
Nga ti ngi pinda ukwenzu njalo, a kwab eu ku sa vama uku ng’ esa-bisa. Kwa ya kwa pela, kwa ya kwa ti nya, ku ze ku be namala nje, a ku se ko. Abanengi ba vinjelwa i loko; lapo be ti ba ya kqala nje ukukuleka, ba bone lezo 'zilwane ezi za 'ku ba dala, ba vuku masinyane, ba goduke, a nga be e sa taho umuntu ukuti, “Ngi ya kupinda ngi ye kuleyo 'ndawo;” a se ti, “Ngomso kuhle ngi ye ngalapa, ngi bone uma ku ya kuba njalo na.” Ku be njalo; a Alale e se saba omunye. Ku njalo kwabanye. Kepa kwabaningi ku amanga njalo; ngokuba omunye uma e se vinjelwe, u ze a zibike ngokuti, “Au, ngi ya mangala kambe, ngokuba ngi ya kwanthwa ukuba ngi kuleke enkosini. Kepa ngi nga ka ti leke nokuti leke nje, O, nasi isiwane, nenyoka, nomuntu; loku ku fikela uku ngi bulala, se ngi vuka, ngi vinjelwe i lezo ‘zinto.” A miswe isibindi u lowo okwa ka kw’ enza njalo kuye; a ti, “A ku 'luto loko; noma u bona into enjalo, u nga buki; kule body.” I conquered him. I went home having ascended a rock of safety, saying, “O, forsooth I have been hindered by fantasies.”

I did so again, and the things no longer continued to frighten me. And at last they ceased altogether, and have not returned to the present day. Many are hindered by such things; when they merely begin to pray, they see these beasts which come to devour them, and they at once start and go up, and no one thinks of going to the same place again; but a man says, “To-morrow it will be well for me to go to such a place, and see if the same thing will happen again.” It does happen again; and he is afraid ever after. Thus it happens with some. But with the generality these things are known to be fantasies; for if a man is hindered by them, he tells some one else, saying, “O, I wonder, for I am impelled to pray to the Lord. But before I begin to open my mouth, lo, there is a beast, a snake, or a man; these come to kill me, and I start up and am hindered by these things.” He is encouraged by the other to whom the same thing has happened; he says, “It is nothing; though you do see such things, do not look; it is proper
DREAMS, ETC.

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ukuba u k'qinisela; u ya'ugoduka;
a ku yi 'kudaliwa impela njengo-
kungati u za 'kudaliwa.' Nembala
ba ku be njalo; a buye e se e
nooma ukuti, "O, kanti ngi kolli-
swa amanga, 'bani.'

UMPENGULA MBANDA.

Kwa ti ngesikati sokulungisela
kwami ukubapatiswa, nga ngi
zinge ngi tandaza njalo ngesikati
zouke ngasee. Ng' enza njalo
ngoba ku ti lapo ngi tandazayo ku
be njengokuba ya ngi bona impela
inkosi. Ng' y'esuka lapo, inhlili-
ziyo yami i kacakambile kakulu.
Ng' enza njalo ngoba ngi bona
ukuti, "Ku nga ba k'ule ukuba
ngi kolwe kuyo inkosi, ngi be um-
ntwana wayo uami." Kepa ku ti
ngesinye isikati la ngi tandazayo
ngi bone ku fika isilwane esibi, ku
nga ti si ya 'ku ngi limaza. Ng' e-
tuke, ngi shiye ukutandaza; kanti
ka ngi boni l'tuto. Kwa ba njalo
ngesikati esibili. Kwa ti ngeso-
butatu nga k'qinisela, nga ti, "Ake
ngi bone uma si za 'ku ngi limaza
ini na?" Nga k'qinisela, nga za
gai k'qeda ukutandaza. Ka nga
be ngi sa bona l'tuto uma se ngi
k'qedila. Nga balisa ngaloko, nga
ti, "Ku ini loku?" Kepa nga se
ngi zwile ngapambili ngamakolwa
ukuti, "Uma umuntu e tandaza
yedwa, u ya fikolwa izinto ezimbi
to be firm; you will go home un-
injured; you will not be really
devoured as it appears to you that
you will be." And so it turns
out; and he tells his friend, "O,
So-and-so, forsooth I was deceived
by fantasies."

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

Kwa ti ngesikati sokulungisela
kwami ukubapatiswa, nga ngi
zinge ngi tandaza njalo ngesikati
zouke ngasee. Ng' enza njalo
ngoba ku ti lapo ngi tandazayo ku
be njengokuba ya ngi bona impela
inkosi. Ng' y'esuka lapo, inhlili-
ziyo yami i kacakambile kakulu.
Ng' enza njalo ngoba ngi bona
ukuti, "Ku nga ba k'ule ukuba
ngi kolwe kuyo inkosi, ngi be um-
ntwana wayo uami." Kepa ku ti
ngesinye isikati la ngi tandazayo
ngi bone ku fika isilwane esibi, ku
nga ti si ya 'ku ngi limaza. Ng' e-
tuke, ngi shiye ukutandaza; kanti
ka ngi boni l'tuto. Kwa ba njalo
ngesikati esibili. Kwa ti ngeso-
butatu nga k'qinisela, nga ti, "Ake
ngi bone uma si za 'ku ngi limaza
ini na?" Nga k'qinisela, nga za
gai k'qeda ukutandaza. Ka nga
be ngi sa bona l'tuto uma se ngi
k'qedila. Nga balisa ngaloko, nga
ti, "Ku ini loku?" Kepa nga se
ngi zwile ngapambili ngamakolwa
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yedwa, u ya fikolwa izinto ezimbi

Kwa ti ngesikati sokulungisela
kwami ukubapatiswa, nga ngi
zinge ngi tandaza njalo ngesikati
zouke ngasee. Ng' enza njalo
ngoba ku ti lapo ngi tandazayo ku
be njengokuba ya ngi bona impela
inkosi. Ng' y'esuka lapo, inhlili-
ziyo yami i kacakambile kakulu.
Ng' enza njalo ngoba ngi bona
ukuti, "Ku nga ba k'ule ukuba
ngi kolwe kuyo inkosi, ngi be um-
ntwana wayo uami." Kepa ku ti
ngesinye isikati la ngi tandem


USETEMBA DHLADHLA.

95 The reader will see repeated in these narratives the experiences of St. Antony, Hilarion, and other early saints.
The following superstition as regards the Inkosazana appears to be the relic of some old worship; and is therefore properly considered in this place.

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

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

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

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96 Inkosazana, Princess, or Little Chieftainess.

97 Not, says the native who gives the narrative, to be understood literally; but that there was something growing on her like a bed of reeds, a forest, and grass. But compare Ugungu-kubantwana, Zulu Nursery Tales, p. 176; and Usilosimapundu, p. 184.
YO INKOSAZANA E Ngi za ngi zwa indaba yayo. I yo ke le." A fula tele ngokwesaba ukuba ku tiwa uma umuntu e i bonile, wa bheka na nayo, ka lungi, u ya fa masinyane.

I hamba nobu lwabantwana abaningi abe landela ngemvuva, abe fansa nayo.

Ku ti ngasinye isikati uma umuntu e i funyene ensimini i ti kuye, "Nonyaka u za kutola uku dala; nakuba u kade u nedhalala, a u sa yi 'kuba nayo manje.'

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

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

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

It is indeed the Inkosazana about whom he has heard; and turns his back from fear, because it is said that if a man look on her face to face, he will be ill and very soon die. 88

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

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

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

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

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

88 It may be interesting to compare this superstition with the following passages:—Exodus xxxiii. 20; Genesis xxxii. 30; Judges vi. 22, xiii. 22, 23.
munye, nomu sendile a ljangana nayo; nomu sekaya, i file ngobushuku kumuntu tanda w i yona, i kulume nayo; a landise ke izwi lelo; nomlaba wonke w esaba uku li Fill, ngokuba a nga fa; a li Fillwa izwi layo. Na manje ku se kona loko.

Ngosinye isikati ku tiwa, a ku gaywe utahwala, bu yo'utelwa entabeni. Bu gaywe iizinwe zonke, ku be i leyo 'nkosini nesizwe sayo; bu telwe entabeni, nesinye s'enzenjalo, ku kitahe izwalo.

Njengaloku ku be ku kona umuntu la papa e mlazi, ku tiwa Ubobobo ibizo lake; u lowo ke umuntu o be 'enza imikuba yokukulupha abantu ngokuti, "Inkosazana i ti, 'A ku gaywe utahwala, bu Kirstwe ezintabeni; ku kitahewe abantu emabeleni; izintombi a zi gane kwabatabha, z'ale abadala." A buy' a ti ngumunye unyaka, "Izintombi ngi zi nika amakwzegu, z'ale abatsha."

Nemiteto eminingi i banjwe yonke, i menyezelwe ezeni lonke; i dume kakulu indaba kabobobo a

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

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

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

Another year he would say, "She says, 'I give the damsels to the old men; let them reject the young.'"

And many other such commands were all observed, and were published throughout the land; and whatever Ubobobo was told by the Inkosazana was rumoured in
I tata kuyo inkosazana. I leyo ke indaba e ngi y aziyo.

A ku tabiwo ukuti i itongo, ngokuba i ya zikulumela nabantu. A ngi zwanga ukuba ku ya keelwa ukuti nokuti kuyo, ngokuba a i Alali nabantu, i Alala elalatini, ye-lanywe umuntu e be zihambelenje, a buye nezwi layo.

all directions. This is what I know about it.

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

IZINYANGA ZOKUBULA;

or,

DIVINERS.
IZINYANGA ZOKUBULA;

or,

DIVINERS.

The Initiation of a Diviner.

Ukuma kwomuntu o za 'kuba inyanga i loku, ukuba kukqala u nga umuntu o kqinileyo emzimbeni; kepa ekuhambeni khesikati a kqale ngokutetema, e nga guli umzimba wake, u tetema kakulu. A kqale ngokuketa ukudala, a zile okunye ukudala, a ti, "Ukudala okutile ni nga pi kona; ku ya ngi bulala umzimba uma ngi ku dālile." A zinge e puma ekudāleni, e keta ukudala a ku tanda-yo, nako a nga ku kqinisi; a zinge e zibikabika. Futi e tsho nokuti, "Ngi pupe ngi muka namanzi." E pupa izinto eziningi, umzimba u

The condition of a man who is about to be an inyanga is this:

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

1 See note 6, p. 131.

2 Dungeka.—Ukudungu is to stir up mud in water, so as to make the water turbid, or muddy; and is hence applied by metaphor to
dungeke, a be indalu yamapupu. 
Ku be i loko e pupa njalo izinto eziningi, e vuka, e ti, "Namala nje umzimba wami u dungekile; ngi pupe ngi bulawa abantu abaningi; nga kqabuka, ngi sinda nje. Nakus e ngi vuka, umzimba se u shiyene, u nga se wonke." A ze lowo 'muntu a gule kakulu, ku bulwe ezinyangeni.

Izinyanga kukqala zi nga tshe- tsho ukungena masinyane ukubona ukuba lo 'muntu u za 'kuba neno-loko ebutakataka. Ezinyangeni ku be lukuni ukubona isiminya; zi zingezi buda, zi theo oku nge ko, ku ze ku pele izinkomo ngo- kutsho kwasezingiya, zi ti, idlolozi lakubo li biz' inkomo, li ti, a li piwe ukudala.

Nembala loko 'kutsho kwezi- nyanga abantu ba ku vumele pezulu, ngokuti zi y' azi zona. Ku ze ku pele konke kwalo 'muntu, e gula njalo; ku ze ku koahlwe ukhu-
and he becomes a house of dreams.\(^8\) And he dreams constantly of many things, and on awaking says to his friends, "My body is muddled to-day; I dreamt many men were killing me; I escaped I know not how. And on waking one part of my body felt different from other parts; it was no longer alike all over." At last the man is very ill, and they go to the diviners to enquire.

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

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

\(^8\) A house of dreams, meaning that he dreams constantly; that dreams take up their abode with him. Many dreams are supposed to be caused or sent by the Amatongo, but not all.

\(^4\) A soft head, that is, impressive. Diviners are said to have soft heads.

\[^{8}\] Confusion or muddling of mind by trouble,—disturbance of a family or a village by contention and quarrelling, and, as above, to general derangement of the body from disease. (Compare Muddle, Wedgwood's Dictionary of English Etymology.) From this word we have the compounds Idungamusi, A stirrer up of strife in a village, or Village-muddler; and Idungandhlu, A stirrer up of strife in a house, or House-muddler.
know what to do, for he has no more cattle, and his friends help him in such things as he needs.

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

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

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

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

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

7 *Umhlaba*, i.e., the Itongo. See p. 147, note 14.

8 *Your people move in him*, that is, the Amatongo. See p. 226. Or, he is possessed by your people.
nye ba ti, 'Kqa, a si tandi ukuba umutswana wetu 'oniwe. A si ku funi.' Ngaloko ke kungako e nga sindi nje. Uma ni m vimba, ni ya 'kuba ni ya m bulala. Ngokuba ka ya yi 'kuba inyang; futi ka se ya yi 'kubuyela ebuntwini; u ya 'kuba i loku e nje. Uma e nga sa guli, u se ya 'kutetema njalo, a be isiula, a nga kwendi 'luto. Ngi ti mina ni ya k'm bulala ngemiti. Yeka ni nje, ni bhekile im. A ni boni ini ukuba ku ti ngamila e nga i dlanga imiti, a ke a funde nomfino na? Mu yeke ni ngemiti. Ka yi 'kufa ngokugula, ngokuba u ya 'kupiwa ubukale.'

Nembala ke a gule lo 'muntu iminyaka emibili, e nga sindi; kumbe i dilike kuloko, e gula. A pume endalini izinsukwana, abantu ba kqale ukuti, "U sa 'usinda." Kqa, a buyele endalini. Ku zinge ku ba njalonjalo a se a lutuke izinwwele. Kepa umzimba wake u be lututuva, a nga tandi amafuta. Abantu ba mangale ngokuhamba parties; some say, 'No, we do not wish that our child should be injured. We do not wish it.' It is for that reason and no other that he does not get well. If you bar the way against the Itongo, you will be killing him. For he will not be an inyang; neither will he ever be a man again; he will be what he is now. If he is not ill, he will be delicate, and become a fool, and be unable to understand anything. I tell you you will kill him by using medicines. Just leave him alone, and look to the end to which the disease points. Do you not see that on the day he has not taken medicine, he just takes a mouthful of food. Do not give him any more medicines. He will not die of the sickness, for he will have what is good given to him.'

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

9 When he takes medicines, he eats nothing, and is worse than usual. When he leaves off medicines he is better, and takes a little food.
10 What is good, viz., the power to divine.
DIVINERS. 263

But his head begins to give signs of what is about to happen. He shows that he is about to be a diviner by yawning again and again, and by sneezing again and again. And men say, “No! Truly it seems as though this man was about to be possessed by a spirit.”

This is also apparent from his being very fond of snuff; not allowing any long time to pass without taking some. And people begin to see that he has had what is good given to him.

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

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

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

12 Lit., It is now seen by the morning, viz., that he is still alive. They retire to rest doubtful whether they shall find him still living at daybreak.
but skin and bones, and they think that to-morrow's sun will not leave him alive. The people wonder when they hear him singing, and they strike their hands in concert. They then begin to take courage, saying, "Yes; now we see that it is the head."\textsuperscript{13}

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

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

\textsuperscript{13} Lit., We see the head, viz., that it is affected in that way which is followed by the power to divine.
another ancient inyanga of celebrity is pointed out to him.  

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

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

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14 That is, by the Itongo in a dream.  
16 *People,* viz., the dead, the Amatongo.  
17 The supposed voice of the familiar spirits is always in a shrill, whistling tone; hence they are called *imilozi.*
stand what they say, they make him understand every thing they see. The familiar spirits do not begin by explaining omens which occur among the people; they begin by speaking with him whose familiars they are, and making him acquainted with what is about to happen, and then he divines for the people.

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

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

Nako ke e ngi kw aziyo ngemilozi na ngezinyanga.

Ku ti uma umuntu lowo o guliswa umAlaba, abakubo abha hambayo be nga tandi ukuba a bule, ba bize inyanga enkulu yokwelapa, i m vimbe, ukuze a nga buli. Kepa lo ‘muntu noma e nga sa buli, ka lungi; u Alala e isiguli ngezikati zonke. Nako ke e ngi kw aziyo. Kepa noma e nga sa buli, ngokuAlakanipa u fana ne-nyanga yokubula njengondayeni. Yena, abakubo be nga tandanga ukuba a bule, ba ti, “Kqa; a si tandi ukuba indoda engaka, e namandla angaka, i be into nje e se i Alala ekaya, i nga se namsebenzi, ku ukupela ukubula kodwa.” Ba m vimba ka. Kwa se ku Alala kuye isibonsakaliso sokuti, “Lo ‘muntu, uma wa e inyanga, wa e za ‘kuba ubandubandu, ukuti i-nyangisisa.”
Leyo 'milozî, a u bi munye um-lozi o kulumako; ibandîla eliningi nje labantu; namazwi a wa fani; omunye u nesake nomunye njalo; elalowo 'muntu a ba ngene kuye izwi lake li lodwa. Futi ngokuba naye u ya buza kuyo njengabanye abantu, naye u ya bula kuyo. Uma i tsho 'luto, k' azi loko oku ya 'utshiwo i yo; a nge ba tahele abantu ab' eso'ubula, ukuti, ni za 'kutshelwa ukuti nokuti. Ai. Okwake ukwamukela into leyo e fike nabantu ab' eso'ubula 'kupela. Naye u ya buzana nayo, ba kulumisane.

As to the familiar spirits, it is not one only that speaks; they are very many; and their voices are not alike; one has his voice, and another his; and the voice of the man into whom they enter is different from theirs. He too enquires of them as other people do; and he too seeks divination of them. If they do not speak, he does not know what they will say; he cannot tell those who come for divination what they will be told.

No. It is his place to take what those who come to enquire bring, and nothing more. And the man and the familiar spirits ask questions of each other and converse.

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

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

The men ask, "What is this disease? for it resembles nothing but uhlabo."

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

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

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

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

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

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

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

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

The man is constantly affected by ulthlabo, black men say the Itongo is walking in him; Amatongo are walking in his body. If the disease lasts a long time, they at length go to enquire of diviners. They come and say, "He is affected by the Itongo. He is affected by his people who are dead." There was one of them who was an inyanga; and this man has the Itongo in his body; his people

with the chief events that take place among men. Hence we see them ever attentive in ministering to all the wants of the future Budha. Besides, they are made to watch over trees, forests, villages, towns, cities, fountains, rivers, &c. These are the good and benevolent Nats. This world is also supposed to be peopled with wicked Nats, whose nature is ever prone to the evil. A good deal of the worship of Buddhist consists in superstitious ceremonies and offerings made for propitiating the wicked Nats, and obtaining favours and temporal advantages from the good ones. Such a worship is universal, and fully countenanced by the Talapoins, though in opposition with the real doctrines of genuine Budhism. All kinds of misfortunes are attributed to the malignant interference of the evil Nats. In case of severe illness that has resisted the skill of native medical art, the physician gravely tells the patient and his relatives that it is useless to have recourse any longer to medicines, but a conjuror must be sent for, to drive out the malignant spirit who is the author of the complaint. Meanwhile directions are given for the erection of a shed, where offerings intended for the inimical Nat are deposited. A female relative of the patient begins dancing to the sound of musical instruments. The dance goes on at first in rather a quiet manner, but it gradually grows more animated, until it reaches the acme of animal phrenzy. At that moment the bodily strength of the dancing lady becomes exhausted; she drops on the ground in a state of apparent faintness. She is then approached by the conjuror, who asks her if the invisible foe has relinquished his hold over the diseased. Having been answered in the affirmative, he bids the physician to give medicines to the patient, assuring him that his remedies will now act beneficially for restoring the health of the sick, since their action will meet no further opposition from the wicked Nat." (The Life or Legend of Gaudama, the Budha of the Burmese. P. Bigandet, p. 71. Comp. also p. 537.)

23 Tandwa, lit., loved.

24 That is, the Amatongo.
The diviners say, "Do not give him any more medicines. Do you not see when you get uthlabo-medicines for him, the disease does not cease? When you give him medicine, do you not thereby increase the disease? Leave him alone. His people are in him. They wish him to dream." And if one of his people who is dead was an inyanga, the diviners who come to divine call him by name, and say, "So-and-so is in him; it is he who says he is to be an inyanga. It is a great inyanga that possesses him." That is what the diviners say. They say, "The man who was an inyanga, who is walking in his body, was also an inyanga who could dig up poisons." He used to dig them up. And since he who used to

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

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

The following account is given among Danish Traditions:

"In a certain house everything went perversely; for which reason the inhabitants sent to a well-known wise woman. She came and went about the house both within and without. At last she stood
lokwe hanjwa u ye lawo 'muntu owa be e umbulula ubutu babatokati a ba bulala ngabo abanye abantu, naye kqed' 'etashe, a m etasise, u ya 'kuba nedlolozi elimaloze, naye u ya 'kumbulula naye, njengalowo wakubo Ubani, owa be e inyanga, e mbulula; u za 'kumbulula naye. Mu yeke ni ngemiti." Zi ti izinyanga o ku bulwa ku zona, zi ti zona, "Imiti i lakle ni; ni nga be ni sa mu nika; se ni ya 'ku m bulala, uma ti ni mu nika imiti. Ni ti i yona i ya 'ku m sindisa. W e- nziwa ngamabomu. Lo 'muntu dig up the poison of the sorcerers by which they destroyed others has taken possession of this man, he too as soon as he has been initiated will have a white Itongo,27 and will dig up poisons as So-and-so, one of his people, used to do. Leave him alone as regards medicines. Throw away medicines, and give him no more; you will kill him if you do. You think they will cure him. They will not cure him. He is purposely thus affected. The Amatongo wish

still before a large stone, which lay just without the dwelling. 'This,' said she, 'should be rolled away.' But all that they could do with levers and other means was to no purpose: the stone would not move. At length the wise woman herself hobbled up to the stone, and scarcely had she touched it before it moved from its old station. Beneath was found a silken purse filled with the claws of cocks and eagles, human hair and nails. 'Put it into the fire together with a good bundle of pea-straw, that it may catch quickly,' said the old woman; and no sooner was this said than done. But the moment the fire began to take effect it began to howl and hiss as if the very house were ready to fall, and people who stood out in the fields hard by plainly saw a witch sailly forth on her broomstick from the mouth of the oven. At the same moment the old woman died, who, it was supposed, had bewitched the house, and all the sorcery was at an end."

(Northern Mythology. Benjamin Thorpe. Vol. II., p. 189.)

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

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

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

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

By sacrificing to the Amatongo he obtains their blessing; they enable him to treat disease and to divine successfully; and thus he obtains many cattle, which enter his kraal instead of those he has sacrificed.
When the Amatongo make a man ill, he cries "Hai, hai, hai." They cause him to compose songs, and the people of his home assemble and beat tune to the song the Amatongo have caused him to compose,—the song of initiation,—a song of professional skill.

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

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

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

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

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

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

As they are talking thus and disputing about concealing things

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30 Haïya, To cry as the diviner; a continual repetition of Hai, hai, hai.
for him to find, at night when he is asleep he dreams that the man of his people who is dead, and who is causing him to begin to be an inyanga, tells him saying, "They were disputing with each other, saying you are not an inyanga."

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

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

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

He replies, "So-and-so and So-and-so were disputing." The man asks, "Do you say they lie when they say so?"

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

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

Then the man who was an in-
"Tula ka. Ngi za 'ku ku yisa kona ekuseni. U vele entabeni; u nga ba zumi; u vele entabeni e sesita, u haize; u z'u ti ukuhaiza kwako entabeni e sesita, ba ku zwe. Ba ya 'kuti uma u haiza kqede, ba ng' ezwa; u pumele entabeni e sobala; u nga veli ka­kulu; u vele kqede, u haize, u b' ezwise kodwa. Ba ti uma b'ezwa ukuti u wena, u buye, u tahone, u buyele entabeni e sesita. Ngi ti ke, ba ya 'kubona, ba ya 'kuzwa, ukuti be ku pete wena, umuntu o inyanga, o tasiisiyeyo; ba ya 'kwazi ngaloko a ba be pikisana ngako, be ti, u ulanya, a u si yo inyanga."

Mhala, w'enza ngaloko. Wa haiza entabeni e sesita; ka ba mu zwa kakulu; b'ezwa ku zinge ku ti, Nkene, nkene, nkene, nkene, nkene, nkene. 'Ezwe omunye umuntu, a ti, "U nga ti ku kona umuntu o nga t' u ti u ya 'labeleda." Ba ti abanye, "A si zwa; tina si zwa ku nkeneza ngo." A bone lowo o inyanga li fike itongo kuye, li m tehele, li ti, yanga, he who is initiating him, says, "Just be quiet. I will take you to them in the morning. And do you appear on a hill; do not come upon them suddenly; but appear on a hill which is concealed, and cry 'Hai, hai, hai;' cry thus on the hill which is concealed, that they may hear. When you cry 'Hai, hai, hai,' if they do not hear, then go on to a hill which is open; do not expose yourself much; as soon as you expose yourself, cry 'Hai, hai, hai,' so that they may just hear. When they hear that it is you, go down again from the hill, and return to the one which is concealed. So I say they will see and understand that they have spoken of a man who is beginning to be a doctor; they shall know by that, that when they said you were a mad man and not an inyang a they were mistaken."

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

The Itongo comes to him and tells him that they cannot hear,
"Amanga; ka b'ezwa; a ku pumele ingozana entabeni e sobala, u za 'ubuya u tahone kule 'ntaba e sesita."

Mbala w' esuka ngokutsho kwe-tongo, wa pumela entabeni e sobala, wa haiza; ba mu zwa bonke ukuti Utani. "Konje, 'madoda," (lapa se be pikisana futi, kqede ba mu zwe ukuti u yena,) "konje, 'madoda, u za ngayo leyo 'ndaba e sa si pikisana ngayo, si ti, u u'dla-nya na?"

Ba ti, "O, ni sa buza ni na? U za ngayo, uma nga neubala na kuluma ukuti, ka v' e inyang, u u'dla-nya."

A ti umuntu omkulu wakona, Lap ekaya kulowo 'muzi, lapa i ya kona inyang, e ti, "Nami ngi ya taho ukuti u u'dla-nya. Ake ni tate izinto, ni yoku zi tukusa, si bone uma u ya 'ku zi kipa na."

Ba zi tate izinto, ubu'ululul, ba yoku bu tukusa; abanye ba tukuse amageja; abanye ba tukuse imikonto; abanye ba tukuse amasongo; abanye ba tukuse izinduku zabo; abanye ba tukuse imintaha yabo; abanye ba tukuse izipandila zabo; abanye ba tukuse izimkamba zabo; abanye ba tukuse izimbenge; ba ti, "Ake si bone ke uma u za 'kuffa, a zi kipe lezi 'zinto, a zi and bids him go out a little on the open hill, and then return again to the hill which is hidden.

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

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

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

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

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

33 Ka v' e inyang, i.e., ka vi e inyang, Isilala for ka si yo inyang; and above, ku vi u inyang for a u si yo inyang.
kqele na.” Abanye ba tukuse izikwebu zombila; abanye ba tu-
kuse izikwebu zamabele; abanye ba tukuse izikwebu zemfe; abanye ba tukuse izikwebu zikajiba; abanye ba tukuse amakamu upako.

Ba ti abanye, “O, kona uma i
kipa, ka se i ya ‘kuza i katala na? Ini ukuba ni i tukusele izinto zi be ziningi kanga na?”

Ba ti, “Yebo pela, si bone pela
ukuti inyanga.”

Ba ti, “Ake ni ngamule; izinto
ziningi e ni zi fihilelo.”

Ba buye ba buyele ekaya, ba
hlale. Li m tshele itongo entabeni
e nqaseyi; loku kade li m tshele, li ti, “Yenza ka ‘kalo; ba sa tukusa;
u nga kqal’ u vele. Ba funa ukuti,
lapa se u zi kipa izinto, ba funa
ukuti u be u zi bona. U tule, ba
tukuse, ba kqedele kona, b’ eza ’ku
ku delu ukuti u inyanga.” Li tsho
ke idlolozi, li m tshele, li ti, “Ba
tokusile manje, se be buyile, ba
sekaya. Ku fanelo ke u ya ke
ekaya lalabo ‘bantu abu tukusayo,
aba ti u kshanyo, ka si yo inya-
nga.”

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

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Things or not.” Others hide cobs
of maize; others the ears of ama-
belo, or sweet cane, or of ujiba, or
the heads of upoko.

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

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

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

They return home, and wait.

They return home, and wait. Then the Itongo tells him on the
concealed hill; for it had already
said to him, “Keep quiet; they
are now hiding things; do not
begin to appear. They wish to
say when you find the things that
you saw when they hid them. Be
quiet, that they may hide all the
things; then they will be satisfied
that you are an inyanga.”

Now the Itongo tells him, “They have
now hidden the things, and gone
home. It is proper for you now
to go to the home of the people
who say you are mad and not an
inyanga.”

So he comes out on the open
mountain, and runs towards their
home, being pursued by his own
people who are seeking him, for he
went out during the night, and
ka ba i zwa lapo i pumile ekuseni, uma ku 'luvivi, ku 'mpondo zan-komo. Ya fika ekaya labo; ba fika nabakubo, yona inyanga a be be i funa, se be i tolile. Ya fika, ya sina; ba i tehayela lapa se i sina; kw' esuka naba kona aba i tukuseleyo, ba tehaya nabo; ya sina, ba i tehayela kakulu.

they did not hear when he went out very early in the morning, when it was still dark, when the horns of the cattle were beginning to be just visible.  

He reaches their home, and his own people who were looking for him, and have now found him, come with him. On his arrival he dances; and as he dances they strike hands in unison; and the people of the place who have hidden things for him to find, also start up and strike hands; he dances, and they smite their hands earnestly.

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

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

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

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

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

He says, "You have."

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

Ya ba tehela, ya ti, "Konje ni ti ni-nga tukusele na?"

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

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

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

He says, "You have."

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

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

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

Ya ti, "Ni ngi tukusele."

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

Ya ti, "Ngi nge zi gibe na?"

Ya ti, "Kqa; u nge zi gibe. Si be si ku tukusele in?"

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

Ba ti, "Ni ngi tukusele."

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

Ba ti uma ba kqinise ngokupika

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

85 Lit., Take out, viz., from the place of concealment.
He goes up, shaking his head.
He goes and finds the beads; he finds the picks, and the kilts, and the bracelets; he finds the cobs of maize, and the ears of the amabele and ujiba and of upoko; he finds all the things they have hidden. They see he is a great inyanga when he has found all the things they have concealed.

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

The inyanga’s people who accompany him say, “Just tell us if he is not an inyanga?” And he says, “I have found all the things which you hid; there is nothing left outside; all things are here in the house. I was commanded to come to you, for you said I was not an inyanga, but a madman, and asked if my people had hidden things for me to find.
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Ba i kunga. Kwa ba o vela nobuHlala, wa i nika; kwa ba o vela nembuizi, wa i nika; kwa ba o vela nomkonto, wa i nika; kwa ba o vela nekinda, wa i nika; kwa ba o vela noku lobuHlala, wa i kunga; wa ti umunumuzana wa i nika inkomo; zonke izikulu ezinye za veza izimbuzi, za i kunga, ngokuba i be i zile okaya, i yalelwe amatongo.

UGUAISE.

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

I yona inyanga isanusi, ibuda, | The doctor is called Isanusi,\(^{37}\) or Ibuda,\(^{38}\) or Inyanga of divina-

\(^{36}\) Abapansi, Subterraneans, that is, the Amatongo.

\(^{37}\) Isanusi, a diviner; etymology of the word unknown.

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

It is interesting to note that in Abyssinia we meet with the word Bouda, applied to a character more resembling the Abatakati or Wizards of these parts. To the Bouda is attributed remarkable power of doing evil; he invariably selects for his victims "those possessed of youth and talent, beauty and wit, on whom to work his evil
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inyanga yokubula, umungoma; ngokuba ba ti uma be bula, ba ti, “Si ya yuma, mngoma.” Zi zodwa; izinyanga zokwelapa; ngokuba...
inyanga yokwelapa uma i namanndala ekwelapeni; nezokubula zi ya i nuka leyo 'nyanga e pata imiti e sizayo. Zi ti 'zokubula, "Ni ya 'kuya kubani, umuntu e si m bonayo woku s' abulula leso 'sifo." Bala ke ba ye kono kuleyo 'nyanga yemiti e nukwe ezokubula. A t' uma e gula i sone leso 'sifo esi tahiwo izinyanga zokubula, a sinde i leyo 'miti yaleyo 'nyanga e zi i nukileyo.

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

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

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

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

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

When they come to the diviner, they do not say to him, "We are
come to enquire." They merely
go and salute him, saying, "Yes,
yes, dear sir! Good news!" 41
Thus the diviner understands that
they have come to enquire. So
they sit still, and the diviner sits,
and salutes them, saying, "Good
day." They reply, "Yes, yes,
dear sir."
He says, "O, let be! These
people have come in a time of
dearth; we have no food ready;
we are hungry; and the beer
which we had, we finished yester-
day. We cannot tell where you
can get any food."
They reply, "O, sir, we can-
not get much food; we are very
hungry: food cannot be obtain-
ed. For our parts, if we get
boiled maize, we shall say we have
got food. We were not wishing
for that food you are calling for,
sir; we for our parts are wishing
for nothing but boiled maize; we
understand that you are calling
for beer."
He says, "O, get them some
food; cook them some porridge;
cook for them very thick por-
ridge." So his wives cook for
them.
When their food has been cook-
ed, he pours some snuff into his
hand, and takes it there in the

41 That is, we ask you to tell us good news, with which we may
return home with gladdened hearts.
Masimula, se li zamula, li be se li puma li ya ngapandile esithláleni, se li tuma umuntu e ya 'ku ba biza. A ba bize umuntu, ba hambo ba ye kulona esithláleni, ba fike ke kulona ibuda.

Li ti, “Yika ni izibulo.” B'esuke, ba zi ke izibulo, ba buye, ba šale pansi. Li be se li kipa isi-dlalo salo, li be se li kateda, li be me; nabo ba kateda kwezabo isi-dlalo, ba beme.

Ba ti lapa be bemako, li be se li ti, “Tahaya ni.” Ba ti, “Yizwa!” Abanye ba ti, “Si ya yuma!”

Li ti, “Ni ze ngesifo.”

Ba ti tahayele.

Li ti, “Si kumuntu.”

Ba tahaya.

Li ti, “Umuntu omkulu.” Li ti, “Na ka na ya kwumanye umngane wami.”

Ba tahaye kakulu.

Li ti, “Tahaya ni, ngi sze uma lowo’umngane wami e na ni ye ku yena ni yokubula, uma wa fika wa ti ni na.”

Ba tahaya.

Li ti, “Nanku umngane wami a fika wa si teho isifo kulowo ‘umuntu.”

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

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

When they have taken snuff, he tells them to smite the ground. Some say, “Hear!” Others say, “True!” He says, “You are come to enquire about sickness.” They smite the ground for him. He says, “It is a human being that is ill.” They smite the ground.

He says, “It is a great man. You have already been to another friend of mine.” They smite the ground vehemently.

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

He says, “There is my friend who told the disease by which he is affected.”

43 That is, he gazes into space with a kind of ecstatic stare, as though he really saw or had a vision of the other diviner.
They smite the ground vehemently, and say, “Right.”

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

Upon that they smite the ground vehemently.

He says, “Do you question me. Do not leave me.”

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

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

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

He says, “I am about to tell you. Our people say, they will tell you.”

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

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

White,—clearly seen by you, and so giving a clear revelation.
kwiti, ku lunge. Ngokuba tina ka si sa taho ukuti u ya 'kusinda. Ngokuba inyanga eya nukwa u姆ngane wako, s' etemba eziniziyweni zetu, sa jabula, sa ti, "Loku ku taho ibuda, li si tehela inyanga yoku m siza, u se ya 'kusizeke, a pile.' Sa ya kuleyo 'nyanga e tahiwo umngane wako; sa bona nanku ukufa ku dålula, ku bhokise pambili; sa kqala ukumangala, ukuti, 'Yeka!' Loku si be se s' etemba, si mi 'sibindi, si ti, 'Målazume u ya 'kupila, loku se ku taho ibuda, li taho njalo.'" Bati, "Se si wa taho nje lawo 'mazwi, ngokuba kukqala e kulanulwe u we; wa u bona uma sa ka sa ya kwelinye ibuda. Uma lawo 'ma­zwi u be u nga wa tahongo ukuti, sa ka sa ya kwelinye ibuda, si be si nga yi 'ku wa kuluma; se si wa kuluma ngokuba nawe u se u wa bonile.'"

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

Ba tahaye lapo, be tahaye ka­kulu.

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

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

They then smite the ground vehemently.

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

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45 *Inyamazane*, Large animals, which are supposed to have been used by some one to produce the disease from which he is suffering. These are the *Inkhuzele*, the Harte-beest. That this has been used with other medicines as a poison is known by bloody micturition and
other symptoms. The Indhlouv, Elephant, which is known to have been used by excessive borborygmus. The Isambane, or Ant-bear, by pain in the hip-joint, as though the femur were dislocated; possibly, sciatica. When a man is suffering from such symptoms it is said, U nenyamazane, He has a disease occasioned by a wild animal; or the disease may be distinguished,—U nenhluzle, U nenhlouv, U nesambane, He has harte-beest, that is, the disease occasioned by it; He has elephant; He has ant-bear,—that is, the diseases occasioned by them. To cure these diseases the natives act on the homoeopathic principle, and administer the wild beast that is supposed to have occasioned the disease, with other medicines.

He has Umsizi.—Umsizi is a disease occurring among the Amalala, and said not to be known to the Amazulu or Amakxosa. It is supposed to arise from the administration of medicine, in this way. A man is suspicious of his wife's fidelity. He goes to a doctor of celebrity,—an umsizi-doctor,—and obtains of him medicine, which he takes himself without his wife's knowledge, and by cohabiting with her once conveys to her the seed of disease. And if any one is guilty of illicit intercourse with her after this, he will have umsizi; the wife all the time remaining quite free from disease. The symptoms of umsizi are intense darkening of the skin, and contraction of the tendons with excessive pain; severe pain in a finger or a toe, from which it shifts to different parts of the body, especially the joints. Umsizi ozwakala!go, Umsizi which is felt.—This term is applied to the medicine used to make a man sensitive to the existence of that state in the woman which can produce the disease called umsizi. It is also applied to that condition of body which renders him thus sensitive. Umsizi ozwakalayo is a kind of umsizi, which the doctor supplies to a person to be used as a trial medicine. It is rubbed into scarifications made on the back of the left hand. If his wife or another woman whom he approaches is in that state which is capable of conveying to him the disease called umsizi, when he places his hand on her thigh, the hand is at once affected by spasmodic contraction of the fingers. And he abstains from her until she has undergone a course of treatment.

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

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

They smite.

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

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

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

It is from the dread of this disease that a man will not marry a widow until she has been subjected to medical treatment to remove all possibility of her communicating it.
pilile; s' and' ukuba si taho ukuti, 'Inyanga,' uma si bona umuntu e sinda. Uma ukufa ku bhekise pambili nje, a si vi si taho ukuti i bulile. Si ti, 'I dukile. I lalekile.' Uma e pilile umuntu, si ti, 'I bulile; si i babaze kakulu, si ti, 'I ya bula.' Kanti ke si taho ke ngokuba umuntu e sindile.'

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

Ba tshaye lapo.  
Li ti, "Tshaya ni kakulu."

Ba tshaya.  
Li ti, "Ka bonanga e taho ukuti u ya 'kusizwa umuti wokuti.  
Ngi za 'ku ni tahela ke umuti woku m siza, a pile; ni buye ezinye-
in health; and then we say, 'He is a diviner,' when we see the man getting well. If the disease increases, we do not say the inyanga has divined. We say, 'He has wandered. He is lost.' If a man has got well, we say, 'The diviner has divined;' and we praise him much, saying, 'He is one who divines.' Forsooth we say so because the man has got well.'

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

They smite the ground.

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

Then they smite the ground.

He says, "He never named the medicine which would cure him. So I am going to tell you the medicine which will restore him to health; and you leave off the
mbezini e be se ni nazo, ni ti, u se file."

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

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

Li ti, "Tshaya ni. Ni ya 'ku m fumana e kona." Li ti, "Tshaya ni, ngi ni tehele umuntu ow e-lapayo, o ya 'ku m siza, o ya 'ku fika a m sindise ngalona lelo 'langa o ya 'ku fika ngalo."" 

They smite the ground.

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

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

*47 Lit., Come back from the tears you have been shedding.
*48 That is, We are enquirers only. We know nothing.
*49 Lit., We have tears; tears are with us.
*50 Ikambi is the name given to a large class of medicines, the expressed juices of which are used. The green plant is bruised, and a little water added, and then squeezed. The juice may be squeezed into the mouth, or eyes, ears, &c.
*51 Medicines are rubbed into the scarifications.
*52 Ukuncindisa is a peculiar way of administering a medicine. The medicine is powdered, and placed in a pot or sherd over the fire; when it is hot the dregs of beer are squeezed into it, or the contents of a stomach of a goat or bullock, or whey is sprinkled on it. It froths up on the addition of the fluid, and the patient dips his fingers into the hot mixture, and conveys it to his mouth rapidly and eats it; and at the same time applies it to those parts of the body which are in pain. Medicine thus prepared is called izembe.
ncindiso. U ya 'kusinda ngalelo 'langa i ze nekambi. Ngizwa 'ku ni nika wona owetwabi, ni ze ni m puizise wona, u m bagiezele ku ze ku fike yona leyo 'nyanga e ngi ni tshele yona. I ya 'ku m siza.'

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

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

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

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

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

58 Ukbambesela means to bring the disease to a stand (ukumisa), that it may not increase till the doctor can come with powerful remedies. Medicines given with this object are called tsetbambesela.
Unganti ngalo, noma ngi like nalo, umuntu e Bevuswa pansi, e nga zivukeli, ngi nga m puzisa lona, u ya 'kuvuka, noma e be e nga sa vuki.'

Ba hambe ke kona ebusuku, ba fike, ba fike lalo ku sayo. Ba fumanise abantu be butanele kona kuyena endlini lap' e gulela kona. Ba fike ba u kame lowo 'muti a ba fika nawo wetwabi, ba u kamele esitsheni, es kwelwe i lona njalo itwabi. Ba m puzisa. Wa puza, wa ti uma a u puze, la m tahaya futi itwabi; wa Alakanipa. B' esab' abantu endlini, ba ti, "Mbala, ka se yalela njena na?"

Ba bhekana endlini, ba buza kulaba aba fikayo nawo umutí, ba ti labs, 'Au, lo 'muntu wa Alakanipa! U njani lo 'muti wenyanga na?"

Ba ti, "O, inyanga, si fika nawo nje lo 'muti; li si nike woma ibuda, la ti, i kona u ya 'ku m bamba nebela ku ze ku fike inyanga yokwelapa. Li te, ka sa yi 'kuza si nga ze si fike nawo lo 'muti, kwo za ku fike inyanga eli i tehilo yo."

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

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

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

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

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

55 Ukuyakla is to manifest the signs which precede immediate dissolution. The man is sometimes conscious of his approaching end, and calls his wives and children around him, and says farewell.
Wa ālakanipa kodwa, ka z’a fa. B’ emi ’sibindi njengokutaho kwa-lo ibuda. Ba lala kanye; kwa ti kusasa ba ti, “O, ehe, ibuda li nuke inyanga yokwelapa yaseku-tini. Li te u nonsiz; leyo ’nya nga i ya ’kufika nekambi lokuma a li puze; kw’ and’ ukuba i m incindise, i m gebe. Se si ya hamba nje si ye kuleyo ’nyanga.”

B’ etokoza, ba ti, “Si y’ etokoza; kule ukuba ni hambe. Bala, i loku ni m puze umuti wetwab ka bang a nalo namāla nje ngalolu ubusuku. Se si ya bona ukuti ni be ni ye ebuden e li kulumayo, eli kw aziyo ukufu, ni fike uawo lo ’muti. Se si mi ’sibindi. Se si bona amalolo ake e ālakanipile.”

Ba hambe ke, ba ye kuleyo ’nyanga e nukwe i leli ’buda. Ba nga be be sa ya kweyakukgala, ngokuba nayo ya i landa, ya ti, “Mina ng’ alulekile; iini uma ibuda li nga taho umuti e ngi ya ’ku m sindisa ngawo na?”

Ba ya ba fika ke kuleyo ’nyanga. Ba fike, ba kuleke, ba ti, “E, ’mngan’!” Ba ngene end’Alini, ba ba bingelele, ba ti, “Sa ni bo-

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

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

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

They reach the doctor’s. When they reach him, they make obei-sance, saying, “Eh, dear sir.” They go into the house; they salute them, saying, “Good day,”

56 Lit., A diviner who speaks, that is, does not rave and talk nonsense.
na." Ba vume, ba ti, "Yebo, 'makosi." Ba ti, "Ni vela pi na?"

Ba ti, "Si vela kwiti."
"Ni hambela pi na?"
"Si hambele kona lapa."
"Ini e ni i babele lapa na?"

Ba ti, "O, 'makosi, si ze enyangeni yokwelapa. Si ya gulelwa."

Ba ti, "I kona ini po kwiti lapa na inyangi yokwelapa na?"
Ba ti, "O, 'makosi, ni nga si tahela lapa i kona inyangi yokwelapa; si ye kuyona."
Ba Aleka endalini.
Ba ti, "O, 'makosi, musa ni uku si Aleka. Si ya Alupeka."
Ba ti, "Ni Alutshwa ini na?"

Ba ti, "O, si Alutshwa isifo. Si ya gulelwa."

Ba buze, ba ti, "Ni ze lapa nje, ni zwe ku tiwa inyangi i kona ini lapa na?"

Ba ti, "Ehe; si zwile ukuti i kona."

Ba ti, "Na i zwa ngobani na?"

Ba ti, "Au, 'makosi, si nge ze sa fišla nokuSišla. Ngokuba si ze lapa nje, sa si ye ebudeni, le 'n-
dalola si i tahengiswa, nokuba i kona lapa inyangi. Sa si ng' azi; ngokuba sa si ye kwelinye ibuda; and they return the salutation, saying, "Yes, sirs." They say, "Whence do you come?"

They say, "From our home."
"Where are you going?"
"We have come to this place." "What business have you here?"

They say, "O, sirs, we are come to the doctor. One of our people is ill."

They say, "Is there then any doctor here?"

They reply, "O, sirs, you can tell us where the doctor is; we have come to him."

Those in the house laugh.

The others say, "O, sirs, do not laugh at us. We are in trouble."

They say, "What troubles you?"

They say, "O, we are troubled by disease. One of our people is ill."

They ask, "As you have come here, have you heard that there is a doctor here?"

They say, "Yes; we have heard that there is one here."

They say, "Who told you?"

They reply, "O, sirs, we cannot make a great secret of it. For we have come here because we went to a diviner, and he showed us the path, and told us there was a doctor here. We did not know it; for we had gone to another diviner, and

Viz., We are going no further.
la fika la nuka enye inyanga, la ti, i yona i ya 'ku m siza; sa ya ku-leyo 'nyanga, ya b' i s' elapa, y' a- lhuleka. Ya za ya ti leyo 'nyanga, 'Ng' sâhlulekile; lelo 'buda e na ni bula kulona l' ona ukuma li nga ni teheli umuti owona ngi ya 'ku m siza ngawo.' Ba ti, "Sa i vumela leyo 'nyanga yokwelepa; sa ya ke kwelinye ibuda. La fika la si nukela, la ti, inyanga e nga m sizayo i kwini lapa. Ni si bona, si fika nje, 'makosi.'"

Ba ti, "O, aha; u konza, tina, laps umuntu ovelapayo."
Ba ti, "Si takenise ni ke uma u mu pi na?"
Ba ti, "Nanku."
Wa ti, "Ehe, i mina. Yitaho ni, ngi zwe into cyona ni ze ngayo kumina lapa."
Ba ti, "Ai, 'nkosi; si ze ngaso isifa. Ngokuba si letwe ibuda laps kuwe."
I ti inyanga, "Lona lelo 'buda, ni ti uma ni li buzayo, la ti, ngi ya 'ku m siza ngamuti muni na?"
Ba ti, "Si li buzzle; la ti, u ya 'ku m siza ngomuti; ikambi umuti o ya 'ku m siza ngawo. La ti, u nomazi; u ya 'ku m siza ngokambi lo 'maisi."
Ya ti, "Ni ze nanto ni na?"

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

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

They say, "Tell us where he is."

They say, "There he is."

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

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

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

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

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

58 The doctor demands first ugxâa, that is, the stick which he
Ba ti, “Nkosi, ka si ze naluto. Uma u m sizile, u ya kuzikutela ekaya izinkomo o zi tandaya.”

Ya ti, “Ni zoku ngi kipa ngani ekaya lapa na?”
Ba ti, “Nkosi, si zoku ku kipa. Into yoku ku kipa i sekaya—imbuzi.”

Ya ti, “Ni be ni ng’ eza ‘ku ngi tata ngembuzi na, lo ‘muntu o ngi ya ‘ku m siza njalo na?”

Ba ti, “O, ‘mngane, u nga zikatazi ngokukuluma; nenkomo i sekaya yoku ku tata. Si teho, kona ibuda li tshilo nje, si ti tina ku za wa m siza, ngokuba u ya gula kuku.”

Ya ti, “Mina ngi ya ‘ku m siza, loku ku tsho ibuda, ia ti, woza ni kumina.” I buze kubona, i ti, “I te leyo ‘nyanga, ngi ya ‘ku m siza ngamuti muni na?”

Ba ti, “O, ‘mngane, i te, u ya ‘ku m siza ngekambi; kw’ and’ ukuba u m ncindise, u m gcabe. They say, “Sir, we have not brought any thing. When you have cured him, you shall pick out for yourself the cattle you like at our home.”

He says, “What will you give me to cause me to quit my hut?” They say, “Sir, we will give you something to cause you to quit the hut; it is at home—a goat.”

He says, “Is it possible that you come to take me away with a goat, to go to a man whom I am going to cure!” They say, “O, dear sir, do not trouble yourself with talking; there is also a bullock at home to take you away. We say that as we have only the diviner’s word, you will never cure him; for he is very ill.”

He says, “I shall cure him, because the diviner told you to come to me.” And asks, “What medicine did the diviner say I could cure him with?” They reply, “O, dear sir, he said you would cure him by giving him an expressed juice; and then you would give him another medicine, and scarify him. And that uses to dig up medicines. This he does by asking, “Ni zoku ngi kipa ngani ekaya lapa na?” With what are you going to take me out of my house? viz., that I may go and dig up medicine. The ugxha is generally a goat, or perhaps a calf. He then demands an umkontlo or assagai, saying, “Imiti i za kutukululwa ngani?” With what can the medicines be undone? They give him an assagai, which remains his property. If the man gets well, he is given one or more cattle. If he is paid liberally, the ugxha and umkontlo are given to the boy that carries his medicines, or helps him to dig them up.
I te, u ya 'kupila ngalona lolo 'la-
ga o fika ngalo, ukutsho kwebu-
da.”

Ya ti leyo 'nyanga, “Hamba ni ke, ni goduke; ngi ya 'kuza ngom-
hi' omunya.”

E'ala, ba ti, “Hau, mngane, a si hambe nawe; u nga sali.”

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

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

Ba m bona ukuti, i za ’ku m a-
hlula. Wa alakanipa, wa i dala
inyama yembuzi neyenkomo. Ba
buza, ba ti, “Ku njani lapa ku-
bukulu kona na?”

Wa ti, “O, tula ni, madoda;
ngi sa lalaliile. Ngi ya 'kuzwa

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

He says, “Go home then, and I
will come the day after to-mor-
row.”

They object, saying, “O, dear
sir, go with us; do not stay be-
hind.”

And at length he assents, say-
ing, “Well, then, I will go with
you.”

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

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

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

Lit., Overcome him, that is, the disease from which he is suf-
ferring.—overcome the sick man by getting rid of his sickness.
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ngomuso, kwand' ukuba ngi ni tehele. Ubutongo tina ngi bu lalile. Ng'i ya 'kutoho ngomuso, madoda, ukuti inyanga lo'muntu.'

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

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

Ya taho ko inyanga, "Se ngi m piliile. Veza ni inkomo zami. Ng'i ya hamba kusasa; ng'i ya tanda ukuma ngi zi bone, ku se ngi zi kgube. Ng'i ti, ka ngi lala ngi zi bonile."

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

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

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

Ya ti, "Ng'i ya bonga; ngi ya zi bonga lezi 'nkomo. Ng' esule ni amealo ke kodwa."

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

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

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

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

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

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

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

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

60 "Give me something to wipe my eyes with." Lit., Wipe my eyes for me. A proverbial saying, meaning that he is not wholly satisfied; that his eyes are not yet quite free from dust, so that he is unable to see clearly the cattle they have given him. The natives have another saying when purchasing cattle. When they have agreed about the price, the purchaser says, "Veza ni amasondo," Bring out the hoofs. Very much like, "Give me a luck-penny." The person who has sold will then give a small basket of corn.
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Ba m nika ke imbuzi. Ya i hlaba imbuzi, ya twala inyongo. Ya ti, "Se ngi ni shiya nemiti, ukuze ni m potula. Se ngi kgedile mina, ku pela."

So they give him a goat. He kills the goat, and places the gall-bladder in his hair. He says, "I shall leave medicines with you, that you may wash him with them. I have now entirely finished for my part."

The Diviner mistaken.

It is said a man begins to be a diviner by being ill; it is said he is made ill by the Amatongo; and he has many goats killed for him; and when they have been killed he carries the gall-bladders in his hair. It is a sign that a man is becoming a diviner if he wears many gall-bladders. After that he begins to be a diviner.

On his initiation, he goes like one mad to a pool, and dives into it, seeking for snakes; having found them, he seizes them and comes out of the water with them, and entwines them still living about his body, that the people may see that he is indeed a diviner. After that they begin to try him in many ways, to see whether he will become a trustworthy diviner. They then go to him, and the diviner hears them say they have come to divine; and he tells them to smite the ground, that he may understand why

61 See the account of Ukanzi at the end of this article.