file, njongokuba ku tiwa i ya fa; nansi. Bhekazulu. W ake umkanya, u ka nisise amalo, u jwayele elangeni, u za 'ku i bona.' Nembala a fune, a fune, a ze a i bone, a ti, "Nembala i fialwe imiseba."


Ku tiwa i induna yelanga. and says, "The moon is not dead, as they say it dies; there it is. Look up. Shade your eyes, and bring the eyelids together, and get accustomed to the sun, and then you will see it." And indeed he seeks and seeks until he sees it, and says, "Truly it is hidden by the rays."

Men saw the stars too during the day; and I too have seen them. We were living on the Umbava. At midday I too disputed and said, "The moon really dies." But we were herding when the sun was very high; we were in the shade, lying on our backs without sleeping, and looking upwards. My brother said to me, "You see the moon. There it is; it is close to the edge of the sun." I contradicted him. He said, "Look hard; you will soon see it." And indeed I fixed my eyes, and looked earnestly at the sun and at the edge of the sun; I saw the moon for a moment; I again fixed my eyes, and saw it clearly, and said, "It is true." I saw also the stars—at first one; at last I saw many. So I was satisfied that the moon does not die. That is what I know about the moon.

The moon is said to be the sun's officer.
The Male and Female Heavens.

The people speak of two heavens; the one which thunders with a deep roar is the male; it is not dreadful, it does no harm; for although it thunders, it causes nothing but rain. When the male heaven thunders we say, “This year the heaven is peaceful, for it does not thunder injuriously.”

It is said of the female heaven that its thunder is attended with lightning and hail; and the breeze which comes with it is rather bad. And men run away and go into their houses at once. Its lightning is usually forked and rapid; as soon as a man starts it has passed; its colour is bluish, and has little reddish streaks; this kind of heaven thunders very shrilly; it is as though it would split the head; and so its thunder is bad.

If it meet with a man in the open country he cannot tell where to go; and even indoors the house seems small, and he wants a second house into which the lightning cannot enter; and the world itself seems small at the time of its shrill thunderings, and men seek for a place where they can hide themselves. The female heaven causes much pain. The pain it causes is that it does not give a
sokuma isibindi; li kandanisa masinyane li buyekeze; ngaloko ke li dabule umuntu ngovalo; ingomuso umuntu a nga li boni ukuba li ya 'kuba kon;a; a ti, “Kqa; ingomuso a li se ko;” nokusa a nga be e sa ku bona ukuba li ya 'kusa, li dâlule; a bone ukuba li ya 'udâlula naye.

Into e si y aziko ngesulu lensikazi ukona; ukuba okwalo ukona 'kupela ezinkomeni na sebutwini na semitini. Ngemva kwalo ku geina ukuba li balele kakulu. Si y' esaba uma izulu lensikazi ku vane lona; ngalo 'nyaka si ti, "Ilanga li ya 'uke li ku tehise ukudâla; umuva waleli 'zulu mubi."

What we know of the female heaven is the injury that it does; that it belongs to it only to injure cattle, and men, and trees. After it there follows intense heat. We are afraid if the female heaven occurs again and again; in such a year we say, “The sun will burn up our crops; this heaven is followed by evil.”

The Smiting of the Heaven.

If there are cattle which have been struck by the lightning, it is difficult for the people to approach them unless they are heaven-doctors; for they say, “If we approach these cattle, we shall be calling the heaven to come to us; do not let us go, then it will not come to us.” But the doctor goes to them; perhaps he says, “Let them be eaten.” The mode of eating them is
lanzwa njalonjalo; uma se ku pelile ukulanza, abantu ba yogeza; y elape inyanga, ukuba i ti i vimbela ukuza konyazi.

Kepa konke loko kwokwesaba izinkomo ezi tahaywe unyazi, labo 'bantu abesabyo a b'eesabi ngoku-ba be ti unyazi lu ya 'kuza kubona ngezinkomo; b' esaba kakulu ngoku-ba uma be yile ezinkomeni, uma li ya duma ngemva kwalo-loko, a ba sa yi 'kukcabamba, ba ya 'kuti ngezwi eli nga li kzinisile, ba ti, “Si ya 'kubona impela.” Ngoku-ba be ti ngokuya ezinkomeni, “Si l' onile isulu; li ya 'ku si sola ngoku si tahaya njengezinkomo.” I loko ke oku veza ukwesaba kumbantu, ngoku-ba lobu 'bunzima b' e'lela emakanda, a bu veli pansi; uma bu vela pansi, umuntu nga e ti, “Ngi ya 'ubona lu vela ngakuleya intaba, ngi lu gudlulela.” I loko ke ukwesaba kwabantu; b’ esaba into e s' engeme sonke; a ku veli loko ngoku-ba ku ya 'kwenzeka impela; ku vezwa ukukcabanga loko, ngoku-ba lo into i ngapesulu kwetu; a si namandala oku i vi ka njenge-tehe li ponswa umunye umuntu.

this:—The people eat them, and take emetics continually; when they leave off emetics, they go and wash; and the doctor gives them medicines, that he may prevent the lightning from coming.

But as to all that fear of eating cattle which have been struck by the lightning, the people are not afraid because they suppose that it will come to them on account of the cattle; but they are afraid especially because if they have gone to the cattle, and it thunders after that, they will no longer think, but will say what is apparently true, “We shall now really see it come to us.” For they say that by going to the cattle they have sinned against the heaven; and it will punish them by striking them as it struck the cattle. It is this then that causes fear in men, because the dreaded thing comes from above and not from below; if it come from below, a man might say, “I shall see it coming from yonder mountain, and avoid it.” This then is the fear of men; they are afraid of something that looks down upon all of us; the fear does not arise because it will really strike; but it arises from thinking that it is a thing above us; we cannot defend ourselves from it as from a stone thrown by another.
Treating the Heaven.

When it thunders the doctors go out and scold it; they take a stick, and say they are going to beat the lightning of heaven. They say they can overcome the lightning. They shout and take shields and sticks; they strike on their shields and shout. And when it clears away again, they say, “We have conquered it.” They say they can overcome the heaven. When it thunders they take medicines and burn them in the fire; they say, they are smoking the heaven. If it does not thunder, but is afraid of the medicines, they are glad because they shout to the heaven; and their heart is glad when they overcome the heaven. They say they overcome the heaven with their medicines.

If a house is burnt by the lightning, they go to doctors who know how to treat the heaven, and they come with their medicines, and treat all the inhabitants of the village where the lightning has struck. They are treated very much; they are scarified and take umsizi; and little rods are driven into the ground on the upper side of the village, and in front of the village in all the paths, and near the doorways of the houses, and on the tops of the houses, and near the entrance of the cattle pen.
They are treated with a black sheep,\textsuperscript{60} that the heaven may be dark\textsuperscript{61} and not wish to strike there again; for if they kill a white sheep it will again strike in that homestead. They wish to work with a black sheep, that the lightning may not strike that homestead again.

The doctor who treats the heaven goes with a black sheep; if he has not a black sheep, they cannot treat the heaven; for they require a black sheep. The doctor kills it; its flesh is mixed with medicines, and the people are sacrificed, and the little rods are smeared with medicine and fixed and driven into the paths.

\textbf{Heaven-Medicines.}

\textbf{Umbópe} is a heaven-medicine which is burnt in the isolo\textsuperscript{62} when there is a threatening of a severe thunder storm.\textsuperscript{63} Umbópe also is used for smoking the heaven; and umthlonyane is used for the same purpose; and umkatazo is a medicine kept among the doctor's medicines, that if the lightning comes into the house he may

\textsuperscript{60} The Ossetes, in the Caucasus, a half Christian race, sacrifice a black goat to Elias, and hang the skin on a pole, when any one is struck by lightning. (\textit{Thorpe. Op. cit. Vol. I., p. 173.})

\textsuperscript{61} That is, unable to see clearly, so as to strike again where the black sheep has been sacrificed.

\textsuperscript{62} See p. 376, note 22.

\textsuperscript{63} Lit., If the heaven is coming badly.
u Alanganise neminye ke imiti; amagama ayo a ngi w' azi. I leyo ke e ngi y aziyo imiti yezulu.

Omunye umutini wezuZulu u be isibetelelo; ku tatwe amafuta alo, a Alanganiswe nemiti yalo, kw enziwe isivimbelo ezin'Alanganotini zonke zumusi; ngenza ku be kona isiko-kwane, oAlanganotini lomuzi ku be kona ezinye futi; lezo ke z' alusile, z' aluse umuzi, na sesangweni; umuzi wonke, ku be na sezindalini na ngapezu kwezindlu. Li ya vinjelwa ke ngaloko, ukuba li ko'lwwe ukuba li ya 'ungena ngapi na. I loko ke e ngi kw aziyo.

Ku ti njalo ekupeleni konyaka lezo 'zikonkwane zisevelwe ngezinta'ha; kw aziwa ukuti elidala izulu lonyaka o d'alulile li d'alule nawo; kodwa lo li za ngokwalo. Ku njalo ke ku vela isikonkwane iminyaka yonka.

Ku ti inyangla ey alussa izulu ngamala i dala imifino yonyaka

64 The medicine is chewed, and whilst the breath is saturated with it, the doctor puffs at it. These then are the heaven-medicines which I know. 65 That is, each year has a character of weather peculiar to itself. This is remarkably true of Natal, no two years being alike.
HEAVEN-DOCTORS, ETC.

omutsha, ku tiwe i y' eehwama, ku zilwe ku nga setshenzwa; abantu ba Aale emakaya, ba nga sebenzi. Futi ku ti uma li wisa isikyoto, ba nga sebenzi, ba zile ngokuti, "O, uma si sebenza si bangu izulu." Konke loko a kw e-nziwa. Noma li vunguza umoya ngesikati sokuba se ku linywa, ku njalo futi a ku linywa, ku ya zilwa njalo, ngokuti, "Uma si lima si ya zibangela. Kuule ukuba si zile, kona umoya ngomso u nga yi 'ku-fika ngamandala."

I loko ke e ngi kw aziyo ngazi-ulu. Kepa imiti yona e patwa izinyanga miningi, eminingi e ngi nga y azi uma imiti mini na.

The INSINGIZI and INQUNGQULU.

INDABA ngensingizi. Insingizi inyoni yezulu, inyoni enkulu. Ku ti uma izulu li balele kakulu, li tahise amabele ngelanga, ku yiwe ezinyangeni zemvula; abanye ba pange ukuufuna insingizi ngokuti, "Uma si tole insingizi, sa i bulala, izulu li ya 'kuna, i fakwe esizibeni." Nembala i bulawe, i fakwe esizibeni. Ku ti uma li na, ku tiwe li na ngensingizi e bulweyo. Ku tiwa izulu li ya tamba nza ku year, and the people are told that he is eating new food, they leave off work on that day, and stay at home without working. And if it hails they do not work, but leave off, saying, "O, if we work we summon the lightning." All the works of men are omitted. Or if a great wind arises during the digging season, they leave off digging in like manner; thinking that if they work they summon the lightning to smite them. It is proper for them to leave off, and then the violent wind will not come again.

This is what I know of the heaven. But heaven-medicines which are used by the doctors are many, many of which I do not know.

The account of the Insingizi. The Insingizi is a heaven-bird; it is a large bird. If the heaven is scorching, and the sun burns up the corn, the people go to rain-doctors; others hasten to find an Insingizi, thinking that if they find one, and kill it, the heaven will rain, when the bird has been thrown into a pool of the river. And indeed it is killed and thrown into a pool. And if it rains, it is said it rains for the sake of the Insingizi which has been killed. It is said the heaven becomes soft
I yona e inyoni e funwayo kunezinye izinyoni; ngakuba ku ti nonza li balele izulu, uma ku blossom izinsingizi zi hamba obala zi kala, abantu ku nga ti lako ba bona isibonakaliso semvula ngokubonwa izinsingizi, ba tembe ukuba li za 'kuna, loku izinsingizi zi kala kanga ka.

Enye inyoni, ingqungqulu, inyoni enkkulu ezinyonini zonke; nenzingizi i landela ingqungqulu. Kepa izinsingizi i dhlule, ngokuba umkhola wayo muuye nje, imvula 'kapela,—ukuba izulu li na uma i bulwe. Kepa ingqungqulu i nemi khola eminingi. Uma i tehekela umuntu, a li yi 'kuthona ilanga umuntu lowo e nga gijimo nezingi dhlola e funa izinyanga: tsho me e, ku be indaba enkulu, ku bhekwe into embi e za 'uvela kulu wo 'muntu. Futi imihlola yengqungqulu ukuba uma i kala pezulu, ku tiwa li za 'kuna. Futi uma i hamba i tahaya amapiko, ku tiwa i bika impi.

if an Insingizi is killed; it sympathises with it, and ceases to be hard; it wails for it by raining, wailing a funeral wail. And so the people are saved by having corn to eat. This then is what I know about the Insingizi.

It is this bird which is sought for more than all others; for although the heaven be dry and scorching, if the people see many Insingizis walking in the open country and crying, it seems to men that they see a sign of rain because they see the Insingizi, and they trust that it will rain because they cry so much.

Another bird, the Ingqungqulu, is larger than all other birds; the Insingizi is next in size to it. But the Insingizi is of more importance, because it gives but one kind of omen, that of rain,—that the heaven will rain if it is killed. But the Ingqungqulu gives omens of many things. If it drops its dung on a man, the sun will not set before that man has run in all directions looking for a doctor to treat him; and it is a matter of great consequence, and men expect some evil to happen to him. Another sign which the Ingqungqulu gives is, that if it cries whilst flying, it is said it will rain. And if as it goes along it smites its wings together, it is said it reports the arrival of an enemy.
Magical Songs.

In the Zulu Nursery Tales we meet with an instance of the use of an incantation or magical song to produce a storm. Umkazakaza-wakongwayayo sung her song, and raised the tempest which destroyed the Amadhlangundhlebe. (P. 203.) In another case, Ubongopa-kamagadhlela raised a storm by spitting on the ground. The spittle boiled up and saluted him; a great storm arose, from which every one suffered but himself. (P. 223.) Every tribe has its tribal or national song, which is called "The chief's song." This song is sung on two occasions only; on the feast of firstfruits, when, if there has been a continued drought, it is supposed to be capable of causing rain; it is also sung by an army if overtaken with continuous rain on the march; on singing the chief's song the rain ceases, and the army is able to go on its way. Thus the national song is an incantation supposed to be capable of producing rain, or causing it to cease. The song of the Amapepete is given in the following account; its meaning is scarcely understood.

Ku kona kwabamnyama abantu amahhubo a imilingo, e ku ti nga-mala ku dhlala umkosi izulu li balele i bonwe imvula ngalole 'langa, ku tiwe, "Izulu li na nga-kona, ngokuba li gyiba izinyawo zenkosi, ukuze zi nga bonakali lepa i b’i mi kona; zi kqedwe imvula."

There are among black men magical songs, by singing which it happens on the day of the great festival, although the sun has been for a long time scorching, that rain comes, and it is said, "The heaven rains with reason, for it is filling up the footprints of the chief, that they may no longer appear where he stood, but be obliterated by the rain."

Abantu ba ya hlakazeka, be ya emakaya; ba hamba be netile, be panga imifula, ukuze ba nga gewalolwa.

Uma li nga sa ni ngalolo l’usuku, ba ti, "Li kude ukuna, loku li nga zi gyibanga izinyawo zenkosi."

The people are scattered to their homes; they set out already drenched, hastening to reach the rivers before they are flooded.

If it does not rain on the day of the festival, the people say, "It will not rain for a long time, for it has not filled up the footprints of the chief."

As it happened when Umyeka, the chief of our people, among...
Umyeka, e ya enziweni lakubo lapa kwa kw ake Umzimvubu, igama lomuzi ; ku tiwa uyise o itongo ka vumanga ukwel6la ukuya enanda, wa sala enziweni. Kwa ti ngokuvama kweziifo endodaneni Umyeka, wa kupuka, e ti, “Nam- hla nje ngi za ’kulanda ubaba, e zokumela umuzi. Kwa ku nge nje ukufa ngi s’ake embava.”

Kwa kupuka abantu abaningi, isizwe sonke, amadoda namake\'ila nezinsizwa ; kwa hanjwa ku lalwa, kwa za kwa fikwa eduze enziwa, kwa lalwa emzini kasiila. Ku te ku sa kusasa wa e puma Umyeka, e se ya kona enziweni ; kwa ti ukuba a vele en\’la kwalo inziwa, kw’ enziwa amaviyo njengempi ; amadoda a hamba ngokwawo, na- make\'ila ngokwawo, nezinsizwa.

Kwa ba njalo ke loku ku njalo-njalo izulu li balele kakulu ngesi- kati sokugungena kwokwini\'la, nge- nyanga e Ungcela, lapa nga se ku d\'aliwa uma ka li balelanga. B’ e-
the Amapetete, went up to the old site of his father’s village, which was called Umzimvubu ; for it was said his father, who was now an Itongo, did not wish to go down to the Inanda, but staid at the old site. But in consequence of the constant illness of the son Umyeka, Umyeka went up to the old site, saying, “To-day I am going to fetch my father, for him to come and protect the village. It was not thus when I was living on the Umbava.”

There went up with him many people, the whole nation, old men, and young men and youths; they went, sleeping in the way till they came near the old site, when they slept at the village of Usisila. On the following morning Umyeka set out to go to the old site ; when he reached the hill overlooking it, they were divided into regiments as though they were an army; the men went by themselves, and the young men by themselves, and the youths by themselves.

It so happened that the sun had been very scorching at the time of eating new food, in the month called Ungcela, when they would have been eating new food if there had not been so much drought.

67 Umbava, a river, on which Umzimvubu was built. It is near Table Mountain, and runs into the Umgeni. Umzimvubu, if interpreted, means the Hippopotamus-village.
68 January.
They went on towards the old site, Umyeka going first, followed by his soldiers; they sung the song of his father to arouse him by it, that he might unite with them. The lauders who lauded the father, and grandfather, and the son Umyeka, were innumerable. When they reached the cattle-pen, they halted there, and formed a circle; there came too the portion of the tribe which still lived in that neighbourhood, for they knew the day when Umyeka would come, and were staying near the old site, waiting for the chief; they came with the women, their wives and their daughters carrying beer. Thus then they assembled, and danced the shield-dance for a long, long time; after dancing they sang their father's song:

"Dig for the chief, and watch our gardens which are at lsiwandile. Those words are naught."
"Asewiwandiyaye, I-i-zi—asewi­ndiya.
Amanga lawo."

Ku te ku se pakati li hhutshwa
izulu la Aloma, la duma; a ku ye-
kwanga ngokutsi, "O, a si baleke
si y' ekaya, loku si za 'uneta."
Izalukazi za ti, "Namâla nje i
fikile inkosi yomâla wakwiti; si
za 'ubona nemvula."

Kwa âlatalwa imikosi isifnana; kwa
nga ti si ya âlanya lapa si
 bona izulu li futusela, li za ngama-
âla. Kwa hhutshwa njalo, aba-
ntu se be juluka kakulu ngokufu-
dumala kwelanga. La i tela; ya
 gijima pansi; kwa sinwa nje, ku
jabulwa, kwa tiwa, "Namâla
itongo lakwiti si âlangene nalo,
luku si bona itonsi lemvula."

Umyeka wa tata isiklangu sake,
wâ ya 'kuma pansi kwomuti. Ba
katala ukusina. Wa ti, "A ku
godukwe." Ba âlala pansi kwomu-
ti, kwa puzwa utshwala, ba
k曙光, kw' esukwa ke, kwa go-
dukwa.

Lelo 'hhubo li ng' enziwa kabili
ku be ukupela; a l' enziwa ku nga

"Which are at Isiwandiye, I-i-
zi74—which are at Isiwandiye.
Those words are naught."

Whilst in the midst of the song
the heaven became clouded, and
thundered; they did not leave off,
norther did they say, "O, let us
run home, for we shall get wet."
The old women said, "This day
there has come the chief of our
land75 where our nation dwells;
we shall see rain also."

The women shouted; it was as
though they were mad when they
saw the clouds gathering tumultu-
ously and rapidly coming on.
They continued singing, the people
now sweating exceedingly through
the heat of the SUD. It
poured; the rain ran on the ground; they
still went on dancing and rejoicing,
and saying, "This day the Itongo
of our people has united with us,
for we see a drop of rain."70

Umyeka took his shield and
went and stood under a tree. The
people tired of dancing. He told
them to go home. They sat un-
der the tree, and drank all the beer,
and then went towards their
homes.

This song is sung only on two
occasions; it is not sung before

74 I-i-i-i.—Z in si pronounced as in azure. This chorus is used
for the purpose of emphatically asserting the subject of the song.
75 Inkosi yomhlaba, The chief to whom the land belongs,—an
inkosi yohlanga, or chief descended from a race of primitive chiefs.
70 Itongo lemvula.—Here again a drop of rain means abundance
of rain.
the feast of firstfruits. 77 When it is sung. It is also sung when, if an army has gone out, it has been overtaken by rain78 in the way, and as it is travelling it rains excessively. It will not become bright until this song is sung; then the heaven clears, and they go whither they wish to go.

Such then are the songs of chiefs. A chief has not two songs; each has his own, the ancient song of the chiefs of the several nations.79

77 The feast of firstfruits.
78 Lit., heaven.
79 These are national songs.

The national song of the Amasulu consists of a number of musical sounds only, without any meaning, and which cannot be committed to writing. Each tribe has its own chief's song; some of these consist of words more or less intelligible, and once had doubtless a well understood meaning; others of mere musical sounds which have no meaning whatever.
PART IV.

ABATAKATI;

OR,

MEDICAL MAGIC, AND WITCHCRAFT.
ABATAKATI;

OR,

MEDICAL MAGIC, AND WITCHCRAFT.

The Strength of Medicines.

There are medicines which give chiefs strength and presence; a common man, who is neither a chief nor a doctor, cannot touch this kind of medicine; if anyone among the chief’s men were seen with it, he used to be killed; it was said, “What are you intending to do with that?” For a chief feels with his body a man who has great medicines; and when such a man stands in his presence he is oppressive; it is as though the chief was bearing him, and he feels a perspiration breaking out; and he starts up and goes away to strengthen himself with his medicines. If that man does not leave

Lit., which make a chief stand, or which establish a chief; that is, make him strong in the face of danger, or give him presence before others, by which he is recognised at once as the chief.
these medicines, he will die. The chief will say to him, “Son of So-and-so, if you do not leave off this conduct of yours, you are already dead. Give me all your medicines, that I may see those which you have about you.” And indeed the man does not conceal them, because he has been discovered by being felt by the chief’s body. And if the chief finds a great medicine on him, he asks what he does with it, and from whom he got it. He says he purchased it from So-and-so. The chief asks what he was about to do with it. And he explains what he wished to do when he bought it; perhaps he says to make damsels love him. The chief takes the medicine, and places it among his own.

As to the possibility of a man who carries powerful medicines being felt, this is what I know.

It happened one day the people assembled at a dance; and the men were sitting in the cattle-pen looking at the damsel dancing; and then, as the men were sitting and looking on without there being anything the matter, they saw one among them who appeared to be cold, and saw him fall down—a young man of the people of Unomsimekwane, the chief of the nation of Umkooseli. 81 And

81 Umkooseli, the unkulunkulu or founder of the tribe.
buzwana ngokuti, "Lo 'muntu u nani?" Abantu ba bhekana, ba buza ukuti, "U nani na?"

Wa ti, "Ai. Ngizwa umzimba wami u shiyana; se ngi tambile; a ng'azi uma ngi nani na. Ngizwe se ku ti futu ukufudumala, nga ba se nga ya wa."

Kwa ba mnyama emeMweni aka. Umne wetu w' esuka wa tata izikhu zake, wa m lumisa emakubalweni ake, wa m pepeta na ngezindlebe na ngamakala; kwa umzuzwana lowo 'muntu wa buya wa lulama, wa kyina. Loko ke e nga ku bonayo.

Okuningi nga be nga ku zwangendlebe ukuti, "Au, Ubani-bani w enze into e mangalisayo; si te si sa fika emtimbeni, si nga ka hlali nokuulala, sa bona ugomuntu e se wa nje; u ze wa vuswa Ubani." Kuningi loko.

Ku ti uma lowo 'muntu b'alauleka uku m vusa, ku ze ku be indaba na kubantu abakulu; abantu abanjalo ba sizwa inkosi, i yoku m lungisa lowo 'muntu, a vuka.

the people asked, "What is the matter with the man?" And they looked at each other, and asked, "What is the matter with you?"

He replied, "No. I feel different sensations in different parts of my body; I am weak; I do not know what is the matter with me. I felt myself become suddenly hot, and then fell."

He was unable to see. My brother went and took his medicines, and choosing from among them told him to bite off a portion, and he himself, having chewed some, puffed into his ears and nostrils; and in a little while the man rose up again and was strong. This is what I saw.

I heard the people talking much, saying, "O, So-and-so did a wonderful thing; as we were arriving at the wedding, before we had sat down any time, we saw a man fall without apparent reason; and So-and-so at last restored him." There was much talk of that kind.

If common men are unable to restore such a person, it at length becomes known to the great men; and people suffering in this way are helped by the chief; he will cure him.82

82 The chief collects to himself all medicines of known power; each doctor has his own special medicine or medicines, and treats some special form of disease, and the knowledge of such medicines is trans-
Kepa pakati kwetu a si taho ukuti lowo 'muntu owayo ku ng' enziwe 'luto, u wa isifo. Ai, si y' ahlukanisa isifo esi nga wisa umuntu. Ngokuba pakati kwetu, uma umuntu e nengoz i ya mu wisa, ku be mnyama 'mehlo, ka kulu laps. Isifo esi nga, wisa, umuntu. N gokuba pakati kwetu, uma umuntu e nengozi i ya. Be mnyama 'mehlo, ka kulu, a be Be wisa., ku be mnyama 'mehlo, ka kulu, a be Be unye uya. Si ti okwengoz loko.

But we do not say amongst ourselves that nothing has been done to the man that falls, he falls from mere disease. No, we distinguish diseases which cause a man to fall. For amongst us if a man has an old injury of the head it may cause him to fall, and be affected with blindness, especially when the sun is intensely bright. And he stretches himself and falls; we say, that is occasioned by the old accident.

Further, we do not say of a man that falls, "He merely falls; he has done nothing wrong;" we know at once by his conduct that he has medicines about him; for as he is not one who is thoroughly acquainted with medicines, therefore his medicines are overcome by others which are stronger than they, and the owner of the medicines falls.

Futi a si taho kumuntu owayo ukuti, "U wa nje; ka nakala;" si y' azi masinyane ngokwenza kwake ukuti, naye u ya i pata imiti; kuloko e nga si ya umuntu o kqinileyo emitini, ku ngaloko ke ukubalawa kwemiti yako i bulawa e namandla kunayo, ku ya 'kuwa umniniyo.

mitted as a portion of the inheritance to the eldest son. When a chief hears that any doctor has proved successful in treating some case where others have failed, he calls him and demands the medicine, which is given up to him. Thus the chief becomes the great medicine-man of his tribe, and the ultimate reference is to him. If he fail, the case is given up as incurable. It is said that when a chief has obtained some medicine of real or supposed great power from a doctor, he manages to poison the doctor, lest he should carry the secret to another and it be used against himself.

83 An injury of the head is always a cause of anxiety to natives, especially one which has caused depression of the bone, which the natives usually treat by cutting down to the bone, and scraping it, often leaving a deep depression. Such injuries are always referred to as the cause of all future diseases.

84 That is, an inexperienced man bears about him powerful medicines, and therefore the medicines of another become aware that there is an opponent at hand, and contend with the medicines till they are
AND WITCHCRAFT.

Just as in the thorn-country where our tribe lived, at Table Mountain, there are two doctors who disputed with each other about their skill. One said to the other, “So-and-so, you are utterly unable to pluck umdlele, though you are a doctor.” The other said, “I can pluck it at once, as soon as I reach it.” I know both these men; one is called Usopetu, and the other Upeti. Usopetu said to Upeti, “Upeti, let us go together to the Umlazi near the sea; the tree you mention I know, that our contentions may cease; as for you I know you are a doctor; and you will know me when we reach the tree.”

And truly they went till they came to the tree. When they came to it Usopetu said, “Upeti, there it is. Let us sit down.”

But men contend with this tree; it is a powerful opponent; a man cannot pluck it before he has fought with it. It is also said that beneath it there are many bones of animals which die there; and birds if they pitch on it, die. It

overcome, and he who carries them is seized with illness. By bearing medicines he becomes a centre of influence and attraction, and is, as it were, attacked by another. One who bears no such medicine does not suffer; not being a centre of influence, he is not a centre of attraction, and so, being neutral, escapes.

Umdulele, a tree, which is probably a kind of Aspen. In some respects it reminds us of the Upas. But much that is said about it is doubtless fabulous and wholly untrustworthy.
fa. Ku tiwa futi lowo ‘muti u ya kala njengemvu. Miningi imi dlebe, u munye; eminye mincinane; o wona umkuku kuyo yonke u senhlwengeni.

Wa ti Usopetu, “Peteni, u kqale.” Lokupela ku ti noma izulu li bekile, ku nge ko ‘moya, u zamazame, w enza umsindo ngoku zamazama; ku zamazama ama lamvu. Wa ti kupeteni, “U kqale wena, loku ti ti u inyangi. U ngi kelele, u ngi pe.”

Masinyane Upeteni wa tukulula isikhu zake, wa zi lungiswa; wa zi lumula yena. W’ esuka, wa ti, u ya ‘kuka. Lokupela u pete umkonto, ukuze a u alabe, wa u alaba; wa zamazama kakulu; kw’a la ukuba a sondele. Wa buyela ezikwini eziniye, wa zi lumula; wa buya wa ya kuwo, wa u gwa za; wa bila ngamandla; wa bo sa te ka sondele, kw’a aleka; wa buyela emuva, wa kqala ukufoma naye ubuso.

Wa tsho Usopetu, wa ti, “Peteni, u ke, si hambe.”

is also said that the tree cries like a sheep. There are several kinds of umdhlebe, not one kind only; some are small; the largest of all is that which grows among the Amanthlwenga.

Usopetu said, “Upeteni, begin.” But although the heaven is still, and there is no wind, the tree moves, and makes a noise by moving; its leaves move. Usopetu said, “Upeteni, do you begin, since you say you are a doctor. Pluck for me, and give me.”

At once Upeteni untied his medicines, and selected what was proper; he chewed them and puffed on his body. He arose, thinking to go and pluck from the tree. And as he carried his assagai that he might stab it, he stabbed it; it moved violently; and would not allow him to approach it. He went back to other medicines, and chewed them and puffed upon his body; and again went to the tree, and stabbed it; it made a great noise; again and again he tried to approach it, but he was unable; he went back again, and his face began to be suffused with perspiration.

Usopetu said, “Pluck from the tree, and let us go home.”

86 He stabbed it by throwing his assagai, standing at a distance, not by approaching it so as to stab it without throwing. When the tree is pierced, it is said to throw out of the wound a water, with a hissing noise; and if the juice fall on the body of a man, it will produce a deep wound, and kill him if he is not treated by a skilful doctor.
He applied to other medicines; but he was still unable to pluck from the tree. And he was no longer able to quit the place; cold entered into him; although there was a cloudless, bright sun, he was cold, and began to say to Usopetu, "O, I am conquered. Help me; I am now ill."

Usopetu replied, "Yes! yes! You are about to be satisfied today that I am a doctor; you are my boy."87 Usopetu untied his medicines, and chewed some and puffed on Upeteni, and cured him. He took his medicines, and went with them to the tree; he stabbed it, and it made a great noise; he went back from it, and took other medicines and went to it again; he stabbed it; it was silent; he went down to it, and plucked its branches.

And Upeteni said, "Pluck for me also." He gave him some of the branches of the tree. He took up the assagais and came back with them.

Upeteni said, "Usopetu, you are a doctor. You have conquered me this day."

This, then, is the tree which kills people, which if cast into the midst of a village, that village perishes; a great fever arises; and a man dies with all his bones.

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87 You are my boy. That is, I am a man in my knowledge; you are but a boy. You are my pupil.
ngobulungu; a nga bi nasiku-
ndala lapa e nga alala kona, a be
luku e tahoba njalo. Ku ze ku
fike inyanga, i m bone ukuba lo
'muntu u bululwe ngombulelo,
ukuti umdälébe; i mu size. Uku
m elapa kwayo i m nyumisala
amansi, i ti, a nga wa puzi; futi
namasi a nga wa dali.

Njengaloku labo 'bantu nga ba
bona ngamaèlo ami aba bulawa
umdälébe enâlwengeni, be ye 'ku-
zingela izindâlovu. Omunye ku
umo fetu. Wa ka wa fika na
lapa, e tahayela inqola inyanga ya
ba nyo; ikešila lide, limnyama, li
nesilevu eside. Be hamba nebunu;
ku tiwa lelo 'bunu ibizo lalo Um-
kosi.

B' emuka, ba ya kona, ba zi
fumana izindâlovu, ba zi bulala
ezingili; ba za ba fika lapo um-
dälébe u kona; lapa ku nga fuyi-
wa 'nkomo, 'kupela izimbuzi zo-
dwa. Kepa ba tahayya inyati na-
mbsa, b' eza wa lambile; ya fa,
ba ba se ba i alinza, se ba ya y-
sa. Uku y osa kwabo ba y osa
ngawo umdälébe, be nga w asi.
Kepa leyo 'nyama a ba i kqedanga.
Umdava wa kqala ukuzibika ngo-
kuti, "Hau, ku kqakqamba ama-
tambo ami." Nonofâlela futi naye
racked with pain; there is no
place where he can rest, but he
moves up and down continually.
At length a doctor comes, and sees
that the man has been made ill by
umbulelo,88 that is, umdâlebe; he
cures him. His treatment con-
sists in ordering him to abstain
from drinking water, and not to
eat amasi.

Just as I saw with my own eyes
those men who were killed by
umdâlebe among the Amanthlw-
ga, they having gone to hunt ele-
phants. One of them was my
brother. He once came here
driving the waggon for one month;
a tall man, with very black skin,
and tall, and a long beard. They
went with a Dutchman; the name
of the Dutchman was Umkosi.

They set out and went to the
Amanthlwenga; they met with ele-
phants and killed many; at length
they reached a place where um-
dâlebe grows; where the people
cannot keep cattle, but only goats.
And one afternoon, feeling hungry,
they killed a bufalo; when it was
dead, they skinned it and roasted
it. They used umdâlebe to roast
it with, not being acquainted with
the tree. But they did not eat all
the meat. Umdava first began to
complain, saying, "O, my bones
are racked with pain." Then
Unofithlela complained, saying,
And I too am suffering in the same way." So they did not eat all that meat, but were seized with pain also in their heads; and the disease continually attacked others.

But the Amanhlwenga know how to treat this disease. Unofithlela began to swell, and his abdomen continued tumid; he was as if he was constantly full. And Umndava was the same; and at length they had diarrhoea.

When the white man saw how it was, and that the people would die; for they were many, and all were attacked except himself; (but he too was formerly ill when he went there the first time, and was cured; but he went again notwithstanding;) he called the doctors of the place, and they treated the people. But when they reached the Amanthlwenga some had already died. And those who treated them told them not to drink water nor to eat amasi; and that if they ate amasi they would die in the way and not reach home.

And indeed whilst under treatment, the Dutchman wished to return home, and put them in his waggons. O, as they journeyed they passed through the villages of the Amazulu, and saw amasi and ate. Many of those who ate amasi died there in the way; and at last the others reached our village.

wa zibika ukuti, "Na kumi ku njalo." Kepa leyo 'nyama a ba i kqedanga, ba se be bulawa na amakanda; kwa ba se ku ukungena kwokugula njalo.

Lokupela Amanhlwenga a ya s'azi leso 'sifo uku s'elapa. Unofithlela wa kgala ukukqumba, isisu a sa be si sa pela; wa ba loku 'esuti njalo. Nomndava wa ba njalo; kwa za kwa ba hhudisa loko 'kufa.

U te umlungu wabo, um'a bone ukuba ku njalo, abantu be za 'ku-fa; lokupela baningi, kwa ba Alaba bonke, ukupela umlungu lowo e ku nga m Alabanga; (kanti naye wa ka wa gula pambili ngo-kuya kwake kwokukqala, w'elatahwa; kanti u se pinda ukuya;) wa biza izinyanga zakona, za b'e-lapa. Kepa ekufikeni kwabo kumanhlwenga, ba fika abanye be nga se ko, se be file. Kepa labo aba b'elapayo ba ba tahela ukuti, "Ni nga wa puzi amanzi, futi ni nga wa dalili amasi; uma ni dala amasi, ni ya 'kufa ezindleleni; a ni yi 'ku-fika."

Nembala ke, lokupela ba ti be s'elatahwa, ibunu la tanda ukupenduka, li goduke, la ba faka ezingoleni. O, ekhubeni kwabo, be dala la emizini yakwazulu, ba bona amasi, ba dala. Abaningi balabo aba dala amasi ba fa kona endleleni; ba za ba fika kwaba-

"And I too am suffering in the same way." So they did not eat all that meat, but were seized with pain also in their heads; and the disease continually attacked others.

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kwiti. Be fika izisu se ku impalapala, imizimba i nga se ko, se be sindwa izisu. O, sa koilihwa uma labo 'bantu ba ya 'kwenziwa njani ukwelathwa. Sa ba nika amasi; b' ala, ba ti, "Inyanga i te, a si nga wa dali, so ze si pile; s' a nd' uba si wa da le."

Kwa be ku kona inyanga enku lu kwiti e umukwe wetu; ibizo layo Umjiya. Wa bizwa masinyane ubabekazi; wa b' elapa; ka godukanga ukuya emzini wake, wa lala kona njalo. Nembala kwa ti izinsukwana zi nga ka bi ngaki, sa bona ukuba amelo a buya a ba awabantu; loku sa se si ti b' eza 'kufa impela; nezisu lezo wa zi budluza, za pela, ba sinda. Ba se kona na namala nja.

Leso 'sifo sasenAlwengeni si ya s' azisisa, a si koilihwa i so. Ibizo laso ukuti imbo. Ku klonitshwa ukuti umdhlebe; ngokuba a u gazulwa ukubizwa, ngokuba umuti ow esabekayo; njengokuba ibubesi li bo li nga gazulwa, ku be ku tiwa ingle nyama.

When they came they had tumid abdomens, their bodies were wasted to nothing, and their abdomens were a burden to them. O, we did not know how to treat these people. We offered them amasi; they refused, saying, "The doctor told us not to eat amasi till we are well; then we may eat it."

There was a great doctor among our people, whose daughter had married among us; his name was Umjiya. My uncle at once called him; he treated them; he did not go home to his own village, but slept there continually. And indeed after a very few days we saw that their eyes again were like the eyes of men; for we thought they would really die; and the tumid abdomens were reduced, and they got well. And they are living to this day.

That disease of the Amanthlwenga we are thoroughly acquainted with, and know that it is a deadly disease. Its name is imbo.90 We abstain from calling the tree umdhlebe for we do not take its name in vain, for it is an awful tree; just as the term ibubesi was not used, but we used to say ingle nyama.91

89 Imbo is a term applied to any severe epidemic or endemic disease, as acute dysentery, fever, &c.

90 That is, its name is klonipad. It is "tapu," and must not be called by name.

91 I bubesi, a lion; ingonyama, the name by which it is usually spoken of.
It is difficult to drink out of the Cup of a Chief.

It is said it is difficult even for men who consider themselves knowing ones\(^\text{92}\) to drink out of the cup of a chief; for if one thinks that he too is taking the cup, yet forsooth there is not among his medicines one which he can trust; and when he thinks he is about to drink, it is as if he had a stick obstructing his swallow; the beer will not go down; the first mouthful cannot be swallowed; and at last he spits it out upon the ground.

The men in the house look at each other, and do not know what to say. And the beer is handed back to the chief; and if he give it to a man who is faultless,\(^\text{93}\) he just drinks it, and it goes down. And they say to the first, "O! Your conduct is evil. Why could you not eat the food\(^\text{94}\) of the chief?"

As it happened also when it was said an army was about to go to

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92 *Isazi*, knowing ones, magicians.

93 *Who is faultless*, that is, to one who does not use those strong medicines which are supposed to be possessed of magical properties. The doctor is using medicines similar in character to those which the chief is using, but those of the chief are the stronger of the two, and the doctor feels their power. He is, as it were, an enemy in the presence of an enemy more powerful than himself. The common man not being under the influence of medicines is not in a state of antagonism with those who use them.

94 *Food*. Beer, *utshwala*, is called *food*, and is said to be eaten; to distinguish it from solid food, it is sometimes called *ukukhulana*—light food; or *amanzana*—waterish food.
tised magic on a bullock, it does not get cooked, until heaps of firewood are burnt. This is what it is, for all the firewood is burnt; we pour water into the pot, and it boils away, and we add continually more water. When we wish to see, we see that the meat is just as it was at first." At length they took the meat out of the pot, and slept without eating.

97 Ukulinga inkomo, ukuba i gudhlulwe ekumeni kwayo e i mi ngako, y enziwe ukuba ku ti uma i ya hlatahwa, abantu ba nga ka- bangi abasha nga y aziko ukwenziwa ey enziwe ngako, ba hlaba nje, be ti, i za 'kuwa masinyane; kepa ba bone se ku za 'kupelela amakcebo abo okuketa izindawo zokufa; ba kyale ukuba "Le 'nkomo a i lingiwe na?" I loko ke ukulinga inkomo. Ku njalo ke noma i za 'upekwa; uma i lingwe ngokungavutwa, ba ya 'ku i hlaba, i we masinyane; uma i lingwe ngoku-la-tahwa, ba ya 'ku i hlaba, i nga wi. I loko ukulinga. Uma e tanda ukuba leyo 'nkomo i nga wi, u ya 'ktuta ikubalo lake elitile, a li lume, a zipepete esandeleni; uma ku inkomo e isidanda, a hambe a ye kuyo, a i nzenze; i me, a i pu- lule ohalangotini lapo i za 'kula-tahwa ngakona, a yeke ko. Uma e i linge ngokuvutwa, a nga pepeta imbiza yokupeka. Ku peis ke.

Ukulinga inkomo—to bewitch or practise magic on a bullock—is for the purpose of causing it to lose its natural properties; it is done in order that when it is stabbed, those who do not know what has been done to it, may without thinking just stab it, expecting it at once to drop; but when they see all their skill in choosing fatal points for stabbing is near being exhausted, they begin to ask whether it has not been bewitched. This is what is meant by practising magic on a bullock. In like manner, when it is to be boiled, if it has been bewitched for the purpose of preventing its becoming cooked, they will stab it, and it will at once drop; if it is bewitched for the purpose of preventing its being fatally stabbed, it will not fall. This is what is meant by ukulinga. If a man wishes that the bullock should not drop when stabbed, he will take a certain medicine which he has, and chew it, and breathe it on his hand; if the bullock is tame he goes to it, and scratches it; it stands still, and he rubs its side in the place where it will be stabbed; and so leaves it. If he practises magic to prevent its being cooked, he may breathe on the pot in which it is to be cooked. That is all.
Kepa kwa ku 'bulungu loko kubo ukuti, "Ini ukuba Udumisa 'enze nje! loko e nge si yo impati. Loku si kw azi kw enziwa inkosi, y enzela enye inkosi, ukuze i bone ukuti, 'Uma ngi ya lwa nobani, ka yi 'kuvutwa; mina ngi ya 'kuvutwa.'"

Ba goduka ke. Ku te uma ba fike ekaya enkosini, ba i simza leyo 'ndaba. Kepa ku te uma inkosi i ku zwu ukuba Udumisa w enze njalo, wa ya wa bizwa. Ku te ukuba a fike, kwa tiwa, "Dumisa, si ku bizela le 'ndaba, ukuba ku kqinisile ini ukuba abantu u ba ni ke inkomo, ba i peka, a ya ze ya vutwa na?"

Kepa Udumisa, ukupendula kwake, wa ti, "O, makosi, a ng'azi uma ngi za 'uti ni, loku ngi ba nikile inkomo. Kepa uma be be nga i baseli, ni ti u mina nga ngi pume nga ya 'ku ba tzela ini na?"

Kepa amakosi a m vumela Udumisa, a ti, "Inyama a i vutwanga ngobuvila babo."

Kepa kubona, noma Udumisa wa kuluma ngezwi lobukqili, ama-

But that was a trouble to them, and they said, "Why has Udumisa done this? for he is not our enemy. For we know that this is done by one chief to another, that he may see and say, 'If I fight with So-and-so he will not be conquered, but it is I myself that shall be conquered.'"

So they returned, and went at once to the chief. And when the chief heard that Udumisa had done this, he summoned him to appear before him. When he came, it was said to him, "Udumisa, we have summoned you on account of this report, to know whether it is true that you gave the men a bullock, and that they boiled it, but it could not be thoroughly cooked?"

But Udumisa said in reply, "O, chiefs, I do not know what to say, for I gave them a bullock. But if they did not kindle a fire to cook it, do you say that it is I who ought to have gone out and fetched firewood for them?"

And the chiefs agreed with Udumisa, and said, "The meat was not cooked because the men were idle."

But in their opinion, although Udumisa spoke cunningly, and

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98 Lit., cooked, or boiled.
99 The chief, Mr. Shepstone.
1 Chiefs.—All superior white men are so called, especially those sitting with a magistrate; and government officials.
AND WITCHCRAFT.

The chiefs agreed with him, it was not so; for they said, "Eh! what does Udumisa mean by saying that we did not kindle sufficient fire for the bullock? What does he understand by kindling fire enough, when both the firewood and the water were consumed, and we could do nothing more? Is there any bullock which one begins to boil on one day, and it is cooked on the morrow? We ask him this, when he says we did not kindle fire enough for it."

The matter ended; the chiefs agreed with Udumisa; but the others have in no way altered their opinion, though they lost the case.

The Magic of Ufaku.

INDABA yokulumba kuka-faku kungungqushe, e lumba Uncapayi kamadikane.

Uncapayi wa zeka indodakazi kafaku, udade wabo 'ndamase. Kwa ti ngolunye usuku Ufaku wa tuma umuntu waka ku-ncapayi ebusuku e se lole. Wa kumula itusi lake li sengalweni; THE account of the magic of Ufaku, the son of Ungungqushe, which he practised on Uncapayi, the son of Umadikane.

Uncapayi married a daughter of Ufaku, the sister of Undamase. One day Ufaku sent one of his men to go to Uncapayi by night whilst he was asleep. He took a brass ornament which was on his arm, without his hearing; neither

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2 Ufaku, a great chief of the Amampondo, now dead.

3 Uncapayi, by descent a chief of a tribe of Amabakca, who raised himself to some position by his personal qualities as a leader.
k' ezwanga, nomkake k' ezwanga.
Wa puma nalo, wa li yisa kufaku.

Ufaku wa li sebenza lelo 'tusi ngokwazi kwake. Kwa ti ngolu
ny' usuku wa m biza Uncapayi pakati kwobusuku, e se m lumbi
le; wa m biza ngegama, e nga memesi, e m biza, e pete imiti yo
kwazi kwake Ufaku.

Uncapayi wa vuka ebusuku, wa vata. Wa buza umkake ukuti,
"U ya ngapi, nkosi ?"

Wa ti, "Ngi y' enkosini, ku
faku."
Wa ti owesifazana, "Ebusuku
joe na?"
Wa ti, "Yebo."
Wa ti owesifazana, "A ku sa
yi 'kusa ini na, u hambe ?"
Wa ti, "Kqa, ngi hamba kona
manja."
Nembala wa puma, wa hamba
did his wife hear. He left their
hut, and brought the ornament to
Ufaku.

Ufaku worked on the ornament
with his magical knowledge. And
one night he called Uncapayi,
having practised magic on him;
he called him by name, not
shouting aloud, but calling him,
and using the medicines with
which he was acquainted.

Uncapayi awoke in the night,
and clothed himself. His wife
said to him, "Where are you
going, O chief?"
He replied, "I am going to the
chief, to Ufaku."
The woman said, "When it is
still night?"
He said, "Yes."
The woman asked, "Will it
never be daylight, that you may
go then?"
He replied, "No, I am going
now."
And indeed he quitted the

4 Calling him by name; that is, whilst practising magical arts he
called Uncapayi by name, that the magic might take effect on him,
and not on another.

In the Legends of Iceland we meet with several instances of
persons being "called " or forced by magical means to go to a certain
place, where their enemies were awaiting them. Thus Olafr says to
Gudmundr:—"My father lives at a farm not far from hence; he has
charmed you hither, for he wants to repay you the slaying of his son."
(Legends of Iceland. Second Series, p. 103.) Again, the farmer
having unsuccessfully attempted to kill Oddr, says:—"Great is thy
luck, Oddr, to have escaped scatheless, for thou shalt know that, by
my charms, thou art here, as I intended to kill thee." (Id., p. 123.)
See also p. 132 and p. 163.
Wa buza, wa ti, “U ya ngapina?"  
Wa ti Uncapayi, “Ngi ze kona lapa.”  
"U zotata ni na?"  
Wa ti, “Ngi be ngi ti, ngi biziwe inkosi.”  

Kwa ti ku sa Ufaku wa e âlanganisa impi yake, i âlasela. Kepa ekacapeyi impi ya incane, i nge ngakakanani. Wa ti Ufaku, “Ngi nge m bulale umyeni wonntanami. Ka goduka.”

Kepa Uncapayi ngaleso ’skati  
wa e nge nampi enkulu; kodwa  
house, and went on his way speedily. His wife remained behind. She roused the people and said to them, “Your chief has departed. Follow him.” And the people left their home at once during the night, and followed him till the morning. Uncapayi reached the village of Ufaku during the night. Ufaku was told that Uncapayi had arrived.

Ufaku asked, “Where is he going?”  
Uncapayi replied, “I have come to this place.”  
Ufaku said, “What has he come to fetch?”

He replied, “I thought I was called by the chief.”  
The chief said, “No. But take him to such and such a house. We will talk in the morning.” So they went to sleep.

In the morning Ufaku assembled his troops that they might go out to battle.  
But the soldiers of Uncapayi which followed him were very few in number. Ufaku said, “I cannot kill my child’s husband. Let him go home.”

But at that time Uncapayi had  
not a large army; but he was

Although, as is supposed, Ufaku had by magical charms forced Uncapayi to come to him alone, yet when he was there in his power, Ufaku relented, and was unable to kill his son-in-law. But he could not be comfortable till he had vented his anger on someone, so he collected his troops and sent them out on a raid against some neighbouring tribe.
Medical Magic.

mighty in battle with the enemy; but he was subject to Ufaku, but he did not readily submit to be governed, but disputed Ufaku’s word, and appeared as though he would fight with him. And sometimes when Ufaku wished to kill him, he escaped because he was his daughter’s husband. But notwithstanding at last Uncapayi was hurled by the army of Ufaku over a precipice together with his soldiers with which he had come to fight with Ufaku.

Intelezi.

There are many kinds of plants which are called intelezi. Intelezi is a thing of this kind:6 when a man goes to wash he does not wash with water only, like women; it is women only who wash with water only; when a man goes to wash he picks several kinds of intelezi; and when he has come to the river he looks for a pebble, and sits down and bruises the intelezi;7 when he has bruised them he pours a little water on them, and squeezes them in both his hands; he raises his hands over his head; and as the water

6 This cannot be rendered literally, so as to be intelligible to the English reader. It is very common for the Zulu thus to introduce a subject in an elliptical manner, “Intelezi is a thing which:—when a man goes to wash,” &c.

7 Properly izintelezi, the plural, for there are many kinds.
AND WITCHCRAFT.

kwamanzi e puma ekambini lezintelezi 'eale ngemikono yombili, a ze a pume ngezinyawo; futi na semlonyeni a ti yokcukamela, ukuze a kicinse ngalapa e petwe kabi ngakona; uma e nga zondeki ka kw enzi loku 'kukcinsa; a be ke se u ya likili la umzimba wonke, u se zi falaka la esikoteni lezo 'ntelezi. U se li geza ngamanzile lole 'tahe nembokondo, u se i fihla, ngokuba na ngangomso u ya 'ku i swela; a zitele ke ngamanzi.

Ukugeza kwendoda a i kqali ngomzimba wonke kubantu abamnaya; i kqale ngemikono, nge nva kwalo ko ik wa tele enzi mbeni ngezandilala zombili; i wa ponye ngalapa kwellombe na ngalapa kwelinye, i ze i kyedo ke, i vate, i kupuke njalo.

Y enzela ngaloko 'kupeza ngenuplelezi, ukuti u kona ku ya 'kuti noma u ya hamba a velelewe ingosi, which runs out of the bruised leaves and stalks of the intelezi descends by both his arms, it escapes at his feet; and he pours some into his mouth, that he may squirt it in the direction of where he has received an injury; if he has no enemy he does not squirt in this manner; he then rubs his whole body, and throws the remains on the grass. He then washes the pebble with which he bruised the intelezi, and the rock on which he bruised it, and hides the pebble, because tomorrow also he may want it; he then washes himself with water.

As to the mode in which a man washes himself among black men, he does not begin to wash every part of the body indifferently; he begins with his arms, after that he pours water over his body with both his hands; then throws it over each shoulder, until he has washed the whole body, when he dresses and goes out of the water.

He washes himself therefore with intelezi, that though he should meet with danger whilst travelling,

8 By ikambi lezintelezi we are to understand the green portions of the plants, leaves, and stalks, when bruised.

9 This system of squirting water containing medicine from the mouth, is a very common custom among the natives, in the efficacy of which they have great faith. It is practised to ward off a danger which might arise from the magical practices of another; it is also a defiance, and a means of sending evil to another. The custom of spitting in contempt is probably connected with some such superstition.

10 The native dress is very simple, and during washing is placed on a rock close at hand; and the man stands in the water whilst washing, and does not go out of the water till he has dressed.
he may not be quickly injured, but escape constantly from danger which may arise either from falling or from fighting; and that he might not suddenly fall into danger.

Black men trust very much to intelezi; for at all times when a man is about to wash he takes intelezi. But when he has gone to the ford\textsuperscript{11} he does not take intelezi, but washes with water only; for he quite his hut when it is still dark, and he cannot see intelezi;\textsuperscript{12} further, he does not wash with intelezi under such circumstances, because the ford is said to be a bad thing;\textsuperscript{13} and although a man has medicines to which he trusts, he cannot go to them to touch them; and if he has great need to touch his medicines, he searches for izi\textsuperscript{14} among them, and uses them, and then he will untie his medicines, having put them in safety, and then his medicines come to no harm.

Such then is intelezi. There are some who are acquainted with powerful intelezi with which doctors wash themselves. If a man

\textsuperscript{11} I do not explain this. The Zulu scholar will understand the meaning of the metaphor.

\textsuperscript{12} That is, distinguish it from other plants.

\textsuperscript{13} Influences other things for evil, and if the medicines be touched, their properties will be injuriously affected.

\textsuperscript{14} Izilumulo, a class of medicines which are chewed (\textit{luma}), and the breath thus saturated by them puffed on the body, on medicines, &c., to protect them from evil.
plays with another who has washed with intelezi, and meets with some severe injury from merely playing with the man, the man is dreaded, and it is said, "O, the intelezi of that man is powerful. Why, when he is merely playing with another and not fighting, has he met with so severe an injury as this? No; the intelezi of that man is powerful."

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Intelezi for Soldiers.

When a chief is about to fight with another, he calls his army doctor. He brings intelezi, which he bruises, places in a pot, pours water on it, and then squeezes it with his hands, and mixes it with the water. And he has the tail of a large animal, which is well known, called the gnu; its tail is long; it is placed in the vessel of intelezi, and the doctor takes the vessel. The army forms a semi-circle; no man speaks; there is perfect silence; for indeed when an army is being led out to war no one speaks even a little; it is an evil day, for men are going to die; and they eat nothing. The doctor sprinkles the whole army, going round it, until he has gone round the whole circle. And when an army has had this done to it, no one among them is able.
MEDICAL MAGIC,

Ndala okulangana nomfazi wake; ku ya zilwa kakulu; ngokuba uma umuntu ugesikati lapa kwaphuka impi, abantu se be petwe ngentelezi, a langane nomfazi, u ya zibulala, u zenzola amoohloma umnyama. Intelezi a y ekqiwa umuntu; uma e y ekqile, u zibulala yena. Ngokuba ku ti ngamala i se i menywa impi, i langane kwomkulu, ku tlhathwe izinkomo inkosi; zi Alinzwe ngaleso 'sikati'; inyama yokukqala a ba i dhlayo, ba i dala imnyama, ngokuba i bukgwa emsizini njalo. Ba dhlale bonke leyo 'nyama, amakqala nga-manye, uku b' emisa isibindi, ukuze ba ng'esabi. Ku ti uma a i kqeda ngoku i fasha, a ngene umniniyo, a tete nayo, e bonga amadlalozi akubo. U ya 'kuti e kqeda umniniyo ukuteta nayo, a ba taho e ti, "Mabandala akwetu, a tize a ti, ngo'uke ngi zwe ka. Nanti ilanga pezulu; imi namala je ngi i nika ukuti," (u taho ibuto elitile;) "ngi ti ngemva kwako to associate with his wife; they abstain excessively; for if a man, when the army is going out, and the men have been treated with intelezi, associate with his wife, he kills himself, making his own eyes dark. No man sins against the law of intelezi; if he does, he kills himself. For on the day the army is summoned and assembles at the chief's, the chief slaughters cattle, and they are then skinned; the first meat they eat is black, being always smeared with umsizi." All eat the meat, each a slice, that they may be brave, and not fearful. When the doctor has finished sprinkling the army, the chief comes into the midst of it and talks with it, lauding the Amatongo of their people. In conclusion the chief says, "Troops of our people, who did such and such great actions, I shall hear of your doings. There is the sun in the sky; I have this day given the enemy to elitile; "ngi ti ngemva kwako

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15 That is, if he break the law of the intelezi-sprinkling or baptism, it is to his own injury, and when he goes into battle, he loses all power of discrimination, and is soon killed.

16 Umsizi, a powder made of the dried flesh of various wild beasts,—leopard, lion, elephant, snakes, &c.,—the natives intending by the administering this compound to impart to the men the qualities of the several animals. Sometimes if a man has killed a wild beast, a leopard for instance, he will give his children the blood to drink, and roast the heart for them to eat, expecting thereby to cause them to grow up brave and daring men. But it is said by others that this is dangerous, because it is apt to produce courage without prudence, and cause a man to rush on heedlessly to his death.

17 Lit., the owner or master of the army, that is, the chief.

18 Recounting the famous actions which they have done in battle.
such a regiment to follow it. I do not know for my part what more I could do. If you do not conquer, you will disgrace yourselves. My father was a brave; there was never known to be a coward amongst us. Let the assagais wound you in front; let there be no wound in the back. If I see you coming back conquered I will kill you; you will find no place for you here at home; I too am an enemy if you are cowards.”

Then there is no end of leaping and brandishing of weapons. Some devote the villages of their fathers, saying, “For my part, if I do not stab the enemy, I give you the whole village of my family.” But if it is a chief who does not wish a boy to devote his father’s village whilst his father is living, he says, “No. Do not devote the villages of other men.” Another says, “You speak the truth, leopard. For my part I devote my own head, that if I do nothing, you may kill me; that is all. That is what I devote.” All say the same. Some do not know what to say, and are silent.

And when they are devoting themselves to the chief, it is a bad

19 He means that he has done all that a chief can do to ensure them victory; and if they fail the fault will be their own, because it will arise from their having in some way failed to observe the conditions upon which the efficacy of the inuveli-baptism depends.

20 Devote,—or promise to give,—or vow to give,—lay down as a votive offering.

21 Leopard. The natives magnify their chiefs by this title.
and unpleasant time; the men leap and brandish their weapons, and break rods in the face of the chief. To break a rod in the face of the chief is a great oath among black people, and a man means to say by it, "You will take me to task, if you do not hear some great thing that I have done."

At that time he does not resemble a chief whom they reverence; they are not afraid of him at that time. Some throw dust on him, saying, "This little coward who resembles his mother! Where is the enemy which you give us to fight with? We wish to see it with our eyes." He then sends out his army.28

Under these circumstances no black woman draws near, but they go to a distance; those who approach are old women who have passed the time of childbearing, and have become men;29 it is they only who go near the army; all the young women go to a distance from it.

So the army sets out from home singing its song, for it is as if they could see the enemy at once. So the army sets out. And the sick only remain at home.

When the army is in the field

28 *Impi* is used in this paragraph in the double sense of the enemy—*impi kuchu*; and the chief's army—*impi yaya*.

29 Old women are called men, and no longer act as women, nor observe the customs of *klonipa* in relation to the men.
the women take no pains to keep themselves tidy; for it is said, it is not proper that a woman, when her husband is out with the army, should continue many little habits, not even those of adorning herself.
And she does not often wash; she continually remembers that her husband is with the enemy; she watches herself in all she does.
And if there is any one who has just been married, and the enemy stabs him at the very first onset, it is said, "The lap of that woman is unlucky. Why has her husband died before anything was done! Her lap is unlucky."
Such is what is done with intelze in sprinkling an army.

The doctor says, "I say that now you will not be stabbed at all; the enemies' assagais will constantly strike on the shields and glance off."

There is a custom which is carried out by the doctor when an army is about to take the field, which is a sign by which it is

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24 It is said of such, U'matanga'mabi.

25 This custom is that of churning medicine in a pot of water. Two medicines are chosen; one represents the chief, the other the enemy. These medicines are placed in separate vessels; if that representing the enemy froths up suddenly, whilst that representing the chief does not froth, they regard it as a sign that the enemy will prove too strong for them if they attack him at that time, and the army is not allowed to go out to battle. The same trial is repeated again and again, it may be for months or even years, and the army is allowed to go out to battle only when the sign is reversed, and the chief's vessel froths up, and that of the enemy does not froth.
known whether the army will be conquered or conquer. For when the army is assembled there are wise men appointed to look earnestly, who stand at a distance from it, endeavouring to discover whether it is a trustworthy army or not. And if they see that it is contemptible in their eyes, they say to the chief, "No, O chief! The army which is assembled this day we cannot see; it is contemptible. How is it that the army is without awfulness, and weight in our sight? No; we do not see an army. It is light; it has not been properly handled. Return and set the army to rights, that it may be awful, that if one look on it, it may not appear a common thing to him, but strike him with awe. This is not an army." And indeed they again sprinkle it with intelezi, that it may be awful.

Ku ti kubantu abamnyama, uma umuntu e s'and’ ukwendiswa, a ku tandeke uma a pume impi; ngokuba ku tiwa, "A ku lungile ukuba ku ti umakoti e sa gubuzela, ukuti e sa ilonipile, indoda i m

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26 Lit., reddish,—having nothing awful about it,—a thing we can look at without fear. And awful—lit., black, or dark—resembling the sky which is being overcast with dark clouds which threaten a coming tempest. But all this is a matter of feeling with the wise men.

27 Viz., by the doctor.

28 A young bride, on reaching her husband's village, covers her head, as an intimation of respect for her husband's relatives, especially for his father.
people. He was not allowed to
go out with the army, because it
was said, the enemy quickly stabs
the man who has made his bride
cover her head. Therefore some
man, perhaps his father, tells him
secretly not to go, but to stay at
home.

But that custom ceased among
the Amazulu; for it was not wish­
ed that any of the soldiers should
marry; all were commanded not
to marry, that they might not be
afraid. It used to be so amongst
us, and we were afraid for one to
go out with the army leaving his
young wife behind.29 Marriage
was given up, because it was said,
"O, no! for men will say, 'A
man who has a young bride will
be afraid, because he loves his wife
rather than bravery.'" But there
is now no longer the custom
amongst us.

But there is still this custom:
If a woman is pregnant, it is said,
even though a man is a water­
doctor,30 it is proper that he should
abstain from going into the water,
for it is said he will be quickly
carried away by the water if his
wife is pregnant.

29 Gobisile, who has taken a young wife.
30 Not a hydropathic doctor; but a man whose occupation it is
to enable others to cross deep rivers.
There is a remarkable account of a man who was a doctor of those birds which eat the corn. For at the time of the blossoming of the amabele, when the grain begins to set, it is diligently watched; and watch-houses are built for the purpose of watching the birds; and people arise whilst it is still very early in the morning, and return at sunset; when it is dark the birds go to their roosts.

When the grain begins to appear, a doctor is called, for the people see that even early rising is of no use, since the birds sleep in the midst of the garden, and never quit it at the time of the setting of the grain. The wife and husband no longer love one another; for when the birds are numerous they separate lovers; and there is no time for sitting in one place, that the people may talk about the news. If the husband does not watch, and the wife alone is harassed, the husband does not associate with his wife, for she no longer cooks food; if the husband ask for food, the wife says, "As for you forsooth, do you eat food? For see there are those little beasts destroying it in this way! When can I find time to look for food, if I am harassed in this way? Do the birds allow me to have any
AND WITCHCRAFT.

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na! Loku ku ba kultle uma ku ti emini ke zi bunge, anduba ununtu a ke a be nesikati sokuya 'ku-
zifunela ukudlala na!'  

Ngaleso 'sikati indoda uma i nga pumi ukuya 'kusiza umkayo i zakce; ngokuba ukudlala a i ku fumani 'ndawo uma indlin nye. Ku ti amadoda, noma e alala eka-
ya, ku ti ngokulamba na ngoku-vukelwa abafazi be katazwa izinyoni, se be 'nalisizayo 'bowvu, a ze a pumne amadoda a ye 'kweleka kuleyo 'mpi e liwa isifazana; anduba owesifazana a shiye indoda ensimini, a ye 'kufuna ukudlala esifeni, ku daliwe ke ngaleyo 'mi-
i. Amadoda a buye imikono i vuvukile ngokuponsa amatshe se-
luku ku sile ku se ku tahone ilanga; izinyoni zi nga bungi.

Ku ze amadoda a Slangane nomninimuzi ukuti, "Hau, mngane, u tula nje, u ti ni? Lok' u bona nje ukuba si ya sa indlala, nabantwana betu a ba sa sengelwa 'luto, abantu ba tunjwe izinyoni.'

| time! Since it is well if at noon they just leave off eating for a little while, can a person then find time to go and seek food for himself?" |
| At that time, if the husband does not go out to help his wife, he gets thin; for he cannot get any food anywhere if he has but one wife. And the husbands, although at first they stay at home, yet because of hunger and the anger of their wives, who are harassed by the birds and have now bleeding hearts, at length go out to assist the women against the enemy which is fighting with them; and then the woman leaves her husband in the garden, and goes to seek for food in a small garden plot which is more forward than the rest, and then they eat food. And the men return home with their arms swollen with throwing stones at the birds from earliest dawn to sunset; the birds not leaving off eating for a little time. |

At length the men go to the chief of the village, and say, "O, dear sir, what do you mean by remaining silent? For you see clearly that we are dying of want, and the cows are no longer milked for our children, for the people are taken captive by the birds."  

31 That is, are very angry.
And so the chief of the village remembers a doctor whom he knows is skilful to prevent birds from entering the garden, and says, "Go and call So-and-so, to come here to-day to help me, for I am devoured by little beasts."

And indeed when the doctor comes he brings with him bundles of dried and green medicines, and a snake which is called Ukokoti, with which birds are kept out of the garden. The doctor demands a head of cattle, saying, "Point out my bullock to me." The chief of the village says, "Do you think if you cause my children to come home, that it will be possible for me to be excelled by you? How great are you? Destroy the birds which are in the garden, and I will give you a bullock. There will be no disputing when you have taken away the birds."

So the doctor gives directions, saying, "Let all the men come together, and cut green firewood; let the women leave the birds today, that they may eat, that I may be able to find the chaff of the amabele on the ground; then I shall be able to treat them well. Find a great frog, that I may shut out the birds by means of it."

Indeed on that day the birds eat the amabele excessively; they begin in the morning and leave off...
at sunset. In the afternoon the doctor tells the people to collect the ears which the birds have left, and the chaff which has recently fallen on the ground, and bring it to him,—every thing that has been eaten on that day by the birds. And it is all collected, and ground; a frog is found, and stuffed till it is like a stuffed sack; and the same is done to an isinana; and then all is buried together, and a fire is kindled on the top, and a large fireplace is made; and the fire is kept up all night until morning. The doctor says, “Watch the birds to-morrow and the day after, and see what they do, and then leave them alone. Then you will see that I am a doctor.”

And indeed so it is; they watch them earnestly. The doctor tells them not to let the fire go out, but to keep it up day and night, until the birds are conquered, and not to put it out until the amabele is ripe. The fire is not made near the garden, but is placed at a little distance from it.

And the doctor says, “I say that you may be satisfied with me, you will go home; the birds are conquered. When you see them

32 Isinana is a Batrachian, which is found under stones. It has an almost globular body, and small short legs; it is covered with papille, which give out a milky fluid when touched. It is slow in its movements, not leaping, but crawling. It is used much by the doctor.
begin to come and sit by the fire, then you will know that I am about to conquer them. When you drive them away you shall say,

Die, die, mbalane;
Die, thlokothloko."

He says further, "Do you watch yourselves for my sake; let no man of you go to his house; it is proper that you should guard your heart for my sake; then you will see my skill."

And having shut out the birds for two days, on the third they wash, the doctor having given them intelezi to wash with. They go to the river to wash. He says to them, "When you have washed, and are going up from the river to the gardens, sing this song, O, die, mbalane;
O, die, thlokothloko.

When you say thus, see on reaching the gardens how much they have eaten."

Some begin to say, "O, for my part, women, I see the birds doing nothing but sit still. I creep stealthily along to go and see, and I see the birds not eating; they merely open their mouths." And indeed the birds begin to collect in

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33 That is, they are to abstain from their wives. Comp. Exodus xix. 15. They also all abstain from eating any thing growing in the gardens whilst the doctor is treating them, until they have washed. These are no doubt religious observances connected with some old and now forgotten superstition.
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