva. I loko ke ukuvinjwa
kwetongo. Ku ti noma li fika
kuye ngobusuku, li nga be li sa
kanya, ku be mnyama, a nga be e

If he does not wish to be a
diviner, nor his friends, they take
a sheep for the purpose of barring
the way of the spirit, and a doctor
who is not a diviner is consulted
—a doctor of celebrity—for the
purpose of barring the way.

When he has dreamed a great deal
of the spirits, and they initiate him
into the knowledge proper to doc-
tors, the doctor is called, and
comes with black medicines; a
sheep is killed, and the contents
of the paunch are taken, and the
black medicines bruised, and the
man is made to drink them; he
throws the contents of his stomach
into a vessel, and the contents of
the sheep's stomach are added to
them; this is taken to a cave into
which no rain enters; it is buried
there in the earth, and closed up
with soil; and the doctor does not
look behind him till he gets home.
This, then, is the method of bar-
ing the way against a spirit.
And though it come to him by
night, it is no longer distinctly
visible, but obscure, and the man

44 See Note above, p. 142.
45 Black medicines, that is, medicines which have the power of rendering the Itongo dark or indistinct.
The subject of the following narrative was a convert of some eleven or twelve years' standing. He has always manifested great uncertainty of character and a very impresible nervous system, and for many years has had from time to time subjective apparitions, and been in the habit of dreaming strange, life-like dreams. One day he suddenly left the mission station. The following account was obtained from a native who was sent to enquire of him at the village where he was living. I have had an opportunity of seeing him since the underneath was given me. He has many symptoms of hysteria, appears fully to believe in his feelings; and yet at the same time to be practising deceit on others, and probably too on himself.

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

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

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

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

“O, truly, you are right. If it were a mere boy who asked, I would not say a single word. But
Kepa lok’u buza wena, a ngi zi kushiy f’luto. Kukqala nga ng’esaba, ngi ti, ‘Ku za ’utiwa ni?’ Kepa nam’ala loku loku ‘kufa se ku ng’alukanisile nani, ngi nge file f’luto.

“Kade loku ‘kufa kwa ngi kqal-a, ngi nga ka pumi na sekaya lapaya, ukubuyela endklini le entaha yami; kwa ngi kqala ngi se pakati kwomuza. Nabakama-pontshi laba ba ya kw azi. Kepa kwa buya kwa pela. Ukwenza kwako kukqala ngokukupuka emi-nweni na semizwani, ku kupuke ngemikono na ngemilenzo; ku gijima ku ti saka nomzimba wonke; kw enyuke, ku ze pesulu nomzi-mba, ku fiko ku mo emalombe, kw enze umaiti ku be nzima ka-kulu lapa; ku nga ti ngi twele into e sindayo.

“Kepa manje a ku se loko kodiwa; ngokuba manje se zi kona izinto e ngi zi bonayo ngesikati sokulala. Ekupumeni kwami eka-ya, ngi pume se ngi kqambe amagama amatatu, ngi nga w’azi ukuba a ve1a pi na; ngi zve igama, se ngi li klabelele nje, ngi li kqede lonke, ngi nga li fumanga.

“Kepa into e ngi alupa kakulu manje, ukuba izve loli lonke a ku ko e ngi nga l’aziyo; ngi li kqeda since it is you who ask, I will tell you everything. At first I was afraid, and said, ‘What will men say?’ But now since this disease has separated me from you, I can make no concealment.

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

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

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

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

"Ng' bona nezindlůlovo nezim-
pisi, nezingonyama nezingwe ne-
zinyoka, nemifula i gawala. Ko-
kne loku ku klangana kumi, ku za 'u nga bulala. Amasuku onke, a
ku ko 'langa nga ke nga lale nga
nga bonanga.

"Futi, ng' bone se ngi ndiza,
ngi nga sa nyatolile panorama.
Nga buza ukuti, "Loku se ku
njalo, inkosi yako u sa i kumbula
njena na?"

Wa ti, "Kqə. Se ku ukufa
loko. Uma nga linga ukuti, 'A
ngi tandaZe,' ku nga ti nga biza
ukusa konke ukuba ku nga bulale
masinyane. Indaba yenko si se i
kitehiwe kumi ilosi 'sifo. Se ku
fulatele sona kupela."

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

Wa ti, "U teho lemikumbu
na?"

Nga ti, "Yebo."

Wa ti, "Au! A ngi ko'lwu

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

"I see also elephants and hye-

nases, and lions, and leopards, and
snakes, and full rivers. All these
things come near to me to kill me.
Not a single day passes without
my seeing such things in my
sleep.

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

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

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

I said, "Do you remember that
old dream46 of yours?"

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

I said, "Yes."

He replied, "Oh! I do not

46 This dream was recorded at the time. He dreamt that he was
crossing a river with Umphengula in a boat. When they were in the
middle of the river, without any apparent cause, the bottom of the
boat opened and let him through, and, after struggling for a time in
the water, he found himself on a sandbank in the midst of the stream,
and saw Umphengula on the other side, he having reached without
difficulty the place of their destination. All this time he seemed to
himself as one dead, though not deprived of sensation—that is, he
thought he had died. He found himself surrounded by huge dogs,
which appeared ready to devour him, and many black people, among
whom he observed his own mother, who expressed her wonder at find-
ing him among them.—This is just one of those prophetio dreams
ilo. Ngi li bona kulle namâla nje ukuba umkumbu 'lukolo lwami o se lu tahonile namûla. Nenzinje lezo e nga zi bona zi ya ngi dâla namâla nje."

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


Wa ti, "Manje se ngi ke ngi pume elusuku, ngi yalele umutî, ku tiwe, u sendaweni etile; a ngi ye 'ku u mba. Ngî pume, ngi fike kona, ngi nga u boni, ngi zule nje, ngi se ngi buya. Se ku njalo manje kumi.

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

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

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

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

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

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

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

49 It is said to be thus with those who are about to be diviners; they are often deceived before they learn to comprehend the voices of the Itongo by which they are called.
"Ziningi izinto e ku nga ti ngi ya zi bona, ngi fike kona ngi nga zi boni. Ku ze kwa ti ngolunye usuku ekuseni kakulu, kwa tiwa, a ngi ye 'kumba umuti. Nga hamba, nga fika kona, a nga u bona; nga buya. Ng te ngi fika ekaya, kwa ku tiwa, 'U shiyele ni unuti na? i wona lowo o ke wa u bona. Hamba, u ye 'ku u mba.' Nga za nga hamba, nga fika nga u mba. Nga buya nga u laala, ngokuba ngi ng' azi ukuba ngi za 'kwenza ni ngawo. Omunye kwa tiwa, a ngi ye 'ku u mba esithubankungu. Ng' ala; na namala nje a ngi ya nga.

"Kepa into enkulu inyama ; ku tiwa njalonjalo, 'A ku latshwe.' Ku nga ti ngi nga dala inyama imidla yonke. Ku funa inyama loku 'kufa; kepa a ngi vumi.

"Ngi ilutshwa izinja; ku nga ti lepa ngi kona inja i nge tsha-ywe; ngi y' esaba kakulu. Ne-nyanga yokubula ku nga ti ngi nge i bone; ku nga fika yona, ngi ya fa masinyane, ngi we pansi, ngi fe. I loko ke oku ngi ilupayo. Manje a ngi sa tandi 'muntu. Inhliziyo yami a i sa ba tandi aba-

50 Not that he likes meat; he eats only a small quantity; but it is the custom with such people to ask to have sacrifices continually made to the Amatongo. It is therefore common when these symptoms first manifest themselves to seek means for laying the Itongo, lest the frequent sacrifices demanded should impoverish them.
ntu. Ku nga ti ngi nga kala lape ku te nya, ku ng' ezwakali umsindo nakanya. A ng' azi uma u ti a ngi buye nya, ngi ya 'kuwlala pi, loku insimbi kwiti i kula futifuti. A ngi Alangani nomsindo onjalo; ngi y' esaba kakulu. A ngi y' kuwlala. Ngis ya 'kukitshwa insimbi.'

Kwa ba njalo ke sa kuluma ngokubuya, ngi ti, "Buya, uma u gulela lape, umkako e nga ku boni, ka tsho ukuba u y' elatehwa naka- nya. Kuyena u m shiyile nje, ukuba ku ya 'kuti umala ku fike uyise a m tate, a hambe naye. U y' azi nawe ukuba abafazi betu ba ya kuluma, noma ku nga guli 'mun- tu, ba si tshele ukuti, ' Uma in- doda i Alubuka, i buyela ngapa- ndle, i donswa ubumnandi bako- na, kona mina, ngokuba a ngi b' azi ubumnandi bakona, se nga' a- hlukana nayo masinyane, ngi nge fe ngokufa komunye umuntu e zibulala ngamabomvu.' A ngi ti u y' azi ukuba ba taho njalo abafazi betu na!"

Wa vuma, wa ti, "Yebo. Uhannah u fikile lape ngensuku ezi dAlulile. Wa ti, a ngi kipe loku 'kufa; uma ku nga pumi, si ya 'kwaAlukana. Nga m pendula ngokuti, 'Ukukipa ukusa ukwenza mon. It is as though I could stay where it is perfectly still—where there is not the least sound. When you tell me to return, I do not know where I could stay, for the bell of our village sounds again and again. I do not like such a sound as that; I am much afraid. I shall not stay. I shall be driven away by the bell."

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

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


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

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

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

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

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

So then we went with him. But he now goes naked, and wears the umuntsha. I just caught sight of his umuntsha; the hinder part was black.
Futi nga buza ngokuti, "Ku ngani ukuba u pume ekaya ngokunyenelwa umfundisi, o inyanga yezifo zonke, u nga m tehelanga na?"

Wa ti, "A ngi m tehelanga ngokuba ng'esaba, nga ti, 'Uma ngi m tehela, u za 'kuti ngi ya hlanya, a ngi bambe, a ngi yise emungundlovu, ngi Alale kona isikati eside.' Ng' esaba loko ke, ngi nga m tehelanga nje ngokuti, 'O, loku ulolaya l' ona izinto zabantu, mina a ng' oni 'luto, ngi ya ziguelya nje; -- O, kgq, a ngi nga m teheli. Kume ngi ya 'kupila uma ngi zifunlele isinyanga. A ngi hambe.' Nga hamba ke. Nga hamba ngaloko ke.

Sa hamba ke, s' ahlukana naye enala kwomuzi, e hamba o nga kzug; umenze a w omile; u lingana nomunye nje. Kodwa ekweleni ky u bonakala ukuba lo 'munu wa limala. Kodwa ekwenyukeni u hambisa kwabantu nje bonke.

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

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

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

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

Ukudhla a ku dâlayo kutatu kupela—inyma, izinsipo ku gaywe umkuku; uma ku nge ko a dâle imifino yasonâla. Nako uku-dhla a pila ngako. Amasi ka wa faki nakanye; u ya zondana nawo.
Again, once at night he was told to awake and go down to the river, and he would find an antelope caught in a Euphorbia tree; and to go and take it. "So," said he, "I awoke. When I had set out, my brother, Umankamane, followed me." He threw a stone and struck an aloe. James was frightened, and ran back to him and chided him, saying, "Why did you frighten me when I was about to lay hold on my antelope."

That was the end of it, and he was not again told by any thing to go and fetch the antelope. They went home, there being nothing there.

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

Futi, ngolunye usuku ebusuku wa tshelwa ukuti, "Vuka, u tsho-ne ngalapa emfuleni, u za 'kufulana inyamazane i sembhoni leni enjiwe; hamba, u ye 'ku i tata." U ti, "Nga vuka ke. Kwa ti lapa se ngi hambile umfo wetu wa ngi landela, Umankamane." Wa ponga ngetheke, wa tahaya inablaba. W'etuka Ujames, wa baleka, wa buyela kuye, wa m tetisa ngokuti, "W enze nti ukuba u ng' etuse lapa ngi za 'kufulana inyamazane ya-mi na?" Kwa ku pela ke, kwa pela loko o be ku m kguba ukuba a yotata inyamazane. Ba goduka nje ke, ku nga se ko 'luto.

Ku tiwa abakubo, luâlobo olu-butataka kakulu, lu ba izinyanga. Ku kona ababili abafo wabo bakwazulu ba izinyanga. Ujames wa ngi tehela, wa ti, "Kwa fika Uheber lapa, e vela kwazulu; wa ngi tehela ukuti, 'Abafis wenu kwazulu le se be izinyanga, Ubani nobani.'" U ti ke Ujames ke, "Nanko ke umuntu owa ngi bangela ukuba loku. Wa ti e sa taho nje nga tahaywa uvalo olwe-sabekayo. A ngi m pendulanga; nga tula nje. Se ngi e lobekile, ngokuba e kuluma indaba ey' e- nxe-kayo kunima; kodwa ngi nga kulumi ngayo, ngi ng' azi ukuba isifo sini na. Yena wa ng' azisa, ku se ku be namkla nje.
It is said that James's father, Ukokela, was the steward of the Zulu king. But he was seized with the disease which precedes the power to divine. The king was angry when he heard it. He ate up all his cattle. That was the medicine which cured Ukokela. That was the end of it.

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


Abanye ba izinyanga na lapa esilungwini. Odade wabo ba y'e-tasa njalo; baningi abo nalese 'sifo eki kujames. Abanye ba ya vinjwa, ku pele. Abanye ku se ku zipelele nje, ku katala, ku m yeke. Omunye, ka si ye wakubo, ngi mu zwile lapa kujojo; intombi yaseombo kanoponya; ku tiwa naye u be tasa, 'enza njengo james njalo. Kepa w' elathwa izinyanga esi­ningi. Z' ahluleka, e se hamba ezintabeni, e nga sa hlali ekaya; umfazi. Wa za w' elathwa Ujojo kamanzesulu; wa m ahlula. Wa 4'labana izimbuzi ezimibili—invu nembuzi; imbuzi inalope, imvu imnyama. Wa m elapa ngazo; emnyama ey' enza ukuba itongo li be mnyama, li nga kanyi; emalo­pe ey' enza ukuba itongo li be mulope, li kanye, li m bonise kaMla.
Wa m vimba ke, wa m godusa, wa m ḕalisi'okaya. U so umuntu nje manje. Nami ngi ke nga m bona. Kwa tiwa, kade e hamba ezintabeni. Kepa manje ka sa bonakali ukuba u ke wa hamba.

Izinyanga zokubula zi ti ku-james, naye u ya tasa, u za 'kuba izinyanga. Kodwa ka ng' elatshwa ngenitini emnyama yoku m vimba; u ya 'kufa; ka ye-kwe nje. Ngaloko ke abakubo se be koliwe into a ba za 'ku y enza, loku ku tiwa, u ya 'kufa. Se be buka nje. Izwi lezinyanga li umteto kubo; ba nge li dalule nakanye.

**UMPENGULA MBANDA.**

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

_Ukupenduka kwabantu be pendu-ka izinyoka, lezo 'nyoka a ba ba i zo a ziningi, zi ketiwe, zi y' aziwa, —ukuti, imamba emnyama, nen-yandezulu e imamba elulaza; amakosi lawo ke. Abantu um-

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

197

 álwazi, amakosikazi ke lawo. Enye ubulube ukuti inkwakwa, nomzingandlulu, kupela kwezinyo-ka ezi abantu.

Kepa ukubonwa kwazo uma zi abantu, zi bonwa ekungeneni kwa- zo endalini; a zi vami ukungena ngomnyango. Kumbe zi ngena ku nge ko 'muntu, z' enyuke zi y' emsamo, zi álale kona, zi zibute. I nga li dologi isele nempuku, i álale nje, i ze i bonwe umuntu, a bise abanye; i ng' etuki ukubaleka, i ze i shiywe nje. Abanye ba ti, "A i bulawe." Abanye ba ti, "Umuntu lo?"

Uma i nenzeba ošlangotini, a vele ow' azi ubanibani wakona owafayo, a taho ukuti, "Ubani lo. A ni li boni inzbe leli ošlangotini na?" I yekwe ke. Ku laiwe.

Ku ti ebusuku umominuzi a pupe ipupo ukuti, "Ni se ni funa uku ngi bulala nje? Se ni kolli- we ini imina na? Nga ti, ngi zo- kosa ukudala; na ngi bulala na? NgI Ubani."

Ku se kussa e wa lanza lawo 'mapupo, a ti, "A ku nencezwe ukuze itongo li nga tukuteli, li si bulale." Ku fuwe inkomo, nama Common people turn into the Um- thlwazi, and chieftainesses. Another snake is called Ubulube or Inkwakwa, and another Umzingan- dhlulu; common people turn into these only.

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

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

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

In the morning he tells his dreams, and says, "Let a sin- offering be sacrificed, lest the Itongo be angry and kill us." They fetch a bullock or goat; and pray
imbusi, ku bongwe, ku dâliwe. Ku kâbukwe i nga se ko. Se i te nya.

Inyoka nje i ngena endâliini, i talazo, y esab' abantu ; i bulawe, ngoba i y' aziwa ukuba umlalandâle.

Futi i y' aziwa na ngokyoobo lwayo nje, ukuba isilwane, i bulawe noma i nga talazi, ngokuba a i si yo imamba e ku tiwa umuntu, nenyanzâlezi i y' aziwa ukuba umuntu. Z' aâlukemâ ezi abantu nezi nge 'bantu ngombala wazo. Njengebululunye nevuzamâlezi nenâlangwana nemâmba empofu, nolulaza i namabala, zi y' aziwa lezo ukuba imilalandâle. A kw e nzesi ukuba i be umuntu ngesinye isikati; a zi penduki; zi imilalandâle njalo. Nezi abantu zi abantu njalo; zi bonwa kwède, ku tiwe abantu; nembala zi kulume ngamapupo; noma zi nga kulumi, kw aziwe ukuba umuntu.

Ukwaziwa kwâzo lezo ezi abantu z' aziwa ngokujwayela eksaya, na ngokungadâli izimpuku, nokungetâki umaindo wabantu; zi bonwe njalo i ng' etuki isitunzi sonuntu, i ng' esabeki kubantu, ku nga bi and eat the flesh. They look, and the snake is no longer there. It has now entirely disappeared.

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

A snake is also known by its mere appearance to be an animal, even though it does not look from side to side, because it is neither an imamba, nor the Inyandezulu, which is known to be a man. Those which are men and those which are not, are distinguished by their colour.

The Puffadder, the Ivuzamâlezi, the Inthlangwana, and the grey and spotted Imamba, are known to be mere beasts. It is impossible for them to be ever men; they never become men; they are always beasts. And those which are men are always men; as soon as they are seen they are known to be men; and truly they speak in dreams; and even if they do not, it is known that they are men.

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

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54 Or green imamba. There is besides a spotted green, and grey imamba.

58 That is, the black imamba.
ko nositunzi endhlini sokuba ku kona isilwane, ku pole nje, ku zwakale ukuba ku sike umnini
muki. Ekuboneni kwabantu ku nga ti ngoku i bona nje i ya kuluma ukuti, "Ni ng’ esabi. Um
mina.” Ba tola ‘mandala njalo ukuвлangana nayo.

Uma i bulewe umuntu o ng’ a
ziyo, i buye i vuke, i sike nazo
izinduku lezo e b’i bulawa ngazo,
zi semzimeni imivimbo; i kulume
ngempu, i sola ukupatwa kabi
kwayo. Ku neneczwe emva
kwaloko. I loko ke e z’ aziwa
ngaloko izinyoka.

Ku ti owa e nesikci emzimeni,
a bonwe ngaso; nekcide li bonwe
ngeso enyokeni; nengozi i bonwe
ngayo; nonyonga lu bonwe ngako.
Zi bonwa ngaloko ke, ngokuba
abantu imvamo ba vame ukuba
nezikci, izinyoka zabo xi njalo.
Aba ngo nazikci ba ya kuluma.
Noma ku bonwa ukuba itongo,
kodwa e nge nazikci, ku tiwe,
"Umuntu lo;” kodwa a si m asi.
A zize ze ngokukuluma. Z’ aziwa
ngaloko ke.

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

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

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

Again, if a snake which is an