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

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

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

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

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

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

Masters,—the imilozi.
ya mangala ukuti, ‘Ini? Loku lo ‘mfazi ngi mu tete kuyise e intombazana; wa fika lapa kumi, wa zala umntwana wentombi; ngemva kwake kw’ ala ukuzala; wa zalela pansi. Kw enze njani na?’ Kepa tina si za ‘ku ku tahela o kw enza ngako loko kumkako. Wena u ya funa, u ti, ‘Umkami w e kanye pi?’ Kepa k’ ekganga ‘ndawo; ukuwa ku m fikele ekaya, ni dala utshwala. Umuntu owa m bulalayo. Umkako wa fa ngobule. Wa ti e pumela pandale ukuya ‘kutunda, kanti lowo ‘muntu u m Alomele; wa ti ‘esuka, wa e fika, wa tabata igadle lomtondo wake, wa lionga endaweni yake, wa ti enahliziweni yake, ‘Ku njani ke? Loku e ng’ ala, e nga vumi ukuba a be umkami, ngi za ‘ku m swezisela, ukuti, ngi za ‘kubulala inzalo yake, a Alupeke naye njengami.’”

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

The spirits said he did thus:—

He took poisonous plants and

6 That is, for burial. None lived.
6 The natives believe that the wizard has power to place poisons in the path of a person he wishes to injure, and that by merely passing over it the victim will be affected with whatever disease the wizard desires; and further, no one besides the devoted victim will suffer by passing over it. This is called ukubeka ubuti, to lay poison; and the person affected is said ukwoekqa ubuti, to leap over or pass over poison.
7 Died; her disease is called death.
8 Imbozisa, a general term applied to certain medicines capable
ukuti umdluloe nembuya nezinto ezinye esibulalayo, wa zi alangana nisa negade lomtondo wake, wa tunga izingcaba, wa si mbela eziko ngapansi kwomlilo, ukuze ku ti ngesikati lapa owesifazana e piswa umtondo, a ti lapa e ti ka tunde, ku be bulungu ezinyeni, ku tabise. Wa m balala ngaloko. Bala ngemva kwaloko wa be 'ya tata iaisu, sa dhula. Kepa tina 'milozilisi namandlala ukuya 'ku kumbulula loko. Si nga ya si ku tabato, si buye nako, ni ku bone ngamvelo emu. A si namandlala okuti, 'Hamba, u ye enyangeni ngokwelapa, i bozise loko.' Z' a Aluleka zonka. Ku ya 'kuya tina milozii. Si ya 'kuhamba ngomso. Nam`la nje si katele. Si se za 'upumula.'"
The spirits said to Undayeni, "We know that you are Unkomidhlilale's son. You too are injured on account of your wife's beauty; it was not liked that she should marry one so ugly as you are; but you took her to wife because you were powerful—because you had so many beautiful cattle, which were an object of admiration to the maiden's father, and so he gave her to you; and that excited hatred in the other's heart, and he said, 'How is it that Ujadu has given so beautiful a damsels to so ugly a beggar as that? I will kill him, and force him to leave her; and when he is dead we shall see whether I shall marry her or not.' You were made ill on that account. But the spirits of your people would not allow you to be killed, but said, 'It cannot be permitted that our child should be killed on account of the beauty of his wife. We gave him cattle that he might marry, and we be honoured for treating him well.' But notwithstanding that, Undayeni, although you are living now, you are being killed, and the ancestral spirits give you no help, for that sorcerer is constantly longing to bring home your corpse. We are going to dig up that by which you are in—

10 Amadhlolozi or Amatongo.
11 That is, to kill you; and like a warrior return with the spoil—the dead body of the conquered.
own bulawa ngako, u ku bone ngamololo."

Kwa ti kusasa ya taho imilosi, ya ti, "Si pe ni ukudula, s' encame, si hambe." Kwa funwa ukudula, kwa letwa utshwala bu ngokamba, lwa bekwa kumancele; wa puza ke nabantu bake, kwa pela. Ya bonga, ya ti, "Si ya bonga ke; se si hambe, si hamba nabakwini—Ukcuba nobutongwane nabo bonke bakwini. A si taho ukuti loko si ya 'ku ku tata obala; si ya 'kulwa nabakwena; kodwa si ya 'ku b'ahlula, si buye nako loko. Sala ni callie ke." Ya hamba.

Sa sala tina nomancele nabantu bake, si mangele si ti, "I za 'kuba 'ndaba ni lena na?" Y' emuka amasuku amatatu. Umancole wa sala nati. Sa buza kuye ukuti, "I ya 'kufika nini na?" Wa ti, "Na ngomso i nga sika, uma pambili ku nge lukuni, i b'ahlulile. Kodwa a ng' azi nami usuku lwokufika kwayo, ngokuba a ba ngi tehlanga usuku a ba ya 'kubuya jured, and you shall see it with your own eyes."

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

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

12 Viz., the dead,—the Amatongo.
13 Compare this contest between the contending factions of the Amatongo with the battle of the good people, given in "The Confessions of Tom Bourke," Croker's Fairy Legends.
ngalo, ngokuba ba ya cziteni. Si ya 'kubona ngoba se be fika nje.”
Si buze tina, si ti, “Uma be fikile si ya 'kubona ngani na?” A ti Umancele, “Ni ya 'kuzwa irwi labo; nama ni banga umsindo, ni kulumi ngamandala, ba ya 'kuti, ‘Tula ni; si fikile.' Noma ni ug'ezwa, lowo o pakamisa umsindo ba ya 'ku m biza ngogama lake, ba ti, ‘Tula, bani. A u swa ini na?' Ku ya 'kuba njalo ke ukufika kwabo.'
Umancele wa be e pakati kwetu njengomuntu wasemizini, e nga fani neyanya; wa dala, wa puza nabantu bakhe.

We shall know only by their arrival.”
When we asked how we should know when they arrived, Umancele said, “You will hear them speak; and if you are making a great noise and talking aloud, they will say, ‘Be quiet; we are come.’ And if you do not hear, they will call him by name who is making the noise, and say, ‘Be quiet, you So-and-so. Do you not hear?’ Thus it will be when they come.”
Umancele was amongst us like a stranger, not like a doctor; he and his people ate and drank.

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

---

14 It is supposed that the Amatongo, or the dead, can die again. Here we have allusions to their being killed in battle, and of their being carried away by the river. See above, p. 225, note 76.
Kwa funwa ukudälle, kwa be-
waka kumancele, noma isikafu, no-
ma utshwa. Wa dälle Umancele, wa
kgeda. Umlalo wa bonga, wa
ti, "Sala ni kuhle." Wa buza
Umancele, wa ti, "Ni ya 'kubuya
nini na?" Wa ti, "A ng' azi,
ngokuba abantu ba katele; u loku
sa fika, amasuku omatatu sa lwa
njalo ku ze ku be namušala. Um-
alaumbe na ngomuso si nga fika.
A ng' azi; si ya 'kubona pambili.'
W' emuka.

Sa lala lweśillanu. Kwa ti
ngomso emini, sa ti si ilezi, si
ng' azi 'luto, s' eswa se i taho em-
samo, i ti, "Tula ni umaleno; se
si fikile; kodwa a si fiki sonke;
abanye b' emuke namanzi."

Wa buza Umancele, wa ti,
"Obani na?"
Ya ti, "Ubutongwane. Ka
vumi ukuwela; w' esaba amansi.
Kodwa nezinto e be si ye 'ku zi
tata, a si pelele; si mukile futi
namanzi; ku muke ingeça kabani,
e nokuti nokuti yake; nekabani
y' emuka njalo; kodwa ezinye si
kona; ekabani nobani bonke abá
atakamelwayo, si fika nazo."

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

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

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

\[15\] There were three villages situated near each other, and the inhabitants of all of them came together.
were collected to see the things which had come. The old people, men and women, were chosen to go into the house. The young people, female and male, were separated; they did not go in, but remained outside. They said young people could not go in; it was not proper for them to see the things of wicked sorcery.

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

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

16 The English reader may require to be reminded that the native hut is made of wattles, covered with grass.
The things which you have been looking for; So-and-so's little bag, and such and such a thing you will see; and that thing of So-and-so." They distinguished all the little bags according to the persons to whom they belonged.

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

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

When they came home we asked our mothers in whispers if they had found all our things. They replied, "Yes, surely. We believe that they are diviners. We have seen the things; there was that of So-and-so which we used to see before it was lost; we saw every thing which we knew. We now believe that we shall get well."
Kwa ti ngangomuso Umancele wa nikwa incomo yake. Wa valolisa, wa goduka. Sa bonga, sa ti, "Hamba ni kaile ke, makosi. Si bonile ubunyanga benu. Kodwa se si ya 'kukqapela ukupila kodwa." B'emuka.

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

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

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

We said, "O! what is the real truth in this matter? For we see that we are still weeping. Why did we give our bullock? Where is the truth of the matter, since even now we see no child born to live? O, the spirits are deceiving us. They did not take away the poison which was killing us. They
I si tungele okwayo, ukuza 'kutabata inkomo yetu. A si ku boni ukumbululwa kwetu; si fela pefuzi kwako. Kú ze ku be namuhla, u ya felifa Uma nthshayo.'

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

Umpengula Mbanda.

Another account.

Ngakanga ya kuwo umlozi, ngi ya 'kubula umfana wakwetu, e gula, e nesifo, e kquleka. Sa mangala nobaba nomfo wetu naoma-me uma isifo sini lesi, loku e kade e nge nasa lesi 'sifo. Si ya si kqabuka esokuba si zwive. Sa hamba, sa fika kuwo umlozi. Sa kuleka, sa ti, "E, mongane; indab' ezinhlile." Sa hålala. Ya ti, "Sa ni bona." Sa vuma, sa ti, "Yebo." Ya katala' uguai, ya bema, ya zamula, ya zelula, ya sewed up to deceive us their own things in the bags, that they might come and take our bullock. We do not see that they dug up the poison for us; we are dying notwithstanding. And to this day the children of Uma nthshayo die.'

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

I once went to a person with a familiar spirit to enquire respecting a boy of ours who had convulsions. My father and brother and mothers and I wondered what was the nature of the disease, since it was a new thing. We saw at first sight that it was something about which we must enquire of the diviner. We set out and went to the person with a familiar spirit.

We made obeisance, saying, "Eh, friend; we come to you for good news." We waited. The doctor said, "Good day." We replied, saying, "Yes." She poured out some snuff, and took it; she then yawned and stretched, and also
hlelimula futi, ya ti, "Ka ba ka fiki aba bulayo."

Sa hlala isikati eside, sa za nati sa ketaaz' uguai, sa bema; si te lapa se si koAliwe, s' ezwa ukufika kwayo imilozi; ya ti ya si bingelela, ya ti, "Sa ni bona." Sa kqalaza endlini ukuba i taho pi.

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

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

Ya ti ke, "Si lapa. A ni namandla oku si bona. Ni ya 'ku sisirwa ngokushumayela nje.'

Izwi layo li vela kuyo, li nga tuti elomuntwanyana owmnqinyane, a li namandla okukuluma kakulu, ngokuba li kuluma pezulu ezintingweni.

Sa ti, "Yebo."

Ya ti, "Ni ze ngendaba."

Wa ti umnikaziyo, "Ba tahayele ni; nampo be ni tahela, be ti, ni ze ngendaba."

Sa tahaya ke.

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

Sa i tahayela, sa buza, sa ti, "U shuddered, and said, "They who divine are not yet here."

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

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

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

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

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

We replied to the salutation.

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

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

So we struck the ground.

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

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

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

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

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

They said, "The disease began in the child when he began to walk. When he was very young, you did not see the disease—when he was a little infant; at length when he began to laugh, the disease had not yet appeared; at length he began to sit up, it not having yet appeared; at length he began to go on all fours, it not having yet appeared; at length he began to stand before he was affected by it; when he began to lift his foot from the ground to toddle, the disease came upon him. When you saw the disease, you saw it without expecting anything of the kind; he died in his mother's arms; his mother poured water on him when he was turning up his eyes; she uttered a great
wa kala kakulu, u' etuka, na giji-
ma, na ya endálini; ni te ni fika
endálini, na fika e se vukile. Wa
ti unina, 'Ni ngi zwa ngi kala
nje, u file umntanami. A ni mu
boni emanzi? Kade ngi mu tele
ngamanzi, nokuma a ze a vuku
nje.'" Ya ti imilozi, "Ngi ni
tahele loko ke; ngi pikise ni uma
ka si kona loko e ngi ku tahoyo
na."

Sa ti, "Si nge ze sa ku pikisa;
si ku tahelile na kukgala, sa ti, u
hamba ngayo indalile."

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

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

Ya ti, "Ngi za 'ku ni tahele
isifo. Nina ni novalo olukulu
ngokuba ni ti, lo 'mntwana u ne-
situtwane; ngokuba isitutwane
umuntu waso ka lungi; u zithisa
na semulilweni. Mina ngi za 'ku
ni tshela, ngi ni kqondise ukwenza
kwaleso 'sifo. Ako ni tshaye, ngi
cry, you started, and ran into the
house; when you entered he had
again come to life. The mother
said, 'You heard me cry; my
child was dead. Do you not see
he is wet? I poured water over
him for some time, and therefore
he has come to life again.'" The
spirits continued, "I have now
told you this; deny if what I say
is not true."

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

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

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

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

We said, “Yes; he is his only son.”

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

We smote vehemently on the ground.

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

We smote the ground violently.

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

We smote the ground vehemently.

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


Ya ti, “Tshaya ni, ngi zhe uma se ni w akile nje umuzi wakwini na?”

Sa tshaya.

Ya ti, “A ni ka w aki. N’ ake ngapakati kwomunye umuzi; a ni ka w aki owakwini umuzi entabeni. Umfana lowo leso sifo si m velela ngapakati kwalowu ’muzi.” Ya ti, “Tshaya ni, ngi zhe yena lowo ’muntu e n’ ake naye emzini wake uma ni ini naye na.”

Sa tshaya.

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

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

We smote the ground.

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

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

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

The spirits said, “I point out your ancestral spirits. When you reach home you shall take a goat. There it is, a he goat; I see it. We said, “How do you see it?” They said, “Be silent, I will tell you, and satisfy you as to its colour. It is white. That is it which has just come from the other side of the Illovo from the Amanzimtoti. It is now a large he goat. You shall sacrifice it, and pour its gall on the boy. You will go and pluck for him Itongo medicine. I see that Itongo says that your village is to be removed from its present place, and built on the hill. Does not the Itongo ask, ‘Why has the village staid so long in the midst of another?’

Ya ti, “Umitahana wenu e n’ake kuye.” Ya ti, “Angi boni luto ngapakati kwomuzi wumi- tahana wenu; u lungile nje; a ngi boni indaba ezimi ngapakati kwawo; ngi u bona umuule nje; ni dâla ni kicimela, ngoba ni nga soli l’uto.” Ya ti, “Uto e ngi za ‘ku ni tshela lona, ngi za ‘ku ni tshela itongo. Ka si ko isitutwane kulowlo ’mntwana.” Ya ti, “Ngi ti mina u netongo.”

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

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

It injures the lad, saying, ‘Let the village remove from this place.’

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

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

We took out the money.

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

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

The woman with the familiar spirits sat in the midst of the house, at the time of full daylight, when we enquired of her; for the spirits cannot go alone when they are going to divine; their possessor goes with them. For if they wish to go they tell their possessor, saying to her, “Let us go to such a
Daweni etile," lapa i tanda uma i ye kona. Umnikaziyo ka nama-
ndla okukuluma; u zing' e kú-
luma kancinane, ngokuba naye u
ya i buza, a ti, "Bobani, ni taho
njalo, ni kqinisile uku ba tahela
kwenu laba 'bantu ababo zokubula
kunina?" Ukupendula kwayo,
ya vuma yona, ya ti, "Si kqini-
sile, si sek' indaba e kqinisileyo,
nabo ababo zokubula ba ya 'ku i
bona le'ndaba." A ti, "Wo ba
tahela ni ikqiniso. Mina ba ya
'kusa kumina lapa, uma b' eza
'kutabata imali yabo; uma kanti
ni ba tahela amanga, ngi ya 'ku ba
nika imali. Uma ni nga ba tehe-
langa isiminya, ngi ya 'ku ba
nika." I vume, i ti, "U z' u ba
nika. Tina si kuluma isiminya;
a si wa kulumi amanga."

Wa y amukela imali umnika-
ziyo imilozi.
Ya ti kutina, ya ti, "Hamba ni
ku'dle ke." Sa mangala uma i ti,
a si hambe ka'dle, si nga i boni.
Ya ti, "Wo si konzela ni kubantu
bakwini bonke okaya." Sa vuma,
sa ti, "Yebo ke."

Ya ti, "Ni fike, n' enze nga-
kona loko e ngi ku tshiloyo."

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

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

So the possessor of the spirits
took the money.
The spirits said to us, "Go in
peace." We wondered when they
bid us go in peace, without our
seeing them. They told us to give
their services to all our people at
home. We said we would.
They said, "When you get
home, do exactly what I have told
you."

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

\(^{18}\) That is, divine. Those diviners who divine by means of the
imilozi generally speak in a low muttering tone; and they sometimes
have peculiar closed eyes. They "peep and mutter," reminding us of
Isaiah viii. 19.
So we went home. On our arrival we found the child better. As we were speaking with him, our father came into the house, and we said, “O father, we never had such confidence in a doctor. When we heard we said, ‘The spirit has divined.’ The spirits divined; they told us all things—our birth, and the order of our birth, and that he with whom we live is our cousin; they told us every thing. They said the boy has nothing the matter with him that will kill him. They said we are alarmed, thinking he has convulsions; and we assented, saying, ‘Yes, yes; we think he has convulsions.’ The diviner denied saying, ‘No; he has not convulsions; he is possessed by a spirit. The spirit says that your village must be moved.’ The spirits pointed out a white goat, and directed that it should be sacrificed for the child, and the village be moved; and they ordered us to pluck for him Itongo medicine, and sacrifice the goat. They said, if the disease returned, we were to go and take back our money.”

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

Sa hamba ke, sa fik' ekaya. Sa fika, umfana e se Alakanipile. Sa se si kuluma naye, si kuluma, w' eza ubaba endlini; sa ti, “O, baba, i'kuba si ng'azi isinyanga. Si be si ti, ‘U bulile umlozi,’ ngoku- zwa kwetu ezindalebeni. I bule imlozi; ya ku kuluma konke—nokuzalwa kwetu, nokwelamana kwetu, nokuba lona e si kuyena umihanana wetu; ya ku kgeda konke. Umfana lo i te ka naka- la. I te si y' esaba, si ti u ne- situtwane; tina sa vuma, sa ti, ‘Ehe; si ti u nesitutwane.’ Ya pika inyanga, ya ti, ‘Ka naso; u nedaloozi. Idaloozi li ti, a ku pume umuzi.’ Ya nuka imongo emalope, i ti, ku ya 'kullatashowa yena, ku pume umuzi ke; ya ti, si ya 'ku mu kelela ikambi lom- Alaba, i Alatshwe imongo leyo. I tize, ku nga buyela loku ‘kufa, ya ti, a si se si zoku i tabata imali yetu.”

Wa ti ubaba, “O, i bulile, kanye nomitshana wetu. Si ya i zwa ukuti i bulile.” Wa ti ubaba, “Ini po uma ba nga ngi tehelni ngi
lele a kona be ku funayo, ba vela
ngokuba se b' eza 'kubalala um-
ntwana njena na? Ku nani uma
ba fike ngi lele ba ngi tahela na
into a ba i solayo, ba vela ukuba
se be bulala umntwana njena, ba
nga be be sa ngi tahela na? Abo-
tu abafayo laba ba iziula! Ba
vela ngokuba se ba bulala um-
twana njena, be nga sa ngi tahel-
langa na?" Wa ti, "Hamba ni,
no i tata impongo, basana."

S'emuka, sa ya 'ku i tata im-
pongo endalini. Ya hlatahwa ke,
wa telwa lo 'mfana ngenyongo.
Umitshana wetu wa ya 'ku li ka
ikambi; wa li kamela eitesheni,
wana puzisa lona, wa si laila isi-
taha ngapandle kwonuzi. Ya
daliwa imbuzi.

Kwa tiwa, sa ti ukubonga kwet-
lu, "Una si bona uma i lona
iDlalozi, si ya 'ubona um' a pila, a
nga b' e sa gula; si ti umlozi w'e-
nz' amanga um' e sa gula. Si ya
'ubona uqokupila; s' and' uma si
ti, i kqinisile imilozi. A s' azi
uma ni bulala umntwana nje.
Abadala ba nani uma ni gulisie
bona? Idlalozi liDle eli putshwayo,
was something which they want-
ed, instead of revealing them-
selves by coming to kill the child
in this way? What prevented
them from telling me in a dream
what they complained about, in-
stead of revealing themselves by
coming to kill the child in this
way, without saying any thing to
me first? These dead men are
fools! Why have they revealed
themselves by killing the child in
this way, without telling me? Go
and fetch the goat, boys."

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

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

19 It is a very common practice with native doctors to destroy
the vessel which has been used to administer medicines.
Ii kuluma izindaba." Kw'enziwa njalo ukubonga kwetu.

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

Ba hamba ke nomitshana wake kusasa, ba ya 'ku li 'lole. Ba fika ezweni ema'longwa umfula, ba li 'lole, ba li bheka, ba ti, "Li'lole; ku fanele uma s'ake lepa, ngokub' amanzi a seduze." Ba buya, ba buyela ekaya.

Kwa ti kusasa sa tata izimbazo, sa ya 'kugaula. Sa gaula ke, wa ba se u y'esuka umuzi, u ya puma ngapakati kwowomitshana wetu; Such were the words with which we addressed the spirits.

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

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

In the morning we took our axes, and went to cut wattles and poles for the village. When we had finished cutting, the people of our village left that of our cousin.
sa ba se si ya w aka, si ya u kqeda. Umfana ka pindanga a gule. Kwa ba njengokutsho kwomlozi owa ti, 'Ka yi 'kupinda a gule; ' ka gulanga. Wa za wa kula, wa kubela esibayeni, w' alusa amatole; wa za wa buya wa pumama ematoleni nezimbulu, wa buya wa kw alusa konke, kanye namatole nezimbulu nezimvu nezinkomo. Wa za wa ba indoda. Igama lake Umpini. Se ku indoda, u kutele. Ngonyaka o za 'uvela u za 'ku-senga.

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

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

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

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

Isikqoto a s' aLukene kakulu nonyazi; si ti kokubili ku impi yenkosi e si tahaywa ngayo lapa

We do not make a great distinction between hail and lightning; we say, each is an army of the lord who smites us in this world.

21 Heaven-herds; or Sky-herds.

Abalusi bezulu ku tiwa b'alusa izulu, ngokuba ku ti ngesikati sokuhloma kwal'ba bone masinyane ukuba izulu nam'ala nje libi, li pumile ekutuleleni, li pumela ukwenza kabi; kufudumale inAlisiyo zabalusi, ba nga be sa nibiliki, nokudala ku ng' eli, ba ngenwe ivuso, ku nga ti ku za impi yoku ba bulala. Ku ze ku ti gidi isiibindi lapa le li fikile. Ba pume, ba li kpokwe, be linga uku li buyisela emuva lapa li pume kona; b' ale amatahe ukuba a we, nokwazi ukuba a ya 'kukgeda ukudala notshani nemiti. Ngaloko ke ba abalusi bokwalusa, ukuse izulu li nga fo'li, li zenzele ezintweni. A ba kalimi imvula, i lungile yona; ba kalima unyazi neiskqoto; ba kalima kulowo 'mu' z'i lapa b' emi kona unyazi.

Heaven-herds are said to herd the heaven, because when it is overcast, they at once see that the heaven is bad, and has ceased to be calm, and has gone out to do evil; and the hearts of the herds are kindled; they are no longer happy, are unable to swallow any food, and are struck with fear, as though an enemy was coming to kill them. At last they become brave when the lightning begins to flash. They quit their huts and drive it away, trying to make it return to whence it came; they forbid the hailstones to fall, because they know that they will destroy the food, the grass, and the trees. They are therefore herds who herd the heaven, that it may not break out and do its will on the property of people. They do not turn back the rain, for it is good; they turn back the lightning and the hail; they turn back the lightning from the village where they live.
We distinguish them, however, by the effect of the hail, which is different from that of the lightning; and the hail is heard in the direction from which it is coming; for after great thunder there is heard a great sound in the sky, which resembles the singing of maize in a pot when the water has boiled away. And the doctors, who are herds of the sky, when they hear that, go out at once, whilst the sound of the hail is still afar off, and begin to light a fire in the isolo;^2 they do this before it has come near, whilst it is still audible at a distance, that when it comes near it may have lost its power, and chiding^3 be sufficient. For if when it thunders the doctor does not at once go out, but stays indoors till the hail comes, even should he go out when it has come, he has no longer power to overcome the hail; for it is difficult to make it turn back again when once it has come.

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

---

^2 Isolo is a fireplace outside the kraal, but near it, where medicines capable of influencing the heaven—heaven-medicines—are burnt.

^3 That is, by burning the heaven-medicines whilst the hail is still distant, they diminish its power, so that when it comes, if it should be able to come at all, it may be unable to do any harm; but may be readily made to obey the doctor’s command to depart.
inyanga i nga zili ukudlila, ku tiwa uma amatshe e i tahaya kakulu i seduze engozini; ku tiwa amatshe lawo a bonakalisa ukuti a i se namandla okumelana nonyazi. I ya'kuswela ukuba i buye i lanziswe ngakumbe, ukuze i be nesibindi. Ngokuba uma i bona ekwaleseni kwayo i nga tobi nomia inyazi, loko kokobili, i sa melwa 'sibindi, i se i y' esaba; nomia i bona unyazi lu vimba amehlo ayo i y' esaba, i fise ukungena endlini.

I loko ke abantu abamnyama a ba kuluma ngako ukuti, ku kona amandla kubantu abamnyama; ngokuba be ti ulaka olu vela ezulwini lonke, ba ya lwazi uku lu kcinma, lawo amandla amabili, unyazi nesikyoto. A ngi taho ukuti nezulu uku li nisa ba ya kwazi; kep a taho bona ukuti ba ya kwazi.

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

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

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

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

25 That is, whilst endeavouring to turn back the storm.
heaven-doctors, etc.

ba taho ukuti, lu kona olunye uleafaka ngapandla kwalolu a se be lu funele imiti yoku lw aIulula.

Isikqoto leke izinyanga ezindaweni zonke; noma ku kona inkosi esizweni esitile, abantu a ba taho ngamabele ukuti, “Amabele lawo si wa dala ngenkosi le;” ba ti, “La ’mabele si wa dala ngokabani; ngokuba li ya ti li futuzele, si nga s’azi ukuba li ya ’kubuyela kwenyeni indawo, a ti a nga kwitahiza, ’enze konke, si me ’sibindi.”

Nank’ ukuduma; uma izulu li ya duma, li nga leti ’matehe, li kwube unyazi, a ba i beki inyanga yesikqoto, ba beka inyanga yonyazi:zi, ukuba i pume, i memese; b’eme ’sibindi uma umalusi ’alusile pandla. Kepa uma e ngo ko lowo ’malusi, ku kitahe nengubo yake, i bekwe pandla. Y enziwe uku nga ti ukqobo lwake.

I loko ke ukwenza kwexinyanga ezalusayo izulu. Ngokuba uma izulu li ya duma, li kqinisile, inyanga i ya kqala ukunyakama, say there is any other wrath but that, for which they have already found medicines, which are capable of subduing it.

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

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

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

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

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

Ku njalo loko 'kwenza kwezulu nezinyanga; ngokuba abantu abamnyama ba ya kolwa kuloko 'ku-kuza izulu nokutiba isikgo. Lezo 'zinto zombili a ba 'kabangi ngazo ukuti noma be ti ba ya z'a-zi, ba ziko'llisa; ba ti bona ku iisi-

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

ukuba i idwe nayo njengezulu li

koma. Uma abantu bakona endli

ini, noma i nga ka pumi, uma abantu be kuluma ngokuzoko-

zela, i ya ba tiba ngokutl, "Tula ni, ni ti nya." Ngokuba i ti nayo inhliziyo yayo i se i futuzele, nje-

galoko nalo li za ngamandli; a i be i sa tanda ukuba ku kulume omunye umuntu, 'kupela i yo yodwa e kulumayo ngokumemela.

Futi uma u hamba nayo endale-

leni, izulu la ni kandanisa ni se kude nemizi, noma u be u hamba pambili, yona i semuva, i ya 'ku-

teho kuwe ukuti, "Dfulula, u ha-

mbe pambili;" yona i hambe

emuva kude nawe; ngokuba i ti

uma u hamba emuva kwayo u ya

'kuzza ingoji, ngokuba izulu li ti u ya i bulala. Inyangi i ku dflu-

lisa ukulamba pambili ni ze ni fike ekaya.

Ku njalo loko 'kwenza kwezulu

nezinyanga; ngokuba abantu abam-

nyama ba ya kolwa kuloko 'ku-

kuza izulu nokutiba isikgo. Lezo

'zinto zombili a ba 'kabangi

ngazo ukuti noma be ti ba ya z'

azi, ba ziko'llisa; ba ti bona ku isi-

From this it is clear that we are not to regard the heaven-herd as an opponent of the heaven; but as a priest to whom is entrusted the power of prevailing mediation. He is under the protection of the heaven; and his enemies, real or supposed, are liable to be destroyed by it, whilst he is safe so long as he is observant of the laws of his office. Heathen have sometimes asked me to pray for rain because I am one whose office it is "ukumelana nenkosi," to contend with God. Compare Gen. xxxii. 24—28. And see below, where the heaven avenges the death of the rain-doctor.
minya loko ukuba inyanga yokwala yena nazi nesikqoto; ngokuba ba ti labo 'bantu, uma si buza tina, "Si ng'akzi ukuba loko 'kwenza ba kw enza ngesibindi a ba si tate pi ukumelana nesulu na."

Ba ti, ku ti uma li za 'kuloma, nomalama o nga ka bonakalini ukuba li za 'kuduma kabulungu, inilziyo yenyanga i be i zwile ngokuti ku kona ukufudumala ngapakati, umuntu u vuswa ukutu kuta; lapa izulu li ya kqala ukuloma nje, naye a ilwe nje ngalo. Ngoknba be ti bonsa, se ba li gaba, ba li dala. Uku ba dala loku ba taho ngokuba li dala inkomo, kepa lezo 'zinkomo i ya that the heaven-hed28 is able to contend with the lightning and hail; for these people say, if we ask them, that they do not understand where they get the courage with which they contend with the heaven.

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

28 Or sky-doctor, heaven meaning the sky, which is not supposed to be very high above the earth.
29 Lit., about to arm.
30 I have translated literally here, but it will be scarcely intelligible to the English reader without explanation. The natives say they scarify with the heaven, that is, make scarifications and rub in medicines, and eat it. The heaven is here used for those substances in which it, or its power or virtue, is supposed to be. A bullock struck with lightning is supposed to have the heaven, or power of the heaven, in it; so the thunderbolt which comes from heaven; and the fabulous bird which is supposed to descend in a thunder storm. Therefore when they say they scarify with the heaven, they mean that the doctors make scarifications in their own bodies and rub in medicines mixed with the flesh of a bullock struck with lightning, or with the thunderbolt, or with the flesh of the inyoni-yesulu, the lightning-bird. And “eating the heaven” means in like manner eating those things in which the heaven, or its power or virtue, is supposed to be. By this practice they are brought into sympathy with the heaven,—feel with it, know when it is going to thunder, and are able to counteract it. Here again we see the homopathic principle coming out in their therapeutics, as we do in so many other instances; similis similibus,—lightning by lightning.
tatwa inyama yazo, i bekwe odengezini, iuyanga i i dle ngoku i
ncinda, i pitikezwe nemiti yazo; ngokuba ku ti lapo li Alabe kona
pansi, izinyanga zi ti u kona um-
suka o salela pansi, kepa lowo 'm-
suka ku tiwa inyela; ba ya li mba
ba ze ba li fumane, ba sebenzo
ngalo; ba taho ke ukuti, isibindi
leso a ba neso sokumelana nesulu
i lelo 'nyela eli funyanwa lapo
izulu li Alabe kona. Kakulu ne-
nyoni leyo e ku tiwa eyezulu;
doctor takes the flesh of such
cattle, and places it in a sherd, and
the doctor eats it whilst hot,31
mixed with his medicines; for
where the lightning strikes the
ground, the doctors say there is
something resembling the shank of
an assagai,32 which remains in the
earth, and this thing is called a
thunderbolt; they dig till they
find it,33 and use it as a heaven-
medicine; and so they say that
the courage which they possess of
contending with the heaven is
that thunderbolt, which is found
where the lightning has struck.
Especially the bird also which is
called the lightning-bird,34 they

31 Ucuncinda, makes an izembe, and eats it, see p. 290, note 52.
32 Umwuka is the shank of an assagai, or of a native pick, or any
thing of that kind.
33 It is said that the doctors are directed to the place where the
thunderbolt is by watching during a storm, and, going to the
place where they suppose they saw the lightning strike, they find a
heap of jelly-like substance over the spot where the bolt entered, and digging
find it.
34 In the legends of the American Indians we meet with accounts
of Thunder-birds, or Cloud-birds. "They frequently explain the
thunder as the sound of the cloud-bird flapping his wings, and the
lightning as the fire that flashes from his tracks, like the sparks which
the buffalo scatters when he scours over the stony plain." A metaphor
which probably arose from personifying the clouds, and supposing that
motion meant life, and where there was a voice there must be a living
being to utter it; like the Maruts or Storm-gods of the Hindoo. The
metaphor may have been a simple metaphor at first, to become at last
to the minds of the masses a truth expressing a fact of nature.
(Brinton's Myths of the New World, p. 102—104.)—A Dahcota
thus explains the theory of thunder:—"Thunder is a large bird, fly-
ing through the air; its bright tracks are seen in the heavens, before
you hear the clapping of its wings. But it is the young ones that do
the mischief. The parent bird would not hurt a Dahcota. Long
ago a thunder-bird fell from the heavens; and our fathers saw it as it
ngokuba i yona umngomo leyo 'nyoni emitini yonke. Uma inyangi i nge nayo leyo 'nyoni, inyangi kodwa, i nge melwe 'sibindi njengaleyo e nayo, eya i dlayo. Ngokuba leyo 'nyoni izinyanga zi gaba ngaleyo 'nyoni; ngokuba i namafuta; ku tiwa amafuta i wona e inyanga i siza ngawo kakulu, noma ku kona umuntu owa futwa izulu, la m shiya; kepa la m shiya nokukulu ukwesaba. Uma li ya duma ka melwa 'sibindi, u ya alupeka njalonjalo; ka Alupeki endali ziyweni kodwa; ku ya bonakala ukulupeka kwake ngokuba u ya nyakaza njalonjalo endalini, e svelo indawo lapo nga e zifaka kona. Keza inyanga leyo uma ya bizwa ukuba i ze 'ku m nika lona izulu, uma se li duma ngemva u ya teho, a ti, "Inyanga ya ng' elapa; a ngi s' esabi."

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

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

Lit., the very heaven, meaning thereby, the fat of the lightning-bird, or its flesh, or portion of a thunder-bolt.
Ngokuba leyo 'nyoni, baningi aba i bonileyo ngamelelo. Kepa kakulu izinyanga nabantu aba i bone ngesikati sokuduma kwezulu, ukuba unyazi lu tahaye pansi; i ya sala. Uma u kona umuntu eduze naleyo 'ndawo, u ya i bona ezinkungwini pansi, a ye 'ku i bulala. Uma e se i bulale, a kqale ukubalisa ngokuti, “Umakazi ngi ya 'kuhamba nje na, loku ngi bulale le inyoni e ngi nga i bonanga? A si yo nje le inyoni e ku tshiwo ukuti, i kona inyoni yezulu e hamba nonyazi?” U ya balisa ngo-kuba e i bona ukuma kwayo ku nga fani nokwezinyoni a kade e zi bona; a bone ku kodwa okwayo, ngokuba i ya bazizela izimpape zayo. Umuntu a nga ti ibomvu; a bone ukuti, “Ai; ilulaza.” Kepa uma e bhekisisile a nga ti, “Kqa, i pakati kwakolo, ngi ku bona.” Kepa mina ngi lu bonile upape lwayo uma ngi se sensunduzi; ngokuba ngi be ngi swele njalonjalo ukubona lowo 'mbala wenyoni; kepa nga za nga lu bona upape lwayo. Lowo 'muntu owa

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

When we say herding-doctors, we speak metaphorically, for a man who herds cattle has weapons and his rain-shield. 56 We take the name of a herder of cattle, and give it to one who counteracts the lightning, for when he keeps it back he shouts as a boy who is herding cattle; if he goes into the cattle-pen with his weapons and is silent, the cattle cannot go out; but by whistling the cattle understand that he tells them to go to the pastures, that is, to go out of the pen. And the herd that herds the lightning does the same as the herder of the cattle; he does as he does by whistling; he says, "Tshui-i-i. Hamba, u ye le; u ng' ezi lapa." A pinde njalonjalo.

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

---

56 A small shield which is used as an umbrella to ward off rain and hail.
sometimes it is said a certain doctor sends the lightning to another doctor to try him whether he is a powerful doctor or not. He does not try the doctor who appointed him; he tries others whose appointment he does not understand; for it is this by which he sees that another is a doctor indeed, by his sending back to him the lightning, and he too begins to bustle about and to enter his house to set himself in order.

57 Lit., the heaven, or sky.

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

59 We find similar trials of skill among sorcerers of other countries. It is said a German sorcerer was called to see if he could not “extinguish” our far-famed sorcerer Roger Bacon. He raised a spirit which he ordered to carry off Roger Bacon. But Roger was too strong for the German, and the raised spirit, instead of taking away Roger as commanded, carried off his own master.—In like manner “the priest Eirlkur” having snatched by his sorcery from the hands of “the good folk of Sida” a murderer who was condemned to lose his head,—a not very priestly act, it may be,—they “hired a man from the West firths who dabbled in magic to send a great cat to slay Eirlkur.” Eirlkur’s magic and prophetic power could not protect him from this cat. The sender worked,—the “sending” was sent,—and unlooked-for rushed upon its victim; and Eirlkur was saved, not by magic and inner sight, but by “quickness” and help of a pupil in sorcery. And “Puss,” that is, the “sending,” soon lay dead upon the ground. Eirlkur had triumphed. But triumph is nothing without revenge. He must teach the people that Eirlkur—priest and sorcerer, strange but not uncommon combination—must not be trifled with. So he “despatched a sending to the man in the West firths, and put an end to him almost as quickly as to his goblin-cat.” (Icelandic Legends, p. 262.)
It happened in times past when I visited my people, on my arrival I lay down; on the following day in the afternoon the sky became overcast, and was very dark indeed; at the time when the maize was blossoming. I was sitting at the doorway whilst it was thundering excessively; and my brother who is a doctor entered the house, running, and took down his shield and his string of medicines, and went out. When it thundered aloud, he too shouted aloud, and whistled. I asked my mother what the man was doing. She replied, “Do not speak, for when it is like this no one any longer speaks. He is a heaven-herd.” So I was silent. And the heaven cast down many hail-stones. And I thought he would die, for I heard them striking on his shield; it was as though maize had been thrown on him. But although he was resisted very much, he did not enter the house. And as regards the lightning, in like manner the heaven resisted him; but he did not enter the house until it was bright again.

In the morning I heard it said that at my uncle’s village, at Inyama, down the river, one Umahlıti said he would go out before the great doctors went out; he shouted aloud, saying, “Depart,
"Muka, u ye le." Kwa ti swisi
emzimbeni, wa ngena nyovane
endlumini. Wa pinda nomunye,
wa ti u ya memeza, la m vimba
umlomo. Ngaleyo 'mini la u
fulatela lowo 'muizi; wa ba owalo,
la zenzola. Ba älala ngesindâlu;
la wa kqeda amabele, la wa ti nya.

and go yonder." But the hail
smote loudly on his body, and he
came into the house backwards.
Another went out, and when he
shouted, the heaven stopped his
mouth. On that day the heaven
turned its back\(^{40}\) on the village;
it was entirely in its power, and
it did its will. They remained in
their houses; it entirely destroyed
the corn.

When I heard this I said,
"Forsooth is such a doctor as that
conquered? What shall we eat
this year, since they have been
unable to herd?"\(^{41}\)

They replied, "They did not
fast. They are therefore con-
quered."\(^{41}\)

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

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

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

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

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

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

So when the powerful magician Ngatoro-i-rangi wished to ascend to the snow covered top of Mount Tongariro he said to his companions, "Remember now, do not you, who I am going to leave behind, taste food from the time I leave you until I return, when we will all feast together." Then he began to ascend the mountain, but he had not quite got to the summit when those he had left behind began to eat food, and he therefore found the greatest difficulty in reaching the summit of the mountain, and the hero nearly perished in the attempt. (Id., p. 156.)
ukudlala uma e piwa utshwala bu drink if he is given beer in a cup isikope." Futi, "Ka muse uku-

Futi, "Ka muse ukuapuma esi-

Futi, "Ka muse ukudlala

Futi, "Ka muse ukudlala

Futi, "Ka muse uku-

I loko ukuzila uku-

umuntu wemvula nga m bona

Umntu wemvula nga m bona

42 At the period of the year when the new food is ripe, varying

43 The natives speak of beer as food,—and of eating it, and ap-

44 I translate literally, a rain-man or man of rain, a rain-doctor,

45 Lit., In the house, country, or nation of Uzulu; that is, of the
traditional founder or unkulunkulu of the Zulu nation.
imvula. Kepa kwazulu wa e nge vele kakulu enkosini; ngokuba amakosi akwazulu a e nga vumi ukuba umuntu kazana nje ku tiwe u pata izulu; ngokuba izulu kwa ku tiwa elenkosi yakona kупela. Ngaloko ke wa fikileka. Kepa e nga yeKile uku li nisa ngasesa. Wa za wa wela, ngokuba w'ezwa ku tiwa, "Lzinyanga zonke ze2ulu a zi bulawe." W'ekga, wa fika lapa esilungwini; wa fika e nga pete 'luto, e hamba nje. Kepa kw'azisa ukuba u fika nje, u fikile kwabakubo abe m aziyo.

Wa tolwana inkosi yakwamadhlala; nati e ya i si toliio; ibizo layo ku tiwa Unjeje kasehhele. Kepa wa alala isikathana, la ba li balele kakulu izulu. Ba kgala abantu bakubo ukunyenyeza ngaye enkosini, ukuti, "Lowo muntu u m bona nje; uma u keela kuye imvula, u nga ku koenisela.

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

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

46 Uzana, dim. of i2e, nothing; izana, a little nothing, that is, something less than nothing itself. Uzana, a proper name, meaning The-less-than-nothing-man. All men of low degree are called abantu bacakana, Children of Uzana,—this hypothetical man of naught.

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

48 Thoro was long continued drought and hot weather.
Inyanga enkulu pesu kwazo zonke izinyanga.”


Kepa w’emuka wa ya e fledini, e ya ‘kulongisa izinto zake; wa zing’ e hamba njalo, kwa za kwa fika leyo ’mini. Kwa ti ngamula li nayo, kwa tiwa, “Nembela u inyanga!” Kwa ba njalo ke njalonjalo. Wa piwa izinkomo, wa kceba masinyana.

Kepa ngemva kwalo ’nyaka izulu la ba lokuni ukuna. Ba m Alupa kakulu. Loko ku m Alupa nami nga m bona, nga m hhaukoela, ngokuba ngi bona amadoda e fika na sebusuku e tabaya ngamawisa ennyango wendAlu yake, a m kipe, a ti, ka pume, a koke izinkomo zawo a m nika zona, ngokuba izulu a li sa ni. B’ enza njalonjalo. Kepa a Alupeke kakulu, ngokuba ngesinye isikati a fike ekuzeni, a m kipe; a baleke, a m jigije.

He is a great doctor above all other doctors.”

And this was first spoken of a little, and at last openly; and we all heard that Umkqaekana was a rain-doctor. The chief asked him just to set to work, that he might see if it were true or not. And—

for at that time the heaven was hot and dry—I heard it said, “Umkqaekana says, ‘Let the people look at the heaven at such a time; it will rain.’”

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

And after that year the heaven was hard, and it did not rain. The people persecuted him exceedingly. When he was persecuted I saw him and pitied him, for I saw men come even by night and smite his doorway with clubs, and take him out of his house, telling him to come out and give them back their cattle which they had given him, because the heaven no longer yielded rain. They did this constantly. And he was greatly troubled, for sometimes they came in the morning and took him out of his house; he fled, and they
ngamawisa; a baloke, a tshone e\text{-}llatini, li ze li tshone, e nga d\text{-}lla\-nga, 'esaba ukusa ekaya; ngokuba ba be ti ba ya 'ku m bulala impo- la, uma imvula i nga ni. Kepa loko be ku taho ngekebebo labo, ukuti i kona e za 'kwenza masi- nyane, ngokuba e ti, "Loku ngi za 'kufa na." Kepa izulu nga ku bona li ya na ngesinye isikati em- katini wokusbenza kwake.

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

Kwa ti ngolunye usuku umfana wake, (o yena e be tandwa kakulu uyise, igama lake Unqeto; uma e ya e\text{-}llatini uyise u be hamba naye; ngokuba e ti u m tanda ngoba e tumeka; ngokuba uma umuntu e nisa izulu u swele umntwana uku- ba a tume yena njalo, a nge ngabe throw clubs at him; he ran away down into the bush, until the sun set, without eating, being afraid to go home; for they said they would really kill him, if it did not rain. But they said that through their subtlety, thinking that he would do what they wished at once, because he expected them to kill him. And I saw that it sometimes rained whilst he was working.

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

One day his son, (the one that was most dear to his father, named Unqeto, who went with his father to the forest when he went there; for he said he loved him because he could send him where he wished;\footnote{\text{Lit., } Send-\text{able,}—ready to go on a mission.} for if a man is causing it to rain, he requires a child, that he may send him constantly without refusing in the least, that the hea-
nakanye, ukuzo izulu li tamba)—
wa tsho ngemva kwokuncenga, wa
ti, “Woza ni, ngi ye 'ku ni bonisa
lapo ubaba e beka kona izinto zake
zezulu.” Sa hamba emini, s' alu-
sile ngakona. Sa fumana empa-
dwini ku kona izitsha zi sibeke-
lwe, nebakza lokupeša ; wa si
bonisa loko 'kwenza kukayise, ne-
mifunzana e botshwe ngenko-
nlwano; wa si bonisa nokupeša
kukayise. Kepa sa ku bona loko,
s' esaba, a sa tanda ukungensa, sa
baleka njeya, ngokuti li funa izulu
li si tabate uma si pata imiti ye-
nyanga. Sa m shiya pakati, sa
baleka, sa ya ezinkomeni.

Ku pela ke loyo 'ndaba e nga i
bonayo.

UMPENGULA MBANDA.

The Sky, Sun, Moon, and Stars.

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

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

This is the end of what I saw.

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

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

Nabantu e si ti ba kona ngale kwezulu, a s’azi ukuba ba kulo idwala ini, noma ku kona indawana e umálabu ngale; a si kw azi loko. Into e si yaziyo inye nje ukuti ba kona. Ngaloko ke si ti ku kona indawo yabo, njengeyetu le.

Ilanga lona nalo si ti a li ko ngale; ngokuba uma li ngale nga si nga li boni; nga li sitile, nje ngalabo 'bantu aba ngale, e si nga ba boniyo. Lona li nganeno, ngo ba si li bona kaUndelelonke; a ku sito nendawana nje yalo.

encircles the earth, the earth being inside the heaven, and the heaven ending outside the earth; and we suppose there is no other earth on the other side of the heaven. And the men who, we suppose, are on the other side of the heaven, we do not know whether they are on the rock, or whether there is some little place which is earth on the other side; we do not know that. The one thing which we know is this, that these heavenly men exist. Therefore we say there is a place for them, as this place is for us.

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

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

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

Hlanga ukuhamba kwalo indlulela zalo zimbili kupela nje; emini indlulela yalo li hamba ezulwini; ngokulwa indlulela yalo li ngena olwandile, emanzini, li hamba ngowo li ze li pume endaweni yokupuma yakusasa.

Hlanga ukuhamba kwalo endluleleni yalo yokubusika, i yodwa; ngokuba li ya li hambela njalo li ze li gcine endaweni etile, nomia intaba, nomia isiXhulu; a li dakhulule kulezo 'ndawo zombili; li pume endlulini yalo yokubusika; ukupuma kwalo li buyele endaweni yokubalo. Si ti ngokupuma kwalo endaweni yokubusika li landa iXolo, li ze li gcine ngenzaba nomia umutle; li buye li landa ubusika njalo. Zi kona izindlu zalo lapa si ti, "Manje ilanga li ngenile endlulini;" si tsho ngokuba li ma izinsukwana kuleyo 'ndawo; uma li

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

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

As regards the path of the sun, its winter path is different from its summer path; for it travels northward till it reaches a certain place—a mountain or a forest, [where it rises and sets,] and it does not pass beyond these two places; it comes out of its winter house; when it comes out it goes southward to its summer place.

We say that when it quits its winter place it is fetching the summer, until it reaches a certain mountain or tree; and then it turns northward again, fetching the winter, in constant succession. These are its houses, where we say it enters; we say so, for it stays in its winter house a few days;

53 We see here the reason of the rising of the sun being expressed by ukupuma, to come out, because it is supposed to come out of the water.
puma s’ azi ke ukuba li bu gcinile ubusika, se li landa išlobo; nem-bala li ye li hambola ku ze ku ti ukukula kwešlobo li ngene endali-ni yasešlobo izisukwana, li pume njalo.

Inyanga ukutwasa kwayo si ti i twasile inyanga ngokuba si i bona entahonalanga. Kwa ku tiwa inyanga i fa nya; kanti a ku njalo; i daliwa izinsuku, ye i ncipa, i ze i be nganguzipo nje emohlweni; lapo ke se i tatwa ilanga; li i fumana empumalanga, li hambe nayo, li ze li i shiye entahonalanga, i bonwe lapa ku kqala ukuti zibe ukuılıwa, ku tiwe i twasile inyanga; i ye i kula; i ze i fulatele enzansi, si ti inyanga se i bheka enzansi, i ye i hlangane ukutshona kwelanga, i ze i selwe; i buye i ncipe futi, i ze i fo.

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

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

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

---

54 How easily a mythical personification may arise from such a metaphor as this.
55 Enzansi here meaning by the sea, which is, Eastward.
66 Dilingana is also used to express full moon. Inyanga se i dilingene, The moon is now full.
Isikcelankobe ngosinye isikati
si ya nyamalala, si bonakale nge-
sinye isikati.

Futi isilimela si ya fa, si nga
bonakali. Ebusika a si ko, ku se
ku ti lapa ubusika se bu pela si
kqale ukunakala si sinye—inka-
nyezi; si bo zitatu; si ye si kula si
ze si be isizukwana, si dandalaze
obala lapa se ku za kusa. Si taho
ke ukuti isilimela si twasile, no-
nyaka u twasile; ku linwe ko.

Ikwezi li ma endaweni yalo
njalo; lona l’andulela ukusa nel-
ga; ku bonwa ngalo ukuba ku
ya sa manje; ubusuku bu dalulile,
li pumile ikwezi, nomtakati a
fnyele lapa e ya kona, ngokuti,
"Una ngi hamba kancane ngi za
kusel wa, ngi ya 'kufika ekaya ku
sile.” Nenloli i fnyele ku nga
puma ikwezi; y azi ukuba se ku
sile. I njalo ke loyo 'nkanyezi.

Indosa inkanyezi e puma nga-
pambili kwekwezi ukuhamba kwo-

Isikcelankobe$^{57}$ (the evening
star) is sometimes invisible, some-
times seen.

And Isilimela$^{58}$ (the Pleiades)
dies, and is not seen. It is not
seen in winter; and at last, when
the winter is coming to an end, it
begins to appear—one of its stars
first, and then three, until going
on increasing it becomes a cluster
of stars, and is perfectly clear
when the sun is about to rise.

And we say Isilimela is renewed,
and the year is renewed, and so
we begin to dig.

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

Indosa is a star which arises be-
fore the morning star, when night

$^{57}$ Isikcelankobe, also called Isi-koe-kobe; Isinkobe is boiled maize; ukukolela, to ask. The star which appears when
men are asking for boiled maize, their evening meal.—Isi-peka-nkobe: ukupeka, to boil. When the maize is boiling for the evening
meal.

$^{58}$ Isilimela, The digging-for-stars.] Because when the Pleiades
appear the people begin to dig. Isilimela se si ba luNile abalimi,
The Pleiades have now fetched the diggers.
is advanced; and if men have staid drinking beer, or eating the meat at a wedding feast, if they see Indosa arisen, for it arises red, they say, “Let us lie down; it is uow night.” And so they lie down. A man does not say, “Since Indosa has arisen I shall not now lie down;” he will lie down for a long time.59 In the morning Indosa is very high in the heaven, and the morning star risen.

---

**The Sun, Moon, and Stars.**

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

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

---

59 Lit., until he forgets, that is, is in a deep sleep.
Ngonyanga kwa tiwa kukqala i ya fi, ku pinde ku vele enye inyang a. Kepa kwa za kwa bonwa ukuba ka, kanti a i fi, inye njalo njengolanga. Kodwa ukuza kwayo ukuba i neipa, i daliwa izinsiuku, i ze i site elangen i, sitwa imisebe yalo, i nga b' i sa bonakala. I tatwe ilanga, li hambe nayo izinsi kwan a, i pinde i shiyw e, i bonakale ekutshonenini kwalo. Izingqapeli za za za bona ngokukqapela kwazo, zi ti, "Ku ngani ukuba inyang a ku tiwe i file, loku i sita elangen i nje na?" Ku ti emini lapa izulu li bukoka, nelanga li nga sa labi kakulu amelo ngo- misebe, i bonwe ngokuZala emunznini omkulu; umuntu a heke pezulu, a kqapelasise eduze nelanga, a yeke ukubheka umqalaba, 'enyusele amelo pezulu, ku ze ku pele ukukanya oku koza amelo, 'ejwayele ukubona eduze nalo, nqulu li kwewebe ka kale emqalweni, li nga wa vimbeli, i ya bonwa ekaleni kwelanga, nom a li ya 'ku i shiya ekutshoneni kwalo, nom a li ya 'kutshona nalo. O i bonileyo a bize omunye, a ti, "Inyang a i

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