

ngani na f"—Ba be se be tshaya, be ti, "Yizwa."—I be se i ti, "Ni ze ngokuti."—Be se be tshaya.—I ti, "Ni ze ngokuti ngokuti;" i be se i ba tshela ukwenza kwaIeyo 'nto a b' eze ngayo; se i ba tshela imigidi e vela ngalowo 'muntu a b' eze ngaye. Ba be se be i nika umvuzo uma be bona ukuba i bule ngezinto a ba zi zwayo, ba be se be muka; se be fika ekaya, se b' enza imigidi a ba i zwileyo ngenyanga. Mhlaumbe ku be se kw enzeka ngawo amazwi enyanga; mhlaumbe ku ng' enzeki; ba bone ukuba a kw enzekile ngamazwi aleyo 'nyanga, ba be se be ya kwenye; mhlaumbe kw enzeka ngamazwi aleyo 'nyanga. I loko ke e ngi ku zwayo.

Kwa ti emgungundhlovu kwa lahleka inkomo kajoje, umlungu wami. Sa i funa, ka sa ze sa i bona. Sa se si ti kajoje, ka si nika uhlamvu, si ye 'kubula, ngokuba sa se si hlupekile ukufuna, si ng' azi lapo si za 'kufunela ngakona. Wa se si nika uhlamvu, se si hamba si ya enyangeni ey ake ngasembubu. Sa se si fika, sa i fumana i hlezi esibayeni; sa se si

they have come. And they smite the ground and cry, "Hear."—And he then says, "You have come for such and such a matter."—And then they smite the ground.—He then says, "You have come for so and so;" and he proceeds to tell them what has taken place as regards that about which they have come; and he tells them what the man about whom they have come has done. They then reward him if they see that he has divined about matters which they understand; and depart; and when they reach home they do as the diviner tells them. Perhaps it turns out in accordance with what the diviner has said; perhaps it does not so turn out; when they see that it has not turned out in accordance with his word, they go to another diviner; and perhaps what he says comes to pass. That is what I have heard.

Once at Pietermaritzburg a heifer belonging to Mr. G., my white master, was lost. We looked for it, but could not find it. We then asked Mr. G. to give us a shilling, that we might enquire of a diviner, for we were now troubled with looking for it, and did not know where to look for it any further. He gave us a shilling, and we went to a diviner who lives near the Zwartkop. On our arrival we found him sitting in the

<p>kuleka, sa ti, "E, mngane;" sa hlala pansi.</p> <p>Ba si bingelela, sa vuma.</p> <p>Ba ti abakonyanga, "Ni vela pi na?"</p> <p>Sa ti, "Si vela emgungundllo- vu, si babele lapa enyangeni."</p> <p>Ba ti, "Ni babele ni lapa na?"</p> <p>Sa ti, "Si ze ngendaba zetu, ku laMlekile izinkomo." Sa se si kcela nguai; se be si shiyela, se si bema. Emva kwaloko se i ti, "Puma ni, si ye lapaya ngapandhle kwomuzi."</p> <p>Se i puma, se si landela ngase- mva. Se i fika, se i ti, "Tshaya ni, ngi zwe, bangane bami, ukuba ngi zwe ukuba ni ze ngani."</p> <p>Sa tshaya, si tshaya ngezandhla, sa ti, "Yizwa."</p> <p>Ya ti, "Ni ya hlupeka."</p> <p>Sa ti, "Yizwa."</p> <p>Ya ti, "Ake ngi zwe ukuba in- komo ni na?"</p> <p>Sa tshaya.</p> <p>Ya ti, "Inkomokazi."</p> <p>Sa tshaya.</p> <p>Ya ti, "Ai; inkabi."</p> <p>Sa tshaya.</p>	<p>cattle-pen; and we saluted, saying, "Eh, dear sir," and sat down.</p> <p>They saluted us, and we replied.</p> <p>The diviner's people asked us whence we came.</p> <p>We told them we came from Pietermaritzburg, and had come to enquire of the diviner.</p> <p>They said, "Why have you come here?"</p> <p>We told them we had come on our own account, some cattle⁶² having been lost. We then asked for snuff, and they gave us some and we took it; and after that the diviner said, "Let us go yonder outside the village."</p> <p>He went out, and we followed him. He said to us, "Strike the ground, that I may understand, my friends, what is the reason that you have come to me."</p> <p>We smote our hands together, and said, "Hear."</p> <p>He said, "You are in trouble."</p> <p>We said, "Hear."</p> <p>He said, "Let me just under- stand what kind of a bullock it is?"</p> <p>We smote our hands together.</p> <p>He said, "It is a cow."</p> <p>We smote our hands.</p> <p>He said, "No; it is an ox."</p> <p>We smote our hands.</p>
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⁶² They say "some cattle," although it was but one that was missing, that they may not give the diviner too much knowledge. They leave him to discover the deception; and if he does not, but proceeds to speak as though many cattle were lost, they know he does not understand divination.

Ya ti, "Ai; a si yo inkabi."	He said, "No; it is not an ox."
Sa tshaya.	We smote our hands.
Ya ti, "Ni ya Mlupeka, bafana."	He said, "You are in trouble, lads."
Sa tshaya.	We smote our hands.
Ya ti, "Kodwa inkomo kade ya laMleka."	He said, "But the cow was lost a long time ago."
Kodwa ya tsho ikqiniso lapo.	And there he spoke truly.
Sa tshaya.	We smote our hands.
Ya ti, "Ake ngi zwe ukuba y' ebiwa abantu ini na."	He said, "Just let me understand if it was stolen by any one."
Sa tshaya.	We smote our hands.
Ya ti, "Ai, a i biwanga abantu; kodwa i kona."	He said, "No, it was not stolen by men; but it is still living."
Sa tshaya.	We smote our hands.
Ya ti, "Inye."	He said, "It is one that is lost."
Kodwa ya tsho ikqiniso futi lapo.	And there too he spoke the truth.
Sa tshaya.	We smote with our hands.
Ya ti, "Ake ngi zwe ukuba i 'mbal' u njani na?"	He said, "Let me just understand of what colour it is."
Sa tshaya.	We smote with our hands.
Ya ti, "Incokazi."	He said, "It is a red and white cow."
Kodwa ya i kqagela lapo, a i tshongo ikqiniso lapo.	But there he made a guess, and did not speak truly.
Sa tshaya.	We smote our hands.
Ya ti, "Ai; isitole; a si ka zekwa."	He said, "No; it is a heifer; it is not yet in calf."
Sa tshaya.	We smote our hands.
Kodwa lapo ya tsho ikqiniso futi.	And there too he spoke truly.
Ya ti, "Ke ngi zwe ukuba mbala le 'nkomo i se kona nje na."	He said, "Let me understand if the heifer is still living or not."
Sa tshaya.	We smote our hands.
Ya ti, "Ai, a i ko le 'nkomo."	He said, "No, the heifer is dead."

Sa tshaya.	We smote our hands.
Ya ti, "Ai, i kona."	He said, "No, it is still living."
Ya ti, "Ake ngi zwe ukuba i pi na."	He said, "Let me just understand where it is."
Sa tshaya.	We smote our hands.
Ya ti, "I se/lanzeni."	He said, "It is in the mimosa thorn-country."
Sa tshaya.	We smote our hands.
Ya ti, "Ake ngi zwe ukuba i ngapi kwe/lanze na."	He said, "Just let me understand in what part of the thorn-country it is."
Sa tshaya.	We smote our hands.
Ya ti, "I senzansi nomsunduze."	He said, "It has gone down the Umsunduza."
Sa tshaya.	We smote our hands.
Ya ti, "Ake ngi zwe ukuba i sa hamba nje na."	He said, "Just let me understand if it is still living."
Sa tshaya.	We smote our hands.
Ya ti, "I sa hamba, i d/la umtolo nomunga. Hamba ni, ni ye 'kufunela kona; ni ya 'ku i tola lapo."	He said, "It is still living, and eating umtolo and umunga. ⁶³ Go and look for it there, and you will find it."
Sa ti si zwa ukuba i si tshelile indawo, loku kade si nga y azi indawo e si nga funela kuyo.	We thought we understood that he had now told us the place, for for some time we had not known where to go to look for it.
Sa i nika u/lamvu. Sa hamba, sa ya emgungund/lovu. Sa fika kujoje, sa m tshela amazwi enyanga, si ti, "I te i sen/lanzeni, a si yofunela kona enzansi nomsunduze."	Then we gave him the shilling, and returned to Pietermaritzburg. When we came to Mr. G. we told him that the diviner said it was in the thorn-country, and that we were to go and look for it down the Umsunduze.
Wa ti, a si hambe si yokufuna lapo ku tsho inyanga. Sa hamba sa ya 'kufuna, s' eusa umsunduze.	He told us to go and look for it in the place mentioned by the diviner. We went to look for it, going down the Umsunduze. As

⁶³ *Umtolo* and *umunga*, mimosa trees.

Si hambe si funa, si kqonde ehlanzeni lapo i tsho kona. Sa ya sa fika ngakutomas, sa funa ngalapo; sa i swela, ngokuba ihlanze la li likulu. Sa hamba si buza imizi yonke e sehlanzeni. Ba ti, a ba y azi; abanye be ti, a si ye 'kufunela kutomas, umlungu o dhlal izinkomo ezilalekileyo zabantu. Kodwa tina s' esaba ukuya lapo kutomas, ngokuba ku 'mlungu o nolaka, e ti a nga bona abantu a nga b' aziyo be hamba ezweni lake a be se ba tshaya. Sa se si buya si nga yanga kutomas, sa ya ekaya emgungundlovu; sa fika sa ti kujoje, a si i bonanga; si i swele ngalapo ku tsho inyanga. Wa se ti, "A se ni hlala." Sa se si hlala; sokuba ku pela ke.

USETEMBA DELADHLA.

we went along we looked for it, going towards the thorn-country which he had pointed out. At length we got as far as T.'s, and sought for it in that neighbourhood; we could not find it, for the thorns were very thick. As we went we enquired at all the native villages in the thorn-country. The people said they knew nothing about it; and others told us to go to T., the white man who ate up the cattle of the people that were lost.⁶⁴ But we were afraid to go to him, for he is a passionate white man who beats any coloured men whom he does not know if he see them passing through his land. So we went back to Pietermaritzburg without going to T.; and told Mr. G. that we had not found the heifer at the place pointed out by the diviner. So he told us to give up the search. We did so, and that was the end of it.

⁶⁴ That is, if any cattle strayed into his land he took possession of them.

The Account of Ukanzi.

THE following narrative gives an interesting and striking instance of the power a bold man may possess even over venomous snakes. The snakes caught by the diviners and hung in festoons about their bodies, are probably charmed in some such manner as here related of Ukanzi. It is quite possible that both possessed medicines which are either offensive or pleasing to snakes, by which they caused them to be afraid or gentle. But it is not necessary to suppose that Ukanzi used any such medicines; the mere daring and yet cautious coolness with which he approached the snake is quite sufficient to explain why it became so cowed before him. But how are we to explain his insusceptibility to the snake poison? Why did the poisoned fangs broken off and remaining in his lips produce no symptoms? It is likely that he was naturally insusceptible to the influence of such animal poisons, just as others possess a natural intense susceptibility to it, so that the sting of a bee has in them been followed by fatal consequences. This is much more likely, than that he possessed any powerful remedies by the use of which he rendered the snake poison innocuous. The son inherited the same insusceptibility. Of course all statements as to the invulnerable efficacy of some particular remedy possessed by savages, must be received with great caution; and if subjected to rigid enquiry would probably prove not to be founded in well-observed facts.

INDABA kakanzi kanjoko yobunyanga bake ngesi/lungu.

Umuntu o mangalisayo kakulu ngobunyanga bake. A ku ko 'muntu ezweni lakiti o njengaye ngokunqoba isi/lungu sezinyoka; yena u ng' umuntu o tembekayo kanyekanye ngesi/lungu.

Ku ti uma umuntu e d/liwe inyoka enjani nenjani, ka tsho

THE account of Ukanzi, the son of Unjoko, and of his knowledge of snake-poison.

He is a man who causes us to wonder much at his knowledge. There is no one in our country like him who can render inert the poison of snakes; he is a man trusted to the uttermost in cases of snake-bites.

If any one is bitten by any kind of snake, he does not say he

ukuti, "Isi/lungu saleyo 'nyoka a ngi naso." Kga; ku pela yena u ya tokoza ngazo zonke izinyoka; ka vinjelwa 'luto kuzo. Uma ku tiwa u d/liwe inyoka enkulu etile umuntu, a tate isi/lungu soku y a- /lula.

Futifuti u zinge 'a/lukanisa isi- /lungu senyama yenyoka nesi/lu- ngu sezibilini, si hambe sodwa, si nga /langani nesomzimba.

Isibonakaliso sake sokuba u inyanga ukuba izinyoka e zi ba- mba kuye zi njengezimpuku nje. Nga ka nga m bona ngame/lo ami, a ngi zwanga 'ndaba. Wa bamba inyoka enkulu, umd/lam- bila, imamba yesiwa, si zingela izinyamazane. Sa fika pansi kwe- siwa, si inkqina, kanti imamba i pezulu emtini y ota ilanga. Sa i bona i gwele emtini, empofu um- bala wayo; i 'me/lo a 'zinjonjo; i bheka umuntu kw esabeke.

Sa m biza, sa ti, "Nansi inya- mazane yako!" W' eza e gijima, wa fika wa ti, "I pi?" Sa ko- mba, wa i bona. Wa beka izikali pansi, wa kwela emtini, wa ya kuyo. Nga ti ngen/lliziyo, "Ngi

does not possess the remedy⁶⁵ for that kind of snake-poison. No; for his part he is only gladdened by all kinds of snakes; nothing prevents his curing the bite of any of them. If a man is said to have been bitten by some dead- ly snake, he at once selects the proper remedy.

And he continually separates the remedy for the poison which is in the body, and that which is in the viscera, and keeps them dis- tinct.

A proof that he is a doctor is that the snakes which he catches are to him no more than mice. I once saw this with my own eyes, and did not merely hear it by re- port. He caught a great snake called Umdhlambila, the rock imamba, when we were hunting. When we, the hunting party, came under a precipice, there was a snake in a tree basking in the sun. We saw it occupying the whole tree; it was of a grey colour; its eyes were piercing; it was fearful when it looked at any one.

We called him, saying, "Here is your game!" He came running and asking where it was. We pointed it out, and he saw it. He laid his weapons on the ground, and climbed the tree and went to it. I said in my heart, "I shall now see.

⁶⁵ Note that *isihlungu* is used both for the snake-poison and its remedy.

za 'uke ngi bone. Loku ka pete 'nduku, ukuba ugongolo olungaka u za 'u lw enza njani na? A lu z 'u mu d/la ini?" Wa faka isa-	For since he has not taken a stick, what will he do to this snake which is as large as a post? ⁶⁶ Will it not devour him? ⁶⁷ He
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⁶⁶ Lit., To so great a post, or trunk, as this.

⁶⁷ The following account is taken from the *St. James's Magazine* :

"In the course of a country ramble, some Europeans fell in with a company of Eisowys bound for Tangier. A halt was called under a spreading fig-tree, at the foot of which ran a delightful little stream. The snake-basket was emptied out on the ground, and the performance was carried on much in the way just described. While the operator was washing his wounds, and spitting out blood enough to discolour the stream, some one suggested that it was all a sham, and that the snakes had not poison enough among them to kill a sparrow. On this being interpreted to the proprietor, who was by this time up to his knees in the water, trying to wash away the traces of his last experiment, he very considerably offered to place his basket at the disposal of any one who might be inclined to take his first lesson in snake-charming. There was a pause; for it was suddenly remembered that a luckless Portuguese had once tried the experiment, and had to suffer the loss of one of his arms by amputation, as a memorial of his temerity. Meanwhile the snakes were indulging themselves in a merry wriggle on the grass, and nobody was sufficiently devoted to the interests of science to disturb their sports. There the matter would have ended, but for a happy thought. 'Fetch a fowl,' cried one of the Europeans, and away scampered a native servant to buy one. By way of improving the time a lean-flanked Eisowy, who had hitherto contemplated what was going on with a sulky air, roused himself up and declared his readiness to eat a snake for a suitable consideration. The offer was sensational, and the required amount was subscribed, on condition that he should eat a snake to be chosen by the Europeans. Bang went the tambourine louder than ever, and up jumped the Eisowy, incumbered with nothing heavier than his skin and drawers, and looking hungry enough to eat the snakes, basket and all. Long and anxious was the consultation of the Europeans, as to which was the nastiest and most venomous of the snakes. The Leffa, which had bitten the man so badly, was to be reserved for an experiment on the fowl; so the choice fell on a speckly monster of most alarming vitality. No sooner was the selection proclaimed, than the operator seized him by the tail, which he instantly thrust into his mouth with the manifest intention of making a hearty meal. Before it was possible to rush forward and stop the disgusting exhibition, the Eisowy had shown himself so much in earnest about his work, that he had drawn in several inches of the reptile, chewing away violently at the unsavoury morsel. There was no standing such a loathsome sight, so one of his companions was hastily bribed to snatch the writhing serpent from his hands. It was impossible to make him comprehend that the exhi-

ndhla emlonyeni, wa si hlanhlata; | put his hand in his mouth and
| gently bit it all over; he took it

bition was not agreeable. He evidently thought that there was some mistake about the snake, and to show that he was equal to the emergency, he most obligingly proposed that another selection should be made, and, on this being declined, he undertook, for a further consideration, to find a wild one, and eat him on the spot. Somewhat chagrined at the signs of disapprobation with which his suggestion was received, and thinking that he was in duty bound to do something for his money, he produced an iron skewer, and thrust it through his cheek, making it appear on the other side of his face. This was an evident relief to his feelings, for he drew out the skewer, wiped it on the grass, and squatted on his haunches with the air of a public benefactor. The truth is, that the habits of these men are so temperate, and they have so little spare flesh on their bones, that there is nothing for inflammation to fasten on. It is likely enough that if the spectators had not had enough of this sensational kind of exhibition, another famished-looking Eisowy would have made good his promise to eat a handful of nails or broken glass, at the option of the company. The capacity of these men for eating seems to be limited by none of the laws which regulate the appetites of ordinary mortals."

The same power is also found among the Chinese:—

"Behind a counter is seen an itinerant doctor, dilating on the virtues of an antidote against the bite of serpents; one of his coadjutors is actually putting the head of the *cobra capella*, or hooded snake, into his mouth, while a less intrepid, but equally useful assistant, is exchanging the miraculous drug for *cash* or *tsen*. The great impostor himself, mounted on a stool, his head protected by a conical hat of split bamboo, a vestment of thick, coarse, compact cloth enclosing his arms, and a similar covering being secured around his waist by a silken girdle, holds a serpent in one hand, and the antidote to its venomous bite in the other;

'Thus is he doubly arm'd with death and life :

The bane and antidote are both before him.'

So perfect is the education of this mischievous reptile, that it essays to bite its owner, and submits to disappointment with the appearance of reluctance. Having proved that this particular enemy of mankind still retains its propensity to injury in the most entire manner, and requires to be guarded against with caution, the doctor takes a medicated ball from one of the packets with which the counter is strewn, and, when the snake renews its attempts, presents the ball to it, upon which it instantly recoils, and endeavours to escape from his grasp. Should this demonstration be insufficient, the efficacy of the charm is still more convincingly established by merely rubbing the forehead, cheek, hand, or any other unprotected part with the antidote, and presenting it to the reptile, which appears to retreat with the same dislike and precipitation as when the entire ball was shown to it." (*China, in a Series of Views, &c.* By Thomas Allom, Esq., and the Rev. G. N. Wright, M.A. Vol. II., p. 14.)

wa si kipa, wa s' elulela kuyo; y' etuka, y' emis' ikanda, ya tshoba i funa ukubaleka. Kepa isandhla sake sa ba loku si i landela njalo emtini, i buye. Ngi ti, i za 'ugalela enhloko, a tambe, i ng' enzi 'luto; a buye a pakamise isandhla; ya za ya tamba, ya beka inhloko esandhleni, i nga i beki ngakulwa, i se i beka ngokuzetula kanyekanye esandhleni sake, se i zilahla ukuba 'enze a ku tandayo. Wa i bamba inhloko, wa i faka emlonyeni, wa i hlofoza ngamazi-nyo; amazinyo ayo 'apukela emlonyeni wake; wa wa kumula lapa e se i bulele, a kwa ba 'ndaba zaluto; kwa nga ti u kumula ameva nje; ka dhla 'muti ukuze ku pele isihlungu; kwa ukupela.

Sa mangala si pansi, sa ti, "Ukanzi umtakati." Wa i donsa, wa zisonga ngayo, w' ehla nayo. Wa funa utshani, wa i bopa ngabo, wa goduka nayo, e ti, "Se ngi i bulele mina inyamazane; se ngi ya 'ku i lungisa ekaya." Nembala, wa i twala, wa hamba nayo.

Nendodana yake Ugidinga i

out and extended it towards the snake; it started and raised its head, and turned in every direction, wishing to escape. But his hand followed it constantly wherever it went on the tree. When I thought it would strike him on his head, he withdrew himself and it did nothing; and then raised his hand again; at length it became gentle, and laid its head in his hand, not placing it there in a hostile manner, but laying its head with all gentleness in his hand, and letting him do what he liked with it. He seized its head, and put it in his mouth, and chewed it; the snake's teeth broke in his mouth; he picked out the teeth when he had killed the snake, and nothing happened; it was as if he picked out thorns merely; he took no medicine to counteract the poison; he merely picked out the teeth.

We who were standing on the ground wondered, and said Ukanzi was a sorcerer. He drew the snake towards himself, and twisted it round his body, and came down with it. He got some grass and tied the snake up in it, and went home with it, saying, "For my part I have now killed my game; I shall prepare it at home." So he carried it away.

And his son Ugidinga resembles

njalo nayo, i njengoyise ngokubamba izinyoka. Se ya funda kuyise.

Wa fika nayo ekaya, wa y ebulala, wa y ahlukana isikumba nenyama, wa i kwiya; wa y osa ukuze i nga boli, y ome; a i peke nemiti yesi/lungu. Inhliziyo i hambe yodwa; umzimba u hambe wodwa; u nezi/lungu zibili—si sodwa senhliziyo, si sodwa somzimba.

Ku ti uma umuntu e dliwe inyoka e hamba nokanzi, a m pe imputshana a i kote ngolimi, a ti, “Ku pela ke. Se ngi ku sizile.” Lo ’muntu a hambe ’esaba, e nga kolwa ukuba u siziwe, ngokuba e nga boni umuti omningi nokwelapala okuningi. A ze a bone e kgeda izwe nje be hamba ku nge ko ’ndaba, ku nga bi ko nokuvuvuka, ku nga ti ka lunywanga, w’enz’ amanga nje. Ku njalo ke ukwenza kwake.

Kepa lobo ’bunyanga bake a b’aziwa ukuba w’enza njani ukwa/lula izinyoka kanje. Kodwa kwa tiwa wa zelapa kukqala nge-miti emikulu; ngokuba noma inyoka i ngena emgodini u i bamba

his father in his power of catching snakes, he having learnt of his father.

When he reached home with the snake, he skinned it, and separated the skin and the flesh, and selected different portions of the body; he roasted it that it might not decay, but dry; he boiled it with other snake-poison remedies. The heart was set aside by itself; and the body by itself; and he had thus two remedies—that obtained from the heart, and that from the body.

If a man walking with Ukanzi were bitten by a snake, he would give him a little powder to lick with his tongue, and say, “That is all. I have now cured you.” The man would go on in fear, not believing that he was cured, for he had not seen much medicine, or much treatment. But at length he saw when they had gone a great distance and nothing happened, and there was no swelling, and it was as if his being bitten at all was a mistake. Such, then, was how he acted.

But as to his knowledge, no one knew by what means he cured all kinds of snake-bites in this manner. But it was said he first treated himself with powerful medicines; for even if a snake ran into a hole he would catch it by

ngomsila, i penduke, i m lume ; i be i lungile kuye, a i bambe ngen-
/loko, a i bulale ngoku i faka em-
lonyeni, a nga zelapi nakanye nga-
loko 'kulunywa, ku be u d/liwe
impuku nje.

the tail, and it would turn round
and bite him ; it was no matter to
him, but he would catch it by the
head and kill it by placing it in
his mouth, and adopted no treat-
ment whatever for the bite any
more than if he had been bitten
by a mouse.

—◆—
Consulting the Diviner.

UMA umuntu e gula, ba ye kuso
isanusi, ba ye 'kubula. Si ti, "U
nokufa." Um/laumbe si ti, "U
bulawa umuntu o 'mtakati." Aba-
ntu ba ya goduka, se be m azi
umuntu o takatayo.

If a man is ill, the people go to a
diviner, to enquire of him. He
says the man is suffering from dis-
ease. Or perhaps he says, he is
injured by some one who is a sor-
cerer. They go home, now know-
ing the man who practises sorcery.

Kodwa abanye ba pike, ba ti,
"Kga ! Inyanga i namanga ; ka
takati." Kodwa abanye ba ti, "I
kqinisile." A z' a ku zwe ukuti
inyanga i m nukile. A tukutele,
'emuke kuleyo 'ndawo, a ye 'ku-
konza kwabanye abantu. Kodwa
abantu ba ya kolwa kuzo izindaba
zesanusi. Kodwa abanye a ba
kolwa.

But others dispute, saying,
"No ! The diviner lies ; that man
is not a sorcerer." Others say, he
speaks the truth. At length the
man hears that the diviner has
pointed him out as a sorcerer.
He is angry, and leaves the place,
and goes to be a dependent among
other people. But the people
believe in what the diviner says.
But others do not believe.

Uma ku gula umuntu, ba ya
'kubula esanusini. Si ti, "Umun-
ntu u bulawa id/lozi. Ma ba d/le
inkomo ; umuntu u ya 'kusinda
uma ba i d/le inkomo." Ba i d/le
inkomo. Ba bongé amatongo, ba
i /labe.

If a man is ill, they go to en-
quire of the diviner. He says,
"The man is made ill by the
Idhlozi. Let them eat an ox ; the
man will get well if they eat an
ox." They eat an ox. They
worship the Amatongo, and kill it.

Ba ti se be i d/lile ba i kqede

When they have eaten all the

inyama yayo, umuntu a nga sindi, a gule njalo, a ze a fe, ba ti abanye, "Inyanga i kqamb' amanga." Abanye ba ti, "U bizwe amatongo; inyanga a i namandhla okwahlula amatongo."

A ti, e se file, ba ye 'kubula enyangeni. I ti inyanga kubona, "U bizwe amadhlozi; a ya tanda uma a fe, a ye 'kuhlala nawo." Noko abantu a ba yeki ukubula enyangeni. Ngesinye isikati ba ti inyanga i kqinisile; ngesinye isikati ba ti i namanga. Ngokuba ku ti uma ku gula umuntu ba ye 'kubula enyangeni; i ti inyanga, uma ba hlabe inkomo umuntu u ya 'kusinda. Ba i hlabe inkomo, a sinde umuntu; ba se be kolwa izwi lenyanga; kanti umuntu u be za 'kusinda kade. Kodwa bona abantu ba kolwe ukuti, u sindiswe amatongo.

Uma umuntu e gula, a bizelwe izinyanga; zi m elape, a ti e se sindile, izinyanga zi bize izinkomo, zi ti, ka koke, ngokuba zi m sindisile; a koke; ku ti e se kokile, a gule futi, a ye kuyona inyanga a i kokeleyo; i m elape, i nga kwahluli ukufa; i ti, yahlulekile. A ti umuntu o gulayo, "A i buye inkomo yami, ngi ye kwezinye

flesh and the man does not get well, but is constantly ill until he dies, some say, "The diviner lies." Others say, "He was called by the Amatongo; a diviner cannot conquer the Amatongo."

When he is dead, they go to enquire of the diviner. He says, "He has been called by the Amatongo; they wish him to die, and go and live with them." And yet people do not cease to enquire of the diviner. Sometimes they say, the diviner is true; sometimes they say, he is false. For when a man is ill they will enquire of a diviner; and the diviner says, if they kill an ox the man will get well. They kill an ox, and the man gets well; and then they believe in the diviner's word; and yet forsooth the man would have got well after a time. But the people believe he has been saved by the Amatongo.

When a man is ill, they call doctors to see him; they treat him, and when he gets well they demand cattle, telling him he must pay because they have cured him; he pays; and after he has paid, he is ill again, and goes to the same doctor whom he has paid; he treats him, but does not remove the disease; and tells him, it masters him. And the sick man asks his ox to be sent back, that he may go to other doctors. They

izinyanga." Ba ye kwezinye izinyanga; zi m elape; um/laumbe zi kw a/lule ukufa; i ti inyanga yokukqala i zonde, ngokuti u sindiswe i yona, ba i kokele ey elape 'muva.

Lapo inyanga y elapa umuntu o gulayo, i fik' i /labe inkomo, i ngume imisipa ezitweni zenkomo; ku ti i se i ngumile, i i /langanise nemiti, i i gayinge, i tshe, y ome. I ti, se y omile, ba i gaye, a gca-tshwe umuntu o gulayo, a telwe ngenyongo, ukuze ku fike amatongo, a ze 'ku m bona, a m kote, ukuze a sinde.

Ba ti abantu ba ya bula enyangeni uma i ba tshela. Ba ya hamba nje enyangeni; ba fike kuyona, ba nga kulumi ukuti, "Si ze ngendaba etile." Ba ya tula. Kodwa i ba tshela, i ti, "Ni ze ngendaba." Ba vuma ngokutshaya. Uma be tshaya kakulu, b' ezwa inyanga i tsho izindaba a ba z' aziyo, a ba ze ngazo. Uma i tsho izindaba a ba nga z' aziyo, ba tshaye kancinyane. Uma i tsho izindaba ezi kona, ba tshaye kakulu.

go to others; they treat him; perhaps they cure the disease; then the first doctor feels hurt, and says that the sick man was cured by him, but they have paid the man that gave him physic last.

When a doctor treats a sick person, he kills an ox, and cuts away the tendons of the legs, and mixes them with medicines, and chars them, till they are dry. When they are dry they are powdered, and the sick man is scarified, and the medicines are rubbed into the scarifications; and the gall is poured on him, that the Amatongo may come and see him and lick him, that he may get well.

Men go to the diviner that he may tell them what they wish to know. They merely go to him, and on their arrival do not tell him for what purpose they have come. They are silent. But he tells them they have come on some matter of importance. They assent by striking the ground. If they strike vehemently, they do so because they hear the diviner mention things which they know and about which they have come to him. If he mentions things unknown to them, they strike the ground slightly. If he mentions the very things they know, they strike vehemently.

<p>Uma ku lalekile uto nenkomo, ba ye 'kubula enyangeni, i ba tshele ukuti, 'ma be ye 'kufuna endaweni ba ya 'ku i tola. Ba ye 'kufuna lapo inyanga i tsho kona, ba i tole. Ba ti uma be nga i tolanga, ba ti, "Inyanga i namanga; a i kw azi ukubula." Ba ye kwe nye a ba i zwayo abantu ukuti, i bul' ikqiniso; ba ye kuyo, i ba tshele, ba ya 'kufuna lapo. Um- kilaumbe ba i tola into, ba kolwa i yona inyanga, ba ti, i kqinisile.</p>	<p>If any thing is lost, an ox for instance, they go to a diviner, and he tells them that if they look for it in a certain place they will find it. They go to the place he mentions, and find it. But if they do not find it where he says, they say, the diviner is false; he does not know how to divine. They then go to another, who is known to divine truly; he tells them, and they go and seek there. If they find it, they believe in that diviner, and say, he is a true diviner.</p>
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To bar the way against the Amatongo and against disease supposed to be occasioned by them.

UKU m vimba kwayo inyanga | WHEN a doctor bars the way⁶⁸ for

⁶⁸ *Ukuvimba* is to stop, to put a stopper in a bottle. The natives say, *Uku m vimba umuntu*, To stop a man, as though there was some opening by which the Itongo had access. Or *Ukuvimba itongo*, or *Uku m vimba itongo*, or *Ukuvimbela umuntu*,—all of which various modes of expressing the same thing may be translated by our phrase, "to lay a ghost or spirit."

In Jón Arnason's *Icelandic Legends*, translated by Powell and Magnússon, we find numerous allusions to ghosts and methods of laying them. One Ketill, having found the corpse of an old woman lying in the road, passed by without paying the least attention to it. The next night and every night after, the old woman visited him in his dreams, assuming a horrible and threatening aspect, and hounding him on to an untimely grave. (*P.* 159.) A man lays the ghost of his deceased friend by pouring a keg of brandy on his grave to moisten his "dry old bones," of which the ghost complained. (*P.* 160.) "The boy who did not know what fear was" has a stand-up fight with a giant-goblin, whom he manages to detain till "the first ray of dawn," which striking the goblin's eyes, he sinks into the ground in two pieces, and is for ever prevented from rising again by two crosses driven into the places where the two parts disappeared. (*P.* 165.) Some are laid by extorting a promise from them not to appear again. "The deacon of Myrká" haunts his betrothed, as the ghosts of the Amazulu do their wives, and all means for laying the spirit having failed, even the reading of psalms by the priest, they send for a man

umuntu o nesidhlalo, ku funwa imiti etile ey aziwayo, ku fikwe, ku tatwe kuye igazi, li tatwe, li yiswe esidulini esilukuni, esi ya 'kubuya s' akiwe izilwanyazane; a si bobose lowo 'muntu o inyanga, a fake kuso umuti o negazi lomuntu o gulayo, a vimbe ngetshe, a shiye, a nga be e sa bheka emuva a ze a fike ekaya. Loku 'kufa ku tiwa ku vinjiwe; a ku sa yi 'kubuya futi.

a man who has isidhlalo,⁶⁹ he takes certain known medicines with him to the sick man, and takes some of his blood and goes to a hard ant-hill which the ants will repair again if broken down; he makes a hole in it, and places in it the medicine with the blood of the sick man, and closes up the hole with a stone, and leaves the place without looking back⁷⁰ till he gets home. So it is said the disease is barred out, and will never return again.

Uma si vimba ngcselesele lomfula, li ya banjwa, ku ziwe nalo ekaya; umuntu e gcatshiwe lapo

When we bar the way with a frog of the river, we catch a frog, and take it home; when the patient has been scarified over the

skilled in witchcraft, who seizes the deacon's ghost, uttering potent spells, and forces him beneath a stone, and there he lies to this day. (*P.* 177.) Grimur lays the very substantial ghost of Skeljungur by fastening him to a rock; and when the ghost went away with it, cut off his head and burnt him, and cast the ashes into a well. (*P.* 199.)

Another plan of getting rid of goblins is to outwit them by setting them about some task which is impossible to be fulfilled, as spinning ropes of sand.—Hothershall Hall, near Ribchester, is said to have been troubled by the nightly visits of a goblin; but the goblin "is understood to have been 'laid' under the roots of a large laurel tree at the end of the house, and will not be able to molest the family so long as the tree exists. It is a common opinion in that part of the country that the roots have to be moistened with milk on certain occasions, in order to prolong its existence, and also to preserve the power of the spell under which the goblin is laid. None but the Roman Catholic priesthood are supposed to have the power of 'laying an evil spirit,' and hence they have always the honour to be cited in our local legends." (*Lancashire Folk-lore. John Harland, F.S.A., and T. T. Wilkinson, F.R.A.S., p. 57.*)

⁶⁹ *Isidhlalo*, a disease supposed to be caused by the Itongo.

⁷⁰ Here again we have a superstition analogous with what we find in our own country. To charm warts away, a piece of flesh is stolen and rubbed on the warts, and then buried; or a number of pebbles, corresponding with the number of warts, is placed in a bag, which is thrown over the back. But in neither case will the charm work if the person "looks back till he gets home."

e pela kona kakulu, ku kiwe igazi lakona, ku funzwe isele, li buyise-lwe endaweni yalo ; li patwe ka-
le, li nga fi. U vinjiwe ke.

Ku ti uma umfazi e bujelwe indoda, ipupa li m kataze kakulu owesifazana, lapa e lele indoda yake i buye i z' end/lini, a i bone njengokungati i sa hamba ngemi-
la yonke, ku be njalo a ze a za-
koe owesifazana ngokuti, "Ngi ya
lupeka uyise kabani ; ka ngi de-
deli ; kunga ka fanga ; ngi ba
naye njalo, a nyamalale ngi vuka.
Umzimba se u ze w enakala ; u
ya kuluma ngabantwana na ngem-
fuyo yake na ngezindatshana ezi-
ningi." Ngaloko ke ku ze ku
funwe umuntu ow azi uku m vi-
mba. A m nike umuti, a ti,
"Nang' umuti. Ku ya 'kuti uma
u m pupile, u vuke, u d/mafune
wona ; amate u nga wa kaiti lawo
o pupe u lele ; u nga feli amate ;
u fele lapa, ukuze lelo 'pupa si li
vimbe."

most painful spot, the blood is taken from that place, and is placed in the frog's mouth, and it is carried back to its place ; it is handled gently, lest it should die. So the disease is barred out from the man.

Again, if a woman has lost her husband, and she is troubled excessively by a dream, and when she is asleep her husband comes home again, and she sees him daily just as if he was alive, and so she at last wastes away, and says, "I am troubled by the father of So-and-so ;⁷¹ he does not leave me ; it is as though he was not dead ; at night I am always with him, and he vanishes when I awake. At length my bodily health is deranged ; he speaks about his children, and his property, and about many little matters." Therefore at last they find a man who knows how to bar out that dream for her. He gives her medicine, and says, "There is medicine. When you dream of him and awake, chew it ; do not waste the spittle which collects in your mouth whilst dreaming ; do not spit it on the ground, but on this medicine, that we may be able to bar out the dream."

⁷¹ The woman must respect (*hlonipa*) her husband's name ; she does not call him by name, but as here, when addressing him or speaking of him, says, "Father of So-and-so," mentioning one of his children by name.

Nembala ke i fike inyanga, i buze uku m pupa; a vume. I buze ukuba "W enzile njengoku-tsho kwami?" a vume owesifazana. I buze ukuti, "Lowo 'muti e ngi ku nike wona, ukuze u dhlafune, u fele amate lawo e u pupe u se nawo emlonyeni, u wa fela kuwona na?" a vume. I ti, "Leti ke; hamba, si ye nawe lapa ngi ya 'ku m vimbela kona."

Lelo 'pupa i l' elape ngemiti e banga ubumnyama; i nga l' elapi ngemiti emhlope; i l' elape ngemiti emnyama; ngokuba pakati kwetu, tina 'bantu abamnyama, si ti, ku kona ubulawo obumnyama nobumhlope; ngaloko ke inyanga i m pehlela obumnyama, ngokuba ipupa li ya m kataza.

I hambe naye ke ukuya 'ku m vimba endaweni etile; kumbe i mu vimbe esigakgeni senkomfe. Si boboswe ekcaleni, kw enziwe imbotshana, ku fakwe lowo 'muti o hlanganiswe namate epupa, ku valwe ke ngesivimbo; ku mbiwe pansi, i buye i fakwe kwesinye isigodi, ku gqitshwe ukuze i mile.

A be se u y' esuka ke naye, a ti, "Bheka ke, u nga ze wa ba u sa bheka emuva; u se u bheke

Then the doctor comes and asks if she has dreamt of her husband; she says she has. He asks if she has done what he told her; the woman says she has. He asks whether she has spit on the medicine he gave her to chew, the spittle which collected in her mouth whilst dreaming; she says she has. He says, "Bring it to me then; and let us go together to the place where I will shut him in."

The doctor treats the dream with medicines which cause darkness; he does not treat it with white medicines; for among us black men we say there are black and white ubulawo; therefore the doctor churns for the woman black ubulawo, because the dream troubles her.

So he goes with her to a certain place, to lay the Itongo; perhaps he shuts it up in a bulb of inkomfe.⁷² The bulb has a little hole made in its side, and the medicine mixed with the dream-spittle is placed in the hole, and it is closed with a stopper; the bulb is dug up, and placed in another hole, and the earth rammed down around it, that it may grow.

He then leaves the place with the woman, saying to her, "Take care that on no account you look back; but look before you con-

⁷² *Inkomfe*, a bulbous plant, the leaves of which contain a strong fibre, and are used for weaving ropes.

pambilj njalo, u z' u fike ekaya. Ngi ti a li sa yi 'kubuya nakanye, ukuz' u ngi dele ukuba ngi inyanya. U ya 'ku ngi dela namhla nje. Uma li pinda, u ngi tshele masinyane."

Nembala ke lelo 'pupa, uma l' e-latshwe inyanga ey azi ukuvimba, li pele. Ku ti noma e m pupa ku nga bi impikelelwana yamalanga ; a m pupe ngamhla e pupako njalo, ku nga naki loko njengokukgala. Ku buzwe ke eduze nalawo 'masuku ukuti, "Se ku njani manje na?" A ti, "Ai ke. A ngi ka boni 'luto. Kumbi ku y' eza." Ba ti abantu, "U be ke 'enze isikati ini e nga fiki na?" A landule owesifazana, a ti, "Ku be ku nga bi ko nasinye isikati. Ngi sa hloanela ukuba isiminya ini na."

A m ahlule njalo ngalelo 'pupa ; a ze a tsho owesifazana ukuti, "O ! Ubani u inyanga. Naku manje mina a ngi sa m azi uyise kano-bani. W' emuka njalo kumina."

Ku njalo ke ukuvinjwa kwa-mapupo.

stantly, till you get home. I say the dream will never return to you, that you may be satisfied that I am a doctor. You will be satisfied of that this day. If it returns, you may tell me at once."

And truly the dream, if treated by a doctor who knows how to bar the way against dreams, ceases. And even if the woman dreams of her husband, the dream does not come with daily importunity ; she may dream of him occasionally only, but not constantly as at first. The people ask her for a few days after how she is. She replies, "No. I have seen nothing since. Perhaps it will come again." They say, "Formerly was there ever a time when he did not come?" The woman says, "There was not. There used not to be even one day when he did not come. I am still waiting to know whether he is really barred from returning."

The doctor prevails over the dead man as regards that dream ; at length the woman says, "O ! So-and-so is a doctor. See, now I no longer know any thing of So-and-so's father. He has departed from me for ever."

Such then is the mode in which dreams are stopped.⁷³

⁷³ See p. 142, where it is stated that means are employed to cause dreams of the departed. This is called *ukubanga ipupo*, to cause a dream by medicines or medical charms. This system has many ramifications, and will be again alluded to at the end of the volume.

Umwahlani, the Diviner.

KWA ku kona inyanga enkulu pakati kwetu e kwa tiwa Umwahlani. Ku be ku ti uma ku za umuntu ebusuku o takatayo, u ya 'kuvuka pakati kwobusuku, a m kzothe lowo 'muntu ; kumbe a m tetise e nga ka pumi endhlini, a ti, "Bani, buya, buyela emzini wako. Loko o kw enzayo ngi ya ku bona." A m kzothe pakati kwobusuku. Ku be ku inyanga yakwiti edumileyo kakulu.

Ku be ku ti ngesinye isikati a pume lapa ku za 'kusa, a ye emwahlani, a fike a ngene esizibeni ; u ya puma, u se puma, e zigcobe ngomdaka ebusweni ; u y' eza ekaya, intamo yake i gwele imamba e zwayo. A i bambe, a i tandele entanyeni, noma a y enze ikcele lake ; u ya fika ekaya, u y' esabeka ; a bute abantu bomuzi b' ezokuhlabela amagam' ake.

Inyanga umuntu olula kakulu ; u ze a kgedede indhlu 'ekqa njalo njengenyoni, e suka e hlala. Kepa lawo 'magama amagama e ku tiwa u wa nikwa abapansi ; amagama ake 'ahlukene namagama etu ; a kqambele abesifazana uku-

THERE was a great inyanga among our people, whose name was Umwathleni. If a sorcerer came by night, he would awake in the middle of the night and drive the man away ; perhaps he would scold him before quitting the hut, saying, "So-and-so, go back to your own village. I see what you are doing." And he would drive him away in the middle of the night. He was a very celebrated inyanga of our people.

Sometimes he would go out when it was about to dawn, and proceed to the river, and go into a pool, and would come out having his face smeared with white earth, and go home having his neck entirely circled with a living imamba. He would catch it and twist it round his neck, or wear it as a fillet ; when he reached home he was fearful to look at ; and he would call the people of the village to come and sing the songs he had composed.

He was a very active doctor ; he hopped about the whole house like a bird, starting from one place and pitching in another. And the songs were said to be songs which the Amatongo gave him ; his songs were different from ours ; he composed a first part for the

labelela; ngemva 'enze isivumo; abesifazana ba m tshayeke, a vume yedwa endl'ini, 'enza imikuba eminingi.

Kepa lezi 'zinyanga zamanje ku tiwa a zi sa fani nezinyanga zesi-kati esid'ululeyo; ngokuba Um-wa'leni lowo, ukuze ku bonwe ukuti u inyanga, kwa ti ngam'la e ngenayo ebunyangeni wa fi'le-lwa izinto eziningi. Lezo 'zinto ezifi'lwayo, noma ezinkulu, noma ezincinane, zi ya 'kukcebisa inyan-ga. Umwa'leni w' enziwa njalo ke, e lingwa ngobunyanga bake, ukuze kw aziwe ukuba u inyanga impela. Ekufikeni kwake wa fika e 'mikqambokqambo, ukuti uku-vunula na ngodaka olum'lope. Wa fika ekaya, loku abantu se be fi'lile izinto zonke, ba zi fi'le ezin-daweni ezinqabileyo end'ile na se-kaya njalo, ukuze ke lezo 'zinto a zi kipe. O, wa fana no'lanya e ngena ekaya. Loku se ku miwe amaqongokqongo, ukuti izik'uku zabantu ab' eza 'kubona umma-ngaliso. Wa hamba ngejubane, e ya 'kukipa leyo 'nto efi'lwayo, a i beke obala. A ngene na sen-d'lini, a i kipe. A tshone na

women; and then a second part; the women smote their hands and sang the first part for him, and he sang the response alone indoors, playing many pranks.

But the izinganga of the present time are said no longer to resemble those of former times; for this Umwathleni, in order that men might see that he was an inyanga, had many things concealed for him to find on the day he was formally declared to be an inyanga. All the things which are hidden, whether great or small, become the property of the inyanga. The people then acted thus with Umwathleni, and tested his skill as an inyanga, that it might be known that he was an inyanga indeed. When he came to find the things which were concealed, he had his body ornamented and daubed with white clay. When he reached his home, the people had already hid-den all kinds of things in very obscure places, both out of doors and in the houses, for him to find. O, he resembled a mad man enter-ing the house. Already many crowds of people were assembled, who had come to see the wonder. He went rapidly and took out of the place of concealment whatever was hidden, and placed it before the people. He entered the house, and took out whatever was hidden there. He went down to the

semfuleni, a i kipa. Lezo 'nto zonke kwa ba 'zake, ukuze a dume, ku tiwe, "Inyanga Umwathleni." Ngokuba ku njalo pakati kwabantu abamnyama, inyanga i ya fihlelwa, ukuze i bonwe. Umwathleni lowo w' enziwa njalo. Kepa kwezamanje a ku sa bonakali uma izinyanga impela; se si ti, "A zi i dhlanga impepo;" si zi biza ngokuti amabuda, ukuti, izinto ezi nga tsho 'luto.

Uma ku tiwa, "Inyanga a i dhlanga impepo," ku kulunywa ngento e yona; i ukwazi impela. Uma umuntu wa dhla impepo e dhliwa izinyanga ezikqiniseleyo, noma e ti wa dhla yona impela, ku tiwa, "Kga, a i si yo leyo 'mpepo e dhliwa izinyanga; wa dhla imbe." Kepa uma ku tshiwo njalo, ukuti, "Ka dhlanga impepo," ku tshiwo ngokuba ukubula kwake ku nga fani nokubula kwenyanga impela. Impepo kakulu i loko 'kukcakamba oku senyangeni; i ng' ahluleki; into enqabileyo i i bona masinyane. Si tsho ke ukuti, "Le

river, and took out whatever was hidden there. All these things became his, that he might be celebrated, and people say, "Umwathleni is a diviner." For it is the custom among black men to conceal things for a diviner to find, that he may be seen to be a diviner. So this was done for Umwathleni. But among diviners of the present time there is no longer any clear evidence that they are diviners; and we now say, they have not eaten impepo, and we call them amabuda, that is, things which do not speak the truth.

When we say, "A diviner has not eaten impepo," we speak of reality; impepo means true knowledge. If any one has eaten the impepo which is eaten by real diviners, or if he says he has really eaten it, we say, "No, it is not the impepo which diviners eat; he ate another kind." But when it is said he has not eaten impepo, we mean that his divination does not resemble the divination of real diviners. Impepo means especially that clearness of perception⁷⁴ which a diviner possesses; nothing is too hard for him; but he sees a difficult thing at once. So we say of such a diviner, "He has eaten impepo."

⁷⁴ *Kcakcambisa*, to make white; applied metaphorically, to whiten or make clear the perceptions. See note 5, p. 261.

'nyanga ya i d/la impepo." I leyo ke e tshiwoyo abantu benyanga.

I yona le 'mpepo e si i bonayo; kodwa leyo 'mpepo e si i tshoko, a si tsho ukuti umuntu a nga i d/la ngokuba ku tiwa i kcakcambisa izinyanga, naye a be se u ba inyannga. Kga; i nge m enze i yodwa ukuba inyanga, ku nge ko oku ngapakati oku nga /langana nempepo, ku m kcakcambise.

Impepo imbili. I yodwa impepo em/lope; kuleyo 'mpepo em/lope si ya kolwa kuyo kakulu; kepa impepo emnyama a si kolwa kuyo nakanye; indaba zayo ku tiwa zimnyama. Ngokuti ku ti noma umuntu e pupa umuntu a nga m tandi uku m bona njalonnjalo, a d/le yona emnyama, a m kzotshe ngayo, ukuze noma e fika, a nga m bonisisi, a nga m kgondi. Noma ku /latshwe, a ku tatwa impepo emnyama, ku tatwa em/lope njalo. Ku ti kumadoda amakulu, noma kwabancinane, u nga i fumana njalo i kona emikqulwini yamakcansi, ukuze a pupe ka/le.

It is this which the diviner's people say.

This is the impepo which we see; but as regards the impepo of which we are speaking, we do not say that a man may eat it because it is said to impart to diviners clear inner sight, and so become a diviner himself. No; it cannot make him a diviner by itself, if there is nothing within him which can unite with the impepo and make him clear-sighted.

There are two kinds of impepo. White impepo has its own peculiarities; we believe especially in white impepo; but we do not believe at all in the black impepo;⁷⁵ that which arises after eating it is dark. For example, if a man dreams continually of a man he does not wish to see, he eats the black impepo, and drives him away by it, that should he come again he may not see him distinctly, nor understand who it is. Or when we sacrifice we do not take the black impepo, but always the white. And one always finds the white impepo in the folds of the sleeping mats of old and young, that they may have distinct dreams.

⁷⁵ That is, in its power to produce distinct or clear vision.

Divining with Sticks and Bones.

INDABA zenyanga zokubula, ukukqala kwazo ukungena endabeni yokubula. A kw aziwa 'muntu ukuba lo 'muntu u ya 'kubula. I kqala ngoku^hlupeka ukugula; ku nge u za 'upila, kanti kqa. I lapo ke lapo si ti inyanga ukutasa kwazo kunye nokwenyanga yemilozi nokwenyanga yokubula; kw a^hlu-kene ngemikuba, ngokuba inyanga yemilozi a i njengenyanga yokubula.

Inyanga yokubula yona, lapa i bulela abantu, nayo i beka kubantu ikqiniso e li zuzile ebantwini. Uma ngaloko 'kwenza kwenyanga si buta yonke indaba, si ya 'kuti, aba bulayo abantu; ngokuba inyanga a i kqali limbe izwi eli ng' a-ziwa ab' eza 'kubula.

Ku nga ku kona ubukqili obukulu enyangeni, ngokuba lapa i bulako i ti, "Tshaya ni, ngi zwe uma ni ze ngani." Ba tshaye abantu.

I ti, "Into inye e ni ze ngayo." Ba ti kqoto ukutshaya. I linge ukukqinisele kuloko e ku tshoyo, i ti, "Tshaya ni." Ba pinde ba kqotoze njengokukqala.

THE account of diviners when they begin to enter on divination. No one knows that a man will be a diviner. He begins by being affected with sickness; it appears about to cease, but it does not. It is in this respect at the commencement that diviners, and those that have familiar spirits, are alike; they differ in their mode of divination, for the diviner with familiar spirits does not resemble another diviner.

When a diviner divines for people, even he tells back to the people the truth which he first took from them. If as regards that which is done by the diviner we put all together, we shall say, it is the people who divine; for the diviner does not begin with any thing that he has not heard from the people who come to divine.

There appears to be great cunning in the diviner, for when he divines he says, "Smite the ground, that I may understand why you have come." The people strike the ground.

He says, "There is one thing only about which you have come." They strike gently. He tries to establish that which he says, and tells them to strike the ground. But they again strike gently as at

I pume kuloko e b' i ku tsho, i bone ukuti, "Kga, ba ya pika; ngi y' eduka." I hambe se i /lan/lanata i ze i fike lapo b' aziyo.

I ti i sa tsho nje, ukuti, "Loku ni ze ngokuti okutile nje, a ni tshayi ngani?" lapo ke ba tshaye ba i nike izibulo, ngokuti, "U b' u kona." Lapo ke i se i za 'uhamba ngokukgotomezela, i landa lowo 'mkondo wesiminya, i linge ukwenzana umlungu wesiminya. Kokunye ba i vumele; kokunye ba i pikise ngokutshaya kancinane; ba zinge be i kalima ekudukeni kwayo ngokutshaya kancinane; i ze i bone ukuti, "Kga; indaba le yaloku 'kufa i suka kuyo leyo 'ndawo e ngi ke nga i pata kukqala; i zinge i tatela emazwini akukqala a ba i vumela ka/le, i zinge i hamba ngakuwo, i ze i fumane isiminya ngokubuza ngoku/lan/lanata i ze i ngene endabeni i ti gudu.

Lapo ke i se i za 'kukqala ukutsho naba nga kw aziyo, ngokwazi ukuti, "Se be ya 'ukolwa, noma

first. And he leaves that which he was saying, and perceives that they do not assent, and that he is going astray. Then he goes on nibbling till he hits upon something they know.

When he says, "As you came on such an account and nothing else, why do you not strike the ground?" then they smite and freely use the divining sticks, saying thus to him, "You hit the mark there." Now then he will proceed carefully, following that footprint of truth, and trying to make it into a continuous track.⁷⁶ They assent to some things; to others they object by striking gently; they continually turn him back from his wandering by striking gently; at last he perceives that the real importance of the disease starts from that point which he just touched on at first; and he continually starts from the first words to which they gave their assent, and continually goes near them, till he finds out the truth by asking and nibbling until he is on the right track.

Having succeeded thus far, he now begins to speak also about things with which they are not acquainted, knowing that they will now believe in the things he

⁷⁶ Like a man who has lost his cattle, having found a footprint he will return again and again to it, till he succeeds in connecting it with others, and thus form a continuous track, which leads him to the lost property.

be nga kw azi loku e ngi ku tsho-
yo ; kodwa ngamakginiso akukgala
a ba sa yi 'kula/la 'luto lwala 'ma-
zwi, ngokuba ngi b' esutise kukga-
la ; konke loku se be ya 'kuti isi-
minya." Ku njalo ke ukuhamba
kwezinyanga zokubula.

Si ti i ya tshelwa, ngokuba i ya
zibuza nayo ezind/lebeni zabantu
ngoku i pikisa lapo i tsho kona ; i
ze i ti, "Ake ngi zwe uma loku
'kufa ukufa kuni," i pendupenduka
i bheka ngalapa na ngalapa. Ku
ya bonakala ukuba i ya funa, i
la/lekelwe ; kepa ukufumana kwa-
yo, uma ku ng' aziwa ab' eza 'ubu-
la, ku ya la/lwa. Si ti ngaloko
nazo zi ya tshelwa. Ngokuba ba
kona abantu aba ng' aziyo ukubula
uma kw enziwa njani ; ku ti ngo-
kuvela kwokufa ku tunywe umu-
ntu, kanti ka bonanga e ya 'ku-
bula enyangeni ; k' azi noma kw e-
nziwa njani ; ku ti noma 'azi a
sole ngen/liziyi ngokuti, "O, uma
ngi za 'ubula enyangeni ey aziyo,
ngi fumane i njengami ; i be i
yona i funa ukuba ngi i tshele isi-
minya ; a ku ko 'nyanga. Kanti
inyanga ku fanele i kulume izin-
daba e ngi z' aziyo ne ngi nga z' a-
ziyo ; i yeke uku/lan/lata nje
njengomuntu o ng' aziyo."

says, though they are not ac-
quainted with them ; but because
he has satisfied them by the truths
he spoke at first, they will not de-
spise any of his words ; but every
thing he says will be true in their
eyes. Such is the method of di-
viners.

We say he is told, because he
too asks of himself in the hearing
of the people, denying the cor-
rectness of what he himself has
said ; and says, "Just let me see
what the disease is," turning about
continually and looking hither and
thither. It is evident that he is
seeking, and that the thing is lost
to him ; and as to his finding it,
if those who come to enquire do
not know, it is not found at all.
Therefore we say the diviners too
are told. For there are those who
do not know how divination is
managed ; and when disease oc-
curs one is sent who forsooth never
went to enquire of a diviner be-
fore ; and does not know how it is
managed ; and even if he does
know he murmurs in his heart,
saying, "O, when I go to a diviner
who knows, I find him just like
myself ; and he too wants me to
tell him the truth ; there is no
such thing as a diviner. A di-
viner, forsooth, ought to tell me
things which I know and which I
do not know ; and not nibble at
the affair like a man who knows
nothing."

Ngaloko ke lowo 'muntu o /la-kanipile a ti en/liziyweni yake, "Kqa, ngi ya bona izinyanga lezi zi ya tshelwa. Ngokwazo a z' azi 'luto. Ku ngani ukuba zi /lan/late endaweni yokutsho isiminya na?"

Nembala ke lowo 'muntu ngam/la e ya 'ubula, u ti, "Mina, ngi ya 'kuba umuntu o ng' azi 'luto. Nawe, bani, ku/le ukuba lap' inyanga i ti, 'Tshaya ni,' si tshaye kakulu kuko konke nasemangeni, si kqinise. Si ya 'upikiswa i yona tina, si be tina si ti amakqiniso onke; lokupela tina a s' azi 'luto, si ze 'kubuza kowaziyo."

Nembala ke ku nga bi ko a ba ku pikayo. Ukutshaya kwabo ba buduzele kuko konke, i ze i dideke, i ze i buze ukuti, "Hau, bangane bami, na ka na bula njena na?"

Ba ti, "O, kakulu, nkosi. Ku bula tina."

I buze i ti, "Kuzo zonke izinyanga n' enze njena?"

Ba ti, "Yebo, ngokuba pela tina namanga a si w' azi, namakqiniso a si w' azi. Ku ya 'uketa inyanga kuko konke loko."

The wise man then says in his heart, "No, I see that these diviners are told. By themselves they know nothing. Why do they nibble at the affair instead of telling the truth at once?"

So then such a man when he goes to enquire says, "For my part I shall be a man who knows nothing. And you too, So-and-so, it is well when the diviner tells us to smite, for us to smite vehemently at every thing, even when he does not speak truly. We will be set right by him; we will say that every thing is true that the diviner says. For we do not know any thing; we are going to enquire of one who knows."

And so they dispute nothing the diviner says. They smite in assent to every thing, till the diviner is confused, and at length asks them, saying, "O, my friends, did you ever smite in this manner when enquiring of a diviner before?"

They say, "O, sir, again and again. We are they who enquire."

He asks, "Have you acted thus with all diviners?"

They say, "Yes, for as to us truly we neither know what is false nor what is true. The diviner will distinguish in all such matters."

I hlale, i pumule, i beme, i niki-
kine in/loko, i ti, "Kqa, bangane
bami; a ni buli ka/le. Inyanga
isitupa. Ini ukuba ngi tsho loko
ni tshaye kakulu, ku nga bi ko e
ni ku pikayo na!"

Ba ti, "O, pela tina, nkosi, si
be si ng' eza kuwe, uma ku kona
e si kw aziyo. A si zi lapa kuwe
nje, ukuze si zwe okonakona uma
i ku pi na?"

I ti, "Kqa. A n' azi nina.
Tina 'zinyanga si ya tshelwa.
Uma abantu be bulisa kwenu nje,
a s' azi 'luto."

He remains silent, takes snuff,
and shakes his head, and says,
"No, my friends; you do not
smite properly. The diviner is
the thumb." Why do you smite
the ground vehemently whatever I
say, there being nothing which
you dispute?"

They reply, "O, truly, sir; we
should not have come to you if we
had known any one thing. Have
we not come to you to hear from
you what is the very truth?"

He says, "No. You do not
understand. We diviners are told.
If people smite as you smite, we
know nothing."

⁷⁷ A doctor of the thumb, or thumb-doctor,—so called because he cannot proceed without the assistance of those who enquire, which they give either by silence or striking the ground gently with the *izibulo* or divining-rods, when he is not correct; or by assenting by saying "Hear" or "True," and by striking the ground violently, and by pointing to the diviner in a peculiar way with the thumb, when he is correct.

The diviners are separated into four classes:—

- 1.—*Thumb-doctors*, in whom no great confidence is placed.
- 2.—Diviners who have eaten *impepo*, that is, who possess a real gift of divination, and who are able to divine without any help from the enquirers.
- 3.—Those who use *bones* or *sticks* in divination. The bones are called simply *amatambo*, and are obtained from various wild animals. The doctors who employ them are called *bone-diviners*. The sticks used are about a foot long, and are called *omabukula-izinti*, or in the singular, *umabukula-izinti*, which is a compound word: *ukuti bukula* is to lie down gently and comfortably,—*uma*, when; "When the sticks lie down gently," that is, the diviner receives intimation by the mode in which the sticks act. Such a diviner is called a *stick-diviner*. The natives place much confidence in these doctors.
- 4.—Those who have *familiar spirits*. The people have much confidence also in these, especially because they are not able to comprehend the source of the voices which appear to come from invisible beings. It is supposed that this mode of divination is of modern origin.

Ku njalo ke ukuma kwezinyanga zokubula. Si nga ngabaza ngazo ; a zi fani nemilozi ; zona zi ya tshelwa, ngokuba zi tata amazwi kubantu.

Njengaloku Ujan wa ka wa ya 'ubula enyangeni, ku gula udade wabo. Wa bula ke, e funa ukwazi ukuba u guliswa ini na. Kepa ukutshaya kwake wa buduzela, ngokuti, "Mina a ng' azi 'luto. Inyanga e ya 'u ng' ahlukanisela oku i ko."

Inyanga ya m sola ngokuti, "Mngane wami, imbala wa ka wa bula nje na?"

Kepa wa vuma yena ngokuti, "O, u mina pela obulayo, ngokuba umuzi wakwiti u melwe u mina. A ku ko 'ndoda enye ; kupela u mina nje."

Inyanga ya ti, "Ngi ya bona. A u kw azi ukubula." Ya za y' enza ikcebo kumuntu wayo, ya ti, "Lo 'muntu k' azi nakanye ukubula. Hamba, u ke u m buze,

Such is the position of diviners. We may entertain doubts about them ; they are not like those who have familiar spirits ; they are told, for they take the words from the people who come to enquire.

John, for example, went to enquire of a diviner when his sister was ill, wishing to know what was the cause of her illness. But when he smote the ground he smote mechanically, assenting to every thing the diviner said ; for he said to himself, "For my part I know nothing. It is the diviner that shall point out to me the real facts of the case."

The diviner reproved him, saying, "Surely, my friend, did you ever enquire of a diviner in this way before?"

John replied in the affirmative, saying, "O, it is I indeed who enquire,⁷⁸ for I am now the responsible head of our village ; there is no other man in it ; there is no one but me."

The diviner said, "I see. You do not know how to enquire of a diviner." At length he devised a plan with one of his own people, saying, "This man has not the least notion of divination. Just go and ask him, that he may tell

⁷⁸ The head of the village alone enquires of the diviner, either in person or by his representatives. Great men send messengers to the diviner, and do not go in person.

a ku tshela into e yona 'eze ngayo, ukuze u ngi tshayeke ka'le wena."

Nembala ke lowo 'muntu wa ti kujan, "Inyanga i ti, a u kw azi ukubula. Tshela mina indaba o ze ngayo. U ya 'ubona ukuze si i tshayeke kakulu lapa i tsho kona; uma i nga tsho kona, si nga i tshayeli kakulu."

Ujan wa ti ukupendula kwake kulo 'muntu, "O, a ngi kw azi mina loko o ku tshoyo. Mina ngi ze enyangeni nje ukupela ukuza 'kuzwa ukufa. A ngi zile ukuba ngi buye ngi kulume ngokufa kuwe. Ng i za 'kuzwa enyangeni mina, uma ukufa kuni."

W' ala njalo; wa buyela lo 'muntu kuyo; ya ti inyanga, "Ka sondele ke, si zwa."

Nembala Ujan wa buya wa tshaya kakulu, wa i vumela kuko konke e ku tshoyo. Ya za ya penduka isiula, ya ti, "O, mngane wami, ngi ya bona impela ukuba a u kw azi ukubula."

I tsho ngokuba Ujan ku nge ko lapa e vuma kakulu, na lapa e vuma kancinane, i bone ukuti lapa

you why he has come, that you may smite the ground for me in a proper manner."

So indeed the man said to John, "The diviner says you do not know how to divine. Tell me the cause of your coming. You will see that we smite the ground for him vehemently when he speaks to the point; and if he does not speak to the point, we do not smite much."

John said in answer, "For my part I do not understand what you say. I have merely come to the diviner for no other purpose than to hear of him the nature of a disease. I did not come to talk with you about it. For my part I shall hear from the diviner what the disease is."

So he refused to tell him; and the man went back to the diviner; he said, "Let him come to me again, that we may hear."

So John again smote the ground vehemently, and thus expressed his assent to every thing the diviner said. Until he became quite foolish, and said, "O, my friend, I see indeed that you do not know how to enquire of a diviner."

He said this because there was no point where John assented very much, nor where he assented slightly, that he might see by his

u vuma kancinane nje a ngi *l*labile kona, lapa 'azi kona. Uma ngi *l*laba lapa 'aziyo, u ya 'utshaya kakulu ; kodwa uma ng' egeja, u ya 'utshaya kancinane. Ya yeka ukubula, ya ti, "Kga, mngane wami, a ngi bonanga ngi m bona umuntu o bulisa kwako nje." Y' ahluleka.

Wa ti Ujan, "O, mngane ke, loku u nga ku boni ukufa, sa u leta uhlamvu lwami, ngi ziyele kwenye inyanga."

Nembala ke leyo 'nyanga ya m nika uhlamvu lolo. Igama layo Umngom'-u-ng'-umuntu.

W' emuka ke, wa ya kunomantshintshi, o bula ngezinti. Ku tiwa igama lazo Umabukula. Ukubula kwazo ku ya mangalisa.

Wa fika ke Ujan kuzo. Uminizo wa zi tata, wa zi beka pansi ; wa dhlafuna umuti, wa zi lumula, ukuze zi mu tshale kalle indaba eyonayona. Ukubula kwazo a zi fani nenyanga yokubula. Ngokuba zona zi ya buzwa ngomlomo. Wa zi buza ke Unomantshintshi, wa ti, "Ngi tshale ni kambe uma loku 'kufa kukumuntu

assenting slightly that he had not hit the mark. He expected if he hit the mark John would smite the ground vehemently ; but if he missed it he would strike gently. So he left off divining, and said, "No, my friend, I never met with a man who enquired like you." He could do nothing.

John said, "O then, my friend, as you do not see the nature of the disease, now give me back my shilling, that I may betake myself to another diviner."

So the diviner gave him back the shilling. His name was Umngom'-u-ng'-umuntu.⁷⁹

John then went to Unomantshintshi, one who divined by means of pieces of stick. The name of these pieces of stick is Umabukula. The mode of divining by them is remarkable.

So John came to the sticks. Their owner took them and laid them on the ground ; he chewed some medicine, and puffed it over them, that they might tell him truly the very facts of the case. Divination by these sticks does not resemble that by a diviner. For the owner of them enquires of them. Unomantshintshi asked them, saying, "Tell me, how old

⁷⁹ *Umngom'-u-ng'-umuntu*, a name apparently given because whilst professing to divine he manifested no skill in divination. It means, "The diviner who is a man," that is, a common man, without any special endowments.

o ngakanani na?" Za tsho ke. Ngokuba ukukuluma kwazo a zi namlomo; uma z'ala, ukukuluma zi wa masinyane; uma zi kuluma isiminya, zi y' esuka, zi kzume kakulu, zi fike kulo 'muntu o ze 'kubula kuzo. Za m tshela ke Ujan ukufa kukadade wabo, za i landa iminonjana yonke ey' aziwawo Ujan. Wa vuma ke, wa lu shiya uhlamvu kuzo, wa ti, "Ngi funa loku ke, ukuba inyanga i ngi tshela e ngi kw aziyo, i nga buzanga 'luto kumina. Ngi ya kw azi ukuba i bulile ngoku ngi tshela imi/lon/lo yokufa e ngi kw aziyo."

Ukukuluma kwazo ukuba ku ti uma ku buzwa ukufa lapa ku bambe kona, zi kzume masinyane, zi bambe indawo lapa ukufa ku m bambe kona. Uma ku m bambe esiswini, zi bambe isisu so ze 'kubula. Uma ku sekanda, zi kwele ekanda. Zi wa kgede onke analungu omzimba lapa ku bambe kona isifo. Noma ku buzwa inyanga e nga m sizako lo 'muntu uma i ngapi na, zi ti ukukuluma kwazo zi lale ngalapa inyanga i ngakona. Umninizo uma nembala 'azi ukuba

is the person who is ill?" And they said. But as they have no mouth they speak thus:—If they say no, they fall suddenly; if they say yes, they arise and jump about very much, and leap on the person who has come to enquire. In this way they told John the character of his sister's illness, and traced out every little ramification of it which was known to John. So John assented, and left his shilling with the sticks, and said, "This is what I want, that the diviner should tell me things which I know without having asked me any question. I shall know that he has divined by his telling me the symptoms of the disease which are known to me."

Their mode of speaking is this:—If it is asked where the disease has seized the patient, the sticks jump up at once and fix themselves on the place where the sick man is affected. If it has affected the abdomen, they fix themselves on the abdomen of the man who has come to enquire. If the head, they leap upon his head. They go over every joint of the body that is affected by the disease. Or if they are asked where the doctor is who can cure the sick man, they leap up and lie down in the direction of the place where the doctor lives. If the owner of them knows for certain the name of a

ubani o inyanga ngakuleso 'sizwe, a i pate ngegama layo kuzo; uma ku i yona, zi vuke masinyane, zi kzkuzume ngoku m bamba umnizizo; 'azi ke ukuba zi ya vuma.

Abantu abanengi ba kolwa kumabukula kunenyanga yokubula. Kodwa a ku vamile ukuba ku be kona umabukula kubantu abanengi. Engi m aziyo ukuba o naye u yena Unomantshintshi lowo, nokaukau. Nampo e ngi b'aziyo. Omunye Undangezi, indoda ebomvu yakwand/lovu, lapa kwa ku bula kona ubabekazi ngesikati ngi se umfana, a buye nendaba ezinengi ezi tshiwo umabukula. Ujan owa ka wa bula kumabukula, wa i landa yonke indaba yokufa kukadade wabo. Nembala e tsho ukufa lapa kwa kqala kona, na lapa ba be hambe kona. Wa kolwa ka/le, wa goduka e delile.

I njalo ke indaba ngomabukula nendaba yenyanga yokubula. Z' a-hlukene; a zi hlangani.

Ukubula kwamatambo, lawo 'matambo awezilo zonke; ku kona nelend/lovu, ku kona nelebubesi, izilo zonke ezinkulu ezidumileko.

doctor who lives among the tribe to which the sticks point, he mentions the name to them; if it is he they mean, they jump up and down and fix themselves on their owner; and he knows thereby that they assent.

Many believe in the Umabukula more than in the diviner. But there are not many who have the Umabukula. Those whom I know who have them are that same Unomantshintshi and Ukaukau. These I know. There is a third, Undangezi, a red man of the house of Undhlovu, of whom my uncle used to enquire when I was a lad, and came back with many things which the Umabukula had said. The Umabukula of which John enquired gave him an exact account of his sister's illness, saying truly where the disease began, and where they had gone to enquire as to its nature. He believed fully, and went home satisfied.

This, then, is the account of the Umabukula and of the diviner. They differ from each other; they are not the same.

As regards divination by bones, the bones of all kinds of wild beasts are used; there is that of the elephant, and that of the lion, and the bones of all great and well known wild beasts.

Inyanga yamatambo, uma ku fike umuntu 'eza 'kubula, umniniwo u y' esuka, a kumule isikwama lapa amatambo e hlala kona, a dhlafune umtshana, a wa lumule; a be se u ya wa tulula, a kete obani nobani, izilwane a za'obula ngazo; a lingane izandhla zozibili; a wa tate, a wa hlanganise, a wa tele pansi; a we amatambo onke. Kepa indaba yawo a i bonakali e tshiwo amatambo kumuntu o ze 'kubula; uma e nga w' ejwayele ka boni 'luto, k' azi noma ini ke le na.

Umniniwo a wa hlele kahle onke. Elinye eku wa ponseni kwake li kwele pezu kwelinye, a buze ukuti,—uma ku indhlovu nempisi,—a ti, “Indhlovu le i ti ni nempisi?” A m tshale ke ngenmva, ngoku wa hlele kwake a ti, “Amatambo a tsho ukuti nokuti; amatambo ngi wa bona e tsho loko.”

Lowo 'muntu a vume, a ti, “Yebo; amatambo a tsho into e ngi ze ngazo lapa.”

Umniniwo ngenmva kwaloko a tsho kulowo 'muntu, a ti, “Ake u wa tate wena ngokwako, u buze kuwo uma leyo 'ndaba i njalo nje ngani na.”

A wa ponse pansi umniniwo, a wa hlele kahle ngenmva kwaloko, a

The diviner by bones, when any one comes to him to enquire, unfastens the bag in which the bones are kept, chews some little medicine, and puffs on them; he then pours them out, and picks out the bones of certain animals with which he is about to divine; they fill both his hands; he brings them all together and throws them on the ground; all the bones fall. But what the bones say is not clear to the man who comes to enquire; if he is not accustomed to them he sees nothing, and does not know what it means.

The owner of the bones manages them all properly. When one in falling rests an another—if for instance it is the bone of an elephant and of the hyena—he says, “What does the elephant and hyena say?” And afterwards by his management of the bones, he tells the enquirer that the bones say so and so; that he sees that the bones say this and that.

And the man replies, “Yes; the bones mention that for which I came here.”

Then the owner of the bones says to the man, “Just take them yourself, and ask them why it is so.”

He throws them down, and the owner then manages them pro-

m tshele indaba e tshiwo amata-mbo, a ti, "U bona leli 'tambo li mi ngaloku nje; li tsho indaba etile emzini wako. Leli li tsho ukuti ukuba u fanele w enze ukuti." Li tsho konke loku lowo 'muntu a kw aziyo.

Ku ti ngokwejwayela kwomuntu ukubula kuwo amata-mbo, naye a wa hlele ka/le; ngoku wa hlele loko ku vela indaba, naye a zibonele. I ya m tshela nje inyanga, i se i landela yena, u se bonile ngokwake loko oku tshiwo amata-mbo. Ku njalo ke ukubula kwamata-mbo.

Nami nga ka nga ya ematanjeni. Kwa ku kona imbuzi kamjijane, umfo wetu omunye, i se i namasukwana i zuza, kepa sa mangala ukuba i nga zali. Sa hamba naye ukuya enyangeni, umfo kamatula, o bula ngamatambo. Sa fika, sa kuleka ngokuti, "E, mngane, indaba zako!" Sa goduka ke, si ya ekaya emzini wake. Wa tata umtshana, wa u d/lafuna, wa lumula isikwama lapa ku h/ala amata-mbo; wa wa h/iki/la, wa wa

perly, and tells him what the bones say; he says, "You see this bone standing in this manner; it speaks of a certain matter in your village. This says you must do so-and-so." They say every thing the man knows.

And a person by accustoming himself to divine with bones, himself manages them properly; from that proper management the matter is made evident, and he sees for himself. The diviner just points it out to him, and then follows him, when he has already seen by himself what the bones say. Such then is the mode of divining by bones.

I myself once went to enquire of the bones. There was a goat of Umjijane, one of my brothers, which had been yearning for some days, and we wondered why it did not give birth to its young. We went to a diviner, the brother of Umatula, who divined with bones. On coming to him we made obeisance, saying, "Eh, friend, your affairs!"⁸⁰ We went home with him to his village. He took a little medicine and chewed it, and puffed on his bag in which the bones were kept; he rubbed them,

⁸⁰ A mode of informing the diviner that they come to divine; and expressing a wish that he will divine for them favourably. Chiefs are sometimes addressed in this way when a man is about to ask a favour.

tela pansi; wa wa Mlela, wa ti, "O, imbuzi le i ti ni? Nanka amazinyane amabili—elinye lim/lope, elinye, nanti, limpunga. A ti ni?"

Sa ti tina, "A s' azi, mngane. Ku ya 'kuzwa amatambo."

Wa ti, "Le imbuzi, egambukazi, i ya zala. Kepa ku nga ti a i zeze. Kepa ni ti ni? Ni ti, imbuzi i ya Mlupeka. O, ngi ti mina, uma ngi bona amatambo e kuluma nje, ngi bona ukuba amazinyane lawa a se ngapand/ile. Amatambo a ti, 'Itongo lakwini, mjijane, li ti, ku ze u nga li pata. A ku ko 'kcala. Li ti li ku sizile kakulu. Kukulu ukufa oku telwa abatakati kulowo 'muzi wakini. Nga se ku milile; kw' ala amatongo akwini. Imbuzi leyo i banjwe ngamabomu.' Amatambo a ti, 'Ni ya 'ufika i zeze amazinyane amabili. U ze u fike, u bonge ekaya.' Amatambo a tsho njalo."

Sa m nika imali, sa goduka, ngi nga kolwa ukuba ku indaba loko, ngokuba amatambo a wa kulumanga. Kepa ngi zwe umu-

and poured them out on the ground; he managed them, and said, "O, what does the goat mean? There are two kids—one white, and the other, there it is, it is grey. What do they mean?"

We replied, "We do not know, friend. We will be told by the bones."

He said, "This goat, which is a female black goat, is yearning. But it is as though she had not yet yearned. But what do you say? You say, the goat is in trouble. O, I say for my part when I see the bones speaking thus, I see that the young ones are now born. The bones say, 'The Itongo of your house, Umjijane, says, you never worship it. There is nothing the matter. It says it has helped you very much. The disease which sorcerers have poured upon your village is great. It would have taken effect, but the Amatongo of your house would not allow it. The goat has been made ill wilfully by sorcerers.' The bones say, 'When you reach home the goat will have given birth to two kids. When you reach home, return thanks to the Amatongo.' This is what the bones say."

We gave him money and went home, I not believing that there was any truth in it, for the bones did not speak. But I had heard

<p>ntu e wa kulumela. Sa fika eka-ya, sa fumana imbuzi leyo se i mi emnyango namazinyane amabili—elinye limhlope, elinye limpunga. Nga dela masinyane. Kwa hlatshwa, kwa bongwa.</p>	<p>a man speaking for them. When we reached home we found the goat now standing at the doorway with two kids—one white and the other grey. I was at once satisfied. We sacrificed and returned thanks to the Amatongo.</p>
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*Magical Practices.*⁸¹

<p>UMLINGO ku tiwa u vela ezinyanngeni. Uma inyanga i tate imbiza, i tele amanzi pakati kwayo; se i kgale ngokwelapa kukqala. Kodwa loko 'kwelapa a ngi kwazi ukuba kw enziwa njani na. I be se i basela imbiza, i nga ze ya bila. I base umlilo kakulu.</p>	<p>It is said that doctors are the authors of magical practices. As when a doctor takes a pot and pours water into it; and then begins to medicate it. But I do not understand the medication, how it is done. He then kindles a fire under the pot, but it does not boil.⁸² He kindles a very great fire.</p>
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Futi i tate umkonto noma usu- Or he may take an assagai or a

⁸¹ Some of the following examples appear to be instances of legerdemain,—mere tricks.

⁸² “The heroes of the Finne,” in one of their wanderings, fell in with “a great wild savage of a giant,” who, after enquiring the news, arose, and “put a cauldron on the fire, and a stag of a deer in it.

“‘Sit,’ said he, ‘and burn (fuel) beneath that cauldron, but unless the deer be cooked when I awake, you shall have but what you can take off his head, and by all you have ever seen do not take out the head.’

“They were tormented by hunger, and they did not know what they should do. They saw a little shaggy man coming down from the mountain. ‘Ye are in extremity,’ said he, himself; ‘why are ye not tasting what is in the cauldron?’

“‘We are not,’ said they; ‘fear will not let us.’

“They took the lid out of the end of the cauldron, when they thought it was boiled, and so it was that there was frozen ice came upon it.” (*Popular Tales of the West Highlands. J. F. Campbell. Vol. III., p. 299.*)—See also below the charge brought against Udu-misa for preventing the pot boiling.

ngulo, i beke noma ukamba pezu kwosungulo, lu nga za lwa wa. Ku tiwa umlingo lowo.

Nga ka nga bona nami. Ku fakwe amatambo entanjeni. Ku tiwa umabukula loko. Nga bona inyanga i w' enze njalo ke amatambo : i wa fake entanjeni, y eza kwiti, i zokubulela ubaba. Ya kqala, ya tshanela pansi, ya lungisa ibala elibanzi ; ya wa pata ezandhlani, ya wa kzukuza, i wa bonga ngamagama, ya ti, " Ngi za ke ngi zwe ke, buhluzabonungu ! mabala-maji ! " Ya wa falagahlala pansi, a bekelela udwendwe, 'emi emhlabeni, a komba kuyo esinyeni. Ya se i wa hlazulela ukuti, " Amatambo a ti, isifo si sesinyeni. " Ba se b' azi ngaloku ukuti umsizi, isifo esi hlala esinyeni.

Ku tiwa futi umlingo ukuba inkosi uma i ya 'kulwa nenyene,

needle, and place even a large pot on it, and it does not fall. That is called an umlingo, or magical practice.

I myself once saw this. A doctor had a lot of bones hung on a string. They are called Umabukula. I saw the doctor act thus with the bones : he had hung them on a string, and came to our village to divine for my father. He first swept the ground, and prepared a broad space ; he then took the bones in his hands, shook them violently, and praised them by name, saying, " I come that I may hear, Buthluzabonungu ! Mabala-maji ! " ⁸⁸ He then scattered them on the ground ; they formed a line, standing up on the ground, and pointing to his bladder. He then interpreted for them, saying, " The bones say the disease is in the bladder. " They knew by that that the disease was umsizi, a disease which is seated in the bladder.

It is called also an umlingo if, when a chief is about to fight

⁸⁸ *Buhluzabonungu ! mabala-maji !*—These words are *isibongo* or praise-giving names, by which the doctor addresses the bone which is taken from the porcupine. Each bone has its *isibongo*, one or more. *Ukubuhluzabonungu*, to stab into the abdomen. *Bonungu* is from *Inungu*, a porcupine, and is equivalent to Porcupine-men. These bones are derived from the Abasutu. *Maji* is a *Sutu* word, meaning apparently many. *Mabala-maji*, many colours, referring to the various colours of the quills.

<p>izinyanga zayo z' enze izita kuyo ukuba zi nga bonisisi ngokwenza umnyama pakati kwazo.</p>	<p>with another chief, his doctors cause a darkness to spread among his enemies, so that they are unable to see clearly.⁸⁴</p>
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Other modes of divining.

<p>KU kona kubantu abamnyama into e ukubula ngapakati kwomuntu. Ku ti uma ku lahleke into e igugu, i funwe masinyane ukuze i tolwe; ku ti ngokwepuza uku i tola, ku be i lowo a kqale ukubula ngapakati, e se funa ukuba 'ezwe le 'nto lapa i kona; loku ngamehlo e s' ahlulekile, 'ezwe ngapakati kwake ukukomba kokuti, "Le 'nto uma u tshona endaweni etile, i kona, u za 'u i fumana;" ku ze ku pele ukuti, "U za 'u i fumana." A ze a i bone, e se sondele kuyo; e nga ka kqali ukusuka, a i bonisise impela, ku pele ukungabaza. Ngaloku 'kubona, ku nga ti ka sa i boni ngokwongapakati, u se i bona isidumbu sayo, nendawo lapa i kona; 'esuke ngokutshetsha e se ya kona; uma indawo i sitile, a hambe ngokuziponsa, ku nga ti ku kona oku m kquba, ukuba a hambise kwomoya ngokutshetsha. Nembala leyo 'nto a i fumane, uma ku ng' enze ngokukqandela kwekanda nje. Uma kw enze</p>	<p>THERE is among black men a something which is divination within them. When any thing valuable is lost, they look for it at once; when they cannot find it, each one begins to practise this inner divination, trying to feel where the thing is; for not being able to see it, he feels internally a pointing, which tells him if he will go down to such a place, it is there, and he will find it; at length it says he will find it; at length he sees it, and himself approaching it; before he begins to move from where he is, he sees it very clearly indeed, and there is an end of doubt. That sight is so clear that it is as though it was not an inner sight, but as if he saw the very thing itself and the place where it is; so he quickly arises and goes to the place; if it is a hidden place, he throws himself into it, as though there was something that impelled him to go as swiftly as the wind. And in fact he finds the thing, if he has not acted by mere head-guessing. If it has been done by</p>
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⁸⁴ Compare 2 Kings vi. 17—20.

ngokubula okonakona, a i bone impela. Keba uma kw enze ngokukqandela ngekanda nje nokwazi ngokuti, "Loku endaweni etile netile ngi nga yanga, se ngi fune zonke indawo, kqa, ngi ya i bona i sekutini," loko ku vama ukwegeja, a ku zinge ku tshaya kona. | real inner divination, he really sees it. But if it is done by mere head-guessing, and knowledge that he has not gone to such a place and such a place, and that therefore it must be in such another place, he generally misses the mark.

UMA izinkomo zi lahlele, ku ng'aziwa lapa zi kona, ku tolwa isilwanyazane, igama laso isipungumangati, si buze kuso ngokuti, "Sipungumangati, inkomo zi pina?" Si petwe ngesandhla, si miswe inhloko e gijile i bheke pezulu; uma si komba kwenye 'ndawo si kombe ngenhloko, ku bonakale lapa si komba kona, si ya 'kuyeka ukukombakomba okuningi kwaso, si bhekisise lapa si kqinisa ukukomba ngakona; kumbe si zi tole; kumbe si nga zi toli. | WHEN cattle are lost, and it is not known where they are, a little animal whose name is Isipungumangati⁸⁵ is found, and we ask it, saying, "Mantis, where are the cattle?" We hold it in our hand, and place it with its pointed head looking upwards; if it points in another direction with its head, and it is clear in what direction it points, we shall pay no attention to the various directions in which it points, but look earnestly to the place where it points its head steadily; and perhaps we find them there; and perhaps we do not.

⁸⁵ The Mantis, or Hottentot God. There is also a bird called Isipungumangati, which boys use for the same purpose. If the cattle are lost, and they see this bird sitting on a tree, they ask it where the cattle are; and go in the direction in which it points with its head. It is about the size of a crow, and has a crest.

Chiefs divine.

UKUHAMBA kwenkosi yo^hlanga kubantu abamnyama, i ^hlangani-sela kuyo izinyanga ezinkulu zoku i misa, ukuze i be inkosi impela; i nga bi inkosi ngokuzalwa kodwa nje, i be inkosi ngokwengezezela ubukosi ngokubiza izinyanga ezi nemiti emikulu nemilingo emikulu; zi i mise izinyanga lezo.

Ku fike leyo, y enze, y enze, i tsho amagqino ayo. Nenye y enze njalo; y enze, i ti, "Mina, ukuze u ng' azi ukuba ngi inyanga, ku^hle ukuba u kipe impi, ngi sa ku pete nje, ukuze u ngi kqonde. Nampu ubulawo. Ubani, uma u bu pe^hla esitundwini sako, u m bize, u bone

As to the custom of a chief of a primitive stock of kings among black men, he calls to him celebrated diviners to place him in the chieftainship, that he may be really a chief; and not be one by descent merely, but by adding a chieftainly character by calling doctors who possess medicines and charms; and these doctors place him in the chieftainship.⁸⁶

One comes and performs many ceremonies, telling the chief the power of his medicines. Another does the same; he performs ceremonies, and says, "For my part, in order that you may know that I am a doctor, it would be well for you to levy an army to attack another chief, whilst I am treating you with my medicines, that you may understand me. There is ubulawo. If you churn it in your vessel,⁸⁷ and call So-and-so, you

⁸⁶ Here the *izinyanga* stand out very clearly as a priesthood, whose duty it was to "consecrate" the chiefs. They, however, did it with charms and sorcery. When a chief has obtained from the diviners all their medicines and information as to the mode of using the *isitundu*, it is said that he often orders them to be killed, lest they should use their sorcery against himself.

⁸⁷ The *isitundu* is a narrow-mouthed vessel, made of a grass called *umsingizane* or of *izingqondo-zelala*, the fibres of the vegetable ivory; the grass or fibres are twisted into a small cord, which is sewn together into the proper form by the fibres of the *ilala*. It is sufficiently compact to hold water.

ke ukuba ku yi 'ku m nguma nge-sikatshana esi nge ngakanani na. Ku/le u linge ngalolu 'suku, ngi se kona nje."

Nembala ke leso 'situndu senkosi si kgalwe i zo inyanga. Uku si pe/la i pe/le, i m bize lowo o inkosi, o pambene nenkosi leyo, i bongama namakosi amadala a nga se ko. Bu ti uma bu suke bu pupume, loku inyanga le i m biza ngamand/la, i tsho ukuti, "Bheka ke, wena kabani, u ze u ngi buze. Ngi ti, ngaleli 'langa eli sen/loko se u mu ngumile. Uma ku kona umkonto, ngi be ngi za 'ku ku tshela." Leyo 'nyanga e kqondisa inkosi leyo ukupatwa kwesitundu, nokubhekisisa ukwenza kwobulawo obu pe/wayo ukwenza kwabo, ukuze indaba i i bone kona ngokubheka.

Nembala ke i kgedede loko, inyanga i ti, "U ze u ngi buze. Uma ku nga se njengokutsho kwami, ngi ya 'ku i la/la yonke imiti, ngi nga bi 'nyanga."

I i kupe ke inyanga impi, ukuze i hambe nayo ; i i zungeze, i tshise

may see whether you will not cut him off in a very little time. It is well for you to begin this very day, whilst I am here."

Truly then the vessel of the chief is first used by the doctors. When he churns⁸⁸ it, he calls the chief who is the enemy of his chief; and lauds ancient chiefs who are now dead. If the ubulawo froths up, the doctor shouts his name aloud, and says to his chief, "Behold, thou son of So-and-so, hereafter thou mayst take me to task. I say, on the very day when you go out against him you will destroy him. If there were any danger I would tell you." And the doctor tells the chief how to use the vessel, and to consider thoroughly the action of the ubulawo which is churned, that he may see what will happen by looking into the vessel.⁸⁹

When he has finished his instruction the doctor says, "You can take me to task. If it does not turn out in accordance with what I say, I will cast away my medicines, and be no longer a doctor."

So the doctor leads out an army that he may go with it; he goes round about it and burns his

⁸⁸ Churns it, that is, twists round and round by means of a stick the contents of the vessel, consisting of sundry plants steeped in water.

⁸⁹ This appears to be similar to the divination by looking into a cup or vessel or crystal, still practised in North Africa and other places. Compare what is said of Joseph's cup, Gen. xlv. 5.

umuti wayo, i tsho ukuti, "Nemi-konto yabo i ya 'uvama ukudhlula nje kinina." I i pelezele ke, i ye, i buye entabeni, i goduke, i ze enkosini.

Ku ti uma leyo 'nkosi e Mlase-lwako ku kona kwayo o se ku tatiwe, ngesikati sokupuma kwe-mpi inkosi i hlale pezu kwenkata, ku fakwe kuyo, i nga zamazami. Loko 'kwenza njalo i ti, "Ngi ya m toma; se ngi m nyatele; u se ngapansi kwami. Ngo ka ngi zwe uma u ya 'usinda ngendawo enjani na."

Si njalo ke isitundu senkosi; isitundu inyanga yokubula kwenkosi. Ngokuba inkosi uma ku kona lapa i tukutelele ngakona, i ya kuso, i zinge i pehla; futi i kcinsa yena lowo e m zodayo; i kcinse li nga ka pumi ilanga ngo-kwenza njalo, i toma lowo e m zodayo.

Y enze njalo inkosi ngesitundu sayo; indaba e za 'kwenza i vama uku i tsho, ku nga k' enzeki, i ti, "Ku ya 'kuba ukuti nokuti; ni ze ni ti ni ti." Ku njalo ke ku ti uma impi i puma, abantu ba bheke izwi eli za 'uvela enkosini loku ba tembisa, ukuze b' ezwe noma ba

medicines, and says, "Even their assagais shall constantly miss you." He goes a little way with it, and returns from the top of the hill, and then returns to the chief.

And if they already have any thing belonging to the chief that is attacked, when the army is led forth, the chief sits without moving on a circlet made of medicines within which that which belongs to the other is placed. Whilst he does this he says, "I am overcoming him; I am now treading him down; he is now under me. I do not know by what way he will escape."⁹⁰

Such then is the vessel of the chief; his vessel is a diviner to him. For if there is any place about which the chief is angry, he goes to his vessel, and churns it continually; and spits in the direction of the person he hates; he spits before sunrise at the time of churning his vessel; and subdues the man he hates.

A chief does thus with his vessel; and he generally mentions what he is about to do before it is done, saying, "Such and such will happen; and you will do so and so." And so it is when an army is led out, the men look for a word to come from the chief to give them courage, that they may know what kind of people it is to whom

⁹⁰ Lit., I shall just hear by what kind of a way he will escape.

ya kubantu abanjani na. Loko ku nga ku y' aziwa ngapambili.

Kepa ku njalo, ngokuba futifuti inkosi i zinge i tsho ukuti, "Impi a ni yi 'kufumana. Ngi ti, Ubani se ngi m bulele. Se ngi m bona lapa futifuti. Ni ya 'utata izin-komo nje. A ku ko 'luto, abafazi nje."

Lelo 'zwi lenkosi li ya tembisa empini yayo ; i y' azi ukuba, "Si hamba nje ; inkosi se i ku bone konke oku ya 'kwenzeka, loko e ku bona esitundwini sayo." A njalo amakosi ; a pata isitundu, a bula ngaso.

Njengaloku isoka eli nobulawo obubukali, ku ti lapa li bu pe/la, li bize intombi kabani, li bu pe/la ; ubulawo bu lukuzele, l' azi ukuba "Se ngi i ngobile." Li tate izinto zayo, li zi fake okambeni, li i pe/le, ukuze in/lliziyo yayo i li bheke. Ku njalo ke ukupe/la umuntu, e pe/llwa inkosi.

Ku ti njengamaduna amakulu ; ku ti uma li mukile enkosini yalo, inkosi i tsho ukuti, "Ubani, noma e mukile, u za 'kubuya, 'eze lapa. Se ngi /lezi pezu kwake. A ng' a-zi ukuba u ya 'u ngi shiya ngen-

they are going. And it is as though they knew this beforehand.

But it is so, because again and again the chief is accustomed to say, "You will not see any army. I say, I have already killed So-and-so. I have seen him here again and again. You will only take the cattle. There are no men, but mere women."

The word of the chief gives confidence to his troops ; they say, "We are going only ; the chief has already seen all that will happen, in his vessel." Such then are chiefs ; they use a vessel for divination.

In like manner also a young man that has powerful ubulawo, when he churns it, calls on the name of the daughter of such an one, churning it at the same time ; if the ubulawo froths up, he knows that he has prevailed over her. He takes some things belonging to her and places them in a pot, and thus churns her, that her heart may regard him. It is the same as the churning of a man who is churned by a chief.

It is the same as regards petty chiefs ; if one has gone away from his chief, the chief says, "Although So-and-so has departed, he will come back again. I am now sitting upon him. I do not know by what way he will go away from

dawo enjani na." Ku njalo ke ukuhamba kwamakosi ngesitundu.

Inkosi i ya *hlupeka*, i be nevuso, i zakce, uma i *pehla* isitundu, si nga ze sa vuma ukuhamba *kahle*. I ya *hlupeka* kakulu; ku nge se i za 'kufa, i za 'kubulawa enye inkosi; a i *kgini* uma isitundu si nga i tembisi. Ku njalo ke inkosi itemba layo, li sesitundwini sayo.

Isitundu lesi, ku fakwa imiti e ubulawo, i kandiwe, ku telwe amanzi, ku zinge ku *pehlwa* inkosi. I leso ke isitundu. A si so isitundu uma ku nge ko loko oku fakwa kuso. Uma leso 'situndu sa *lahleka*, indaba enkulu enkosini. Ku ya 'kuba ukuhlupeka, nabantu ba fe abanangi ngemva kwaleso 'situndu; uma si nga bonakali, izinyanga zi nuke abantu abanangi, ku fe abanangi. Ku kandane izinyanga zokumisa inkosi isibindi ngoku y elapa, na ngamazwi oku i *kginisa*, ku ze ku pele ukwesaba, uma i bona nembala i sa pila.

me." Such then is the conduct of a chief with a vessel.

A chief is troubled, and is afraid, and gets thin, if, when he churns his vessel, it no longer gives propitious indications. He is greatly troubled; it is as though he was about to die, or about to be killed by another chief; he has no strength if his vessel does not give him confidence. Such then is the confidence of a chief with which he trusts in his vessel.

Various kinds of ubulawo having been bruised, they are placed in the vessel, and water is poured on them, and the chief churns them continually. And this is what we mean by a chief's vessel. It is not a divining vessel if nothing is placed in it. If such a vessel is lost, it is a great matter with the chief. There will be much trouble, and many men die after the loss of the vessel; if it is not found, the diviners point out many men, and many are killed. The doctors crowd together to produce courage in the chief by their medicines and by words of encouragement, until his fear ceases when he sees that he continues to live.

The Chief's Vessel.

KWAZULU inkosi yakona i ya lumba enye inkosi, be nga ka lwi nayo. Ku tatwa izinto zakona zi ze kuleyo 'nkosi, i geze ngezintelezi, ukuze i ngobe leyo 'nkosi lapa be kgala ukulwa. Kanti kade y' ahlulwa ngokutatelwa izinto.

Futi uma izinkomo zi baleka, zi balekela impi, ku tatwe ubulongwe nomkondo wazo, ku yiswe enkosini, ukuze i zi pehle, i hlale pezu kwazo. Ku tiwa, "Inkosi se i hlezi pezu kwazo; se i zi dlile; si ya 'ku zi fumana." Lapa be zi fumanako, ba tsho ukuti, "Inyanga yenkosi inyanga impela."

Ubulongwe nomkondo ku fakwe esitundwini; kw enziwe inkata, zi

A CHIEF among the Amazulu practises magic⁹¹ on another chief before fighting with him. Something belonging to that chief is taken, and the other washes himself with intelezi,⁹² in order that he may overcome the other when they begin to fight. And forsooth the one was conquered long ago by having his things taken and practised upon by magic.

And if the cattle fly from an enemy, their dung, and the earth which retains the marks of their footprints, are taken to the chief, that he may churn them and sit upon them. And the men say, "The chief is now sitting upon them; he has already eaten them up; we shall find them." And when they have found them they say, "The doctor of the chief is a doctor indeed."

The dung and earth which retains the mark of the footprints are placed in the chief's vessel; a circlet is made with medicines,⁹³

⁹¹ *Ukulumba* and *ukuhlunga* are to practise a peculiar kind of sorcery by means of medicines. See below, at the end of the volume.

⁹² *Intelezi*, various kinds of plants, &c., used as charms, and believed to possess magical powers.

⁹³ The plants used to make a circlet of this kind are *umabope*, *usangume*, *umatshwilitshwili*, *omfingo*, &c.; they are supposed to have some especial power—to restrain a man from running away, to force him to come back, to take away his courage or his strength, his judgment, &c.

songwe; isitundu si bekwe pezu kwayo, ku hlalwe. Loko ke 'kwenza okunjalo, inkosi i ya tsho ukuti, "Se ngi ba ngobile. Lezo 'nkomo se zi lapa; se ngi hlezi pezu kwazo. A ng' azi ke uma zi za 'usinda ngendawo enjani na."

Isitundu imbenge e tungiwe ka hle ngelala; i be 'nkulu, umlomo wayo u be umcinane. Ku tiwa isitundu ngokuba umlomo u lingan' isandhla. Leyo 'nto i hlala imisebenzi yokwazi kwenkosi. Ku ti uma i tanda ukubulala Ubani o inkosi, i tate izinto zake, i zi fake kona, i m hlunge, ukuze i m bulale e nga se namandhla.

Ku ti lapa inkosi se i tatela enye, i i pehle esitundwini sayo; i i biza masinyane; lapa i i biza, i bheke kakulu ukwenza kobulawo, i tsho ukuti, "Kodwa ngi ti mina noma ubani ngi ya m nguma ikanda; kepa ngi ti umkonto ni ya 'ku u fumana. Ngi ya bona ukuba u mi ngobudoda. Ngi bona

in which portions of them are wrapped up; the chief's vessel is placed on the circlet, and they then wait. When he has done this, the chief says, "I have now conquered them. Those cattle are now here; I am now sitting upon them. I do not know in what way they will escape."

The isitundu is a vessel which is well sewn with palmetto fibres; it is large, but its mouth is small. It is said to be an isitundu because its mouth is just large enough to admit the hand. All the knowledge of the chief is in this vessel.⁹⁴ If he wishes to kill another chief, he takes something belonging to that chief, and puts it in the vessel, and practises magic on it, that he may kill him when he has no power left.

When a chief has taken another chief,⁹⁵ he churns him in his vessel; and at once calls him; when he calls him he inspects carefully the mode in which the ubulawo acts, and says, "But I say that although I am cutting off the head of So-and-so; yet I say you will meet with an army. I see that he stands firm by his manliness.

⁹⁴ This is a free, but really literal rendering, as in the following sentence:—*Itanu lomfundisi li hlala izincwadi zake zomke*, The private room of the missionary contains all his books; or, All the missionary's books are in his private room.

⁹⁵ That is, something belonging to the chief; by taking and churning that, he says he takes and churns the chief.

esitundwini sami lapa ngi m pe-
 Mlako ; ngi ya bona ukuba ubula-
 wo bulukuni lapa ngi m bizako.
 Kodwa ngi ti ngi ya 'ku m nguma
 ikanda. Kepa a no ba kqinisa ;
 ba ya tshisa, ba umlilo."

I tsho noma be ya 'ku zi d/la
 be ng' ezwanga ubu/lungu, i ti,
 "Ngi ti, ni ya 'u zi d/la li puma
 ilanga ; li ya 'kuti li ti patsha, ni
 be se ni m a/lulile. Kade ngi m
 ngobile. Ngi ya bona esitundwini
 sami. Ngi ti, ngomso kusasa in-
 komo zi ya 'kufika lapa, ezi za
 'ubika."

Ngaloko ke impi i hambe i ne-
 sibindi sokuti, "A ku ko impi.
 Inkosi Ubani so i m bopile. Si
 ya 'ugwaza amabekce nje a nge
 namkuba."

I see this in my vessel when I am
 churning him ; I see that the ubu-
 lawo is hard⁹⁶ when I call him.
 But I say I shall cut off his head.
 But do you fight with determina-
 tion ; they burn ; they are a fire."⁹⁷

He also tells them if they will
 eat the cattle without any loss to
 themselves, saying, "I say, you
 will eat up the cattle when the
 sun rises ; whilst it is still rising
 you will already have overcome
 him. I have already overcome
 him. I see it in my vessel. I
 say the cattle will come here to-
 morrow morning, to report that
 you have conquered."

Therefore the army goes out
 courageously, saying, "There is
 no enemy with which we shall
 have to fight. Our chief has al-
 ready bound So-and-so. We shall
 stab mere water-melons,⁹⁸ which
 are unable to resist."

⁹⁶ The ubulawo is hard, that is, does not give out readily the signs which indicate a favourable issue.

⁹⁷ That is, when you fight with them, it will be like handling fire, and unless you fight well you will get burnt by the enemy.

⁹⁸ They are soft, and easily overcome,—mere women.

Divining by Familiar Spirits.

KWA ti ngesikati sokugula kuka-mamekazi, umkababa, ubaba w' e-muka wa ya emaflatini ukufuna inyanga yokumbulula e kwa bula-wa ngabo. Abantu ba m yalela inyanga yemilozi, ba ti, "Yiya kumancele o ya 'ku ku siza." Wa fika kuye, wa ti, "Mngane, u bona nje ngi fika kuwe, ng' ahlulekile kuzo zonke izinyanga; ngi ti, um-laumbe wena u nga ngi siza kunezinye izinyanga. Ngi funa ukuhamba nawe kusasa." Wa vuma Umancele.

WHEN my aunt was ill, the wife of my father by adoption,⁹⁹ my father went to the forest-country to find a doctor to dig up the poison which was killing her. The people directed him to a doctor with familiar spirits,¹ saying, "Go to Umancele; it is he who will help you." When he came to him he said, "My friend, you see I come to you, for I have got no good from all the other doctors; I think that perhaps you can help me more than they. I wish you to go with me in the morning." Umancele assented.

Kwa sa kusasa izulu li buyisile,

In the morning there was a

⁹⁹ Not the man's own father, but his uncle, his father's brother, who on the death of the real father took possession of the wife and family of the deceased, becoming the husband of the wife and father of the children, and is therefore called father simply, in accordance with native custom.

¹ This, perhaps, is the best rendering we can give to the words, *Inyanga yemilozi*. The *imilozi* are supposed to be *amatongo* or spirits of the dead, who wait on a particular diviner, and speak in a low whistling tone, so as to be heard by those who come to enquire. They are called *imilozi* from this mode of speaking; *umlozi* is the whistling sound made by the mouth, short of a full whistle. The natives do not call them by any term equivalent to "familiar," but they say they are "*Amatongo a hamba nomuntu*,"—Spirits who live with a man. The wild cat and baboon are said to be *amanxusa*—attendants, i. e. familiars—of the *abatakati* or wizards; and as we shall see below, they are supposed to have power to bewitch various animals, as dogs, cattle, or snakes, and to send them on a message of malice to injure those they hate. These are of the same character as "the Sending" which we read of in Icelandic legends. They also use the *imikovu*, that is, little people whom they have raised from the dead by incantations and magic; and who may also be called *familiars*.

wa hlala izinsuku cziuingi ; l' enza umvumbi, be nge nakuhamba. Kwa ti ngamhla li sayo ba puma. Sa bona be fika, si nga sa lw azi usuku a ba ya 'kufika ngalo.

Ekufikeni kwabo, ba tshelwa bonke abantu e sa s' ake nabo ukuti i fikile imilozi. Kwa butana abantu bonke endhlini kamanthayo, o gulayo. Ukugula kwake, wa e nga guli enyameni ; u be gula ngokubujelwa abantwana. Ku ti abantu aba ngenayo ukuza 'kubingelela inyanga, si ng' azi kahle ukuba u nemilozi impela, kodwa s' azi ukuti u nemilozi ngokuzwa ngabantu, si nga bonanga ngawetu amehlo.

Si ngene ukubingelela, abanye ba i bingelela ; abanye, ku ti, be nga ka i bingeleli, b' ezwe se ku tsho yona, i ti, "Sa ku bona, bani," i m biza ngegama lake. 'E-tuke, a ti, "Au ! ku tsho pi loku ? Ngi be ngi bingelela Umancele lo na."

Kwa sa kusasa, kwa pumelwa ngapandhle esangweni lomuzi uku-ya 'kubula inyanga. Umancele wa ti, "O, nkomidhlilale, (igama

change of weather, and he staid at Umancele's house many days ; there was very heavy rain, so that they could not set out. On the first fine day, they set out. We saw them on their arrival, not knowing the day on which they would come.

When they came, all the people that lived with us were told that the familiar spirits had come. All the people collected in the house of Umantshayo, the sick person. Her sickness was not that she was in suffering ; she was sick because all her children died. We who went in to salute the doctor did not know for certain that he had familiar spirits, but we heard it said by other people that he had ; we had seen nothing with our own eyes.

When we had gone in to salute, some saluted the familiar spirits ; but others before they saluted heard the spirits saluting them, saying, "Good day, So-and-so," calling the person by his name. He started, and exclaimed, "O ! whence does the voice come ? I was saluting Umancele yonder."

In the morning they all went out to the gateway of the village to enquire of the diviner. But Umancele said, "O, Unkomidhlilale,² (my father's name which was

² *U-nkom'i-dhl'i-lale*, The-bullock-which-eats-and-lies-down. Implying that he lives in the midst of abundance.