

file, njengokuba ku tiwa i ya fa ; nansi. Bheka pezulu. W ake umkanya, u kcmisise amelo, u jwayole elangeni, u za 'ku i bona." Nembala a fune, a fune, a ze a i bone, a ti, "Nembala i fi/lewe imisebe."

Kwa bonwa nezinkanyezi emini ; nami loko uga ku bona. S' ake embava. Emini enkulu nami ngi pika, ngi ti, "Inyanga i ya fa impela." Kwa ti s' alusile lapa ilanga se li pezulu kakulu ; si hlezi emtunzini, si lele ngemi/lana, si kcambalele, si bheke pezulu. Umfo wetu wa ti kumi, "U ya i bona inyanga. Nansiya, i namatele ekcaleni kwelanga." Nga m piki-sa. Wa ti, "Kqingisisa ; u za 'ku i bona." Nembala nga tulis' amelo, nga bheka elangeni na sekcaleni kwalo, amelo a hlangana nayo. Nga i ti tshazi uku i bona, ya nyamalala. Nga pinda nga tulisa amelo, nga i bona, nga ti, "Nembala." Nga bona nezinkanyezi—ya ba nye kukqala ; za za za ba ningi, ngi zi bona. Nga dela ukuba nembala inyanga ka i fi. I loko ke e ngi kw aziyo ngenyanga.

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.

IZULU abantu ba l' ahlukana ka-bili ; li liaye ku tiwa izulu eli du-ma ngemvunga enkulu, ku tiwa elenduna lelo ; a l' esabeki, a l' oni 'luto ; ngokuba lona, noma li du-ma, into yalo imavula 'kupela. Uma li duma ngelenduna si ti, "Nonyaka nje izulu li bekile, ngo-kuba li nga dumi ngokona."

Elsikazi ku tshiwo lona uku-duma kwalo li bonakala ngezinyazi na ngesikqoto ; nomoyana o fika umubana. Abantu ba baleke, ba ngene masinyane. Unyazi lwalo lu zinge lu ti nso masinyane, lu nga libali ; umuntu u ya kqala 'etuka, se lu kade lu dhlulile ; umbala walo lu luhlazana nemi-kwazana ebomvana kancinane ; ukuduma kwalo izulu eli njalo li ya nkenketeka kakulu ; ku nga li za 'udabula amakanda ; li duma kabi lelo ke.

Umuntu uma la na fumana endhle u kohlwa nokuba a nga zifaka pi ; na sendhlini indhlu i be ncinane, a fune indhlu yesibili e vimbela unyazi ; nomhlaba u be muncinane ngaleso 'sikati soku-nkenketeka kwalo, ku dingeke nendawo lapa abantu nga be zifaka kona. Lelo 'zulu lensikazi libu-mlungu bukulu. Ubu/mlungu balo ukuba li nga niki 'muntu isikati

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 kona ; a ti, "Kqa ; ingomuso a li se ko ;" nokusa a nga be e sa ku bona ukuba li ya 'kusa, li dhlule ; a bone ukuba li ya 'udhlula naye.

Into e si y aziko ngezulu lensikazi ukona ; ukuba okwalo ukona 'kupela ezinkomeni na sebantwini na semitini. Ngemva kwalo ku gcina ukuba li balele kakulu. Si y' esaba uma izulu lensikazi ku vame lona ; ngalo 'nyaka si ti, "Ilanga li ya 'uke li ku tshise ukudhla ; umuva waleli 'zulu mubi."

man time to take courage ; it presses upon him suddenly with constant repetition ; it therefore tears a man with terror, and a man cannot see that to-morrow will ever come ; he says, "No ; there is no to-morrow ;" and he can no longer see that the light of another day will shine in the heaven and pass away ; he sees that the heaven will pass away with him.

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.

UMA ku kona izinkomo ezi tshaywe unyazi, kulukuni kubantu ukusondela kulezo 'nkomo uma be nge 'zinyanga ; ngokuba ba ti, "Uma si sondele kuzo lezi 'nkomo, se si ya 'kuba se si zibizele unyazi lu ze kutina ; a si nga yi, kona lu nga yi 'kuza kutina." Kepa inyanga i ya ya kuzo ; umhlambe i ti, "A zi dhlwe."

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."

Ukudhliwa kwazo zi dhlwe ku

The mode of eating them is

hlanzwa njalonzalo; uma se ku pelile ukuhlanza, abantu ba yogeza; y elape inyanga, ukuba i ti i vimbela ukuza konyazi.

Kepa konke loko kwokwesaba izinkomo ezi tshaywe unyazi, labo 'bantu abesabayo a b' esabi ngokuba be ti unyazi lu ya 'kuza kubona ngezinkomo; b' esaba kakulu ngokuba uma be yile ezinkomeni, uma li ya duma ngemva kwaloko, a ba sa yi 'kukcabanga, ba ya 'kuti ngezwi eli nga li kqinisile, ba ti, "Si ya 'kubona impela." Ngokuba be ti ngokuya ezinkomeni, "Si l' onile izulu; li ya 'ku si sola ngoku si tshaya njengezinkomo." I loko ke oku veza ukwesaba kubantu, ngokuba lobu 'bunzima b' ehlala emakanda, a bu veli pansi; uma bu vela pansi, umuntu nga e ti, "Ngi ya 'ubona lu vela ngakuleya intaba, ngi lu gudhlukela." I loko ke ukwesaba kwabantu; b' esaba into e s' engeme sonke; a ku veli loko ngokuba ku ya 'kwenzeka impela; ku vezwa ukukcabanga loko, ngokuba le into i ngapezulu kwetu; a si namandhla oku i vika njenge-tshe li ponswa omunye 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.

ABANTU uma izulu li duma, ba puma, ba kuze; ba tate induku, ba ti, ba za 'utshaya ubane lwezulu. Ba ti ba namand/la okwa/llula izulu. Ba ti ba ya memeza, ba tate amahau nezinduku; ba tshaye emahaweni, ba memeze. Li ti izulu se li sile, ba ti, "Si l' a-llulile." Ba ti ba namand/la okwa/llula izulu. Uma li duma izulu, ba tata imiti, ba i base emlilweni; ba ti, ba tunyisela izulu. Uma li nga dumi, l' esabe ngaleyo 'miti, ba ti ba ya jabula ngokume-meza izulu; ba ti, in/lliziyo zabo zi ya jabula, be l' a/llula izulu. Ba ti, ba ya l' a/llula izulu ngemiti yabo.

Uma ind/lu i tshile ngobane lwezulu, ba ya ezinyangeni ez' a-ziyo ukupata izulu, zi fike nemiti, z' elape abantu bonke bakulowo 'muzi lapo izulu li tshaye kona. B' elatshwe kakulu; ba gcatahwe, ku ncindwe umsizi; ku betelwe izikonkwane en/la kwomuzi, na ngapambili kwomuzi, ezind/leleni zonke, na seminyango yezind/lu, na pezu kwezind/lu, na sesangweni

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.

lezinkomo. Kw elatshwe ngemvu emnyama, ukuze izulu li be mnyama, li nga tandi ukutshaya kona futi; ngokuba uma be hlaba imvu emhlope li ya 'kupinda li tshaye futi ekaya. Ba tanda ukwenza ngemvu emnyama, ukuze izulu li nga be li sa pinda li tshaye ekaya.

Inyanga yokwelapa izulu i ya nemvu emnyama; uma ku nge ko imvu emnyama, a ba namandhla okwelapa; ngokuba be funa imvu emnyama. Inyanga i ya i gwaza; inyama yayo i hlanganiswe nemiti, ku gcatshe abantu, ku bekwwe izikonkwane, zi bekwwe ngomuti, zi gconyekwe, zi betelwe ezindheleni.

They are treated with a black sheep,⁶⁰ that the heaven may be dark⁶¹ 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.

Heaven-Medicines.

UMABOPE umuti wezulu o tshiswa-yo, o tshiswa esolweni, uma izulu li za kabi. Ubokgo futi u tunyisela izulu; nomhlonyanane owezulu njalo uku li tunyisela; nomkatazo wona ke umuti o hlala ezikwini zenyanga, ukuze ku ti uma ku ngena unyazi i lu kwife ngawo, e

UMABOPE is a heaven-medicine which is burnt in the isolu⁶² when there is a threatening of a severe thunder storm.⁶³ Ubokgo also is used for smoking the heaven; and umhlonyanane 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

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. (*Thorpe. Op. cit. Vol. I., p. 173.*)

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

⁶² See p. 376, note 22.

⁶³ Lit., If the heaven is coming badly.

u Mlanganise neminye ke imiti ; amagama ayo a ngi w' azi. I leyo ke e ngi y aziyo imiti yezulu.

Omunye umuti wezulu u be isibetelelo ; ku tatwe amafuta alo, a Mlanganiswe nemiti yalo, kw enziwe isivimbelo ezinMlangotini zonke zomuzi ; ngenMla ku be kona isikonkwane, oMlangotini lomuzi ku be kona ezinye futi ; lezo ke z' alusile, z' aluse umuzi, na sesangweni ; umuzi wonke, ku be na sezindMlini na ngapezu kwezindMlu. Li ya vinjelwa ke ngaloko, ukuba li koMlwe ukuba li ya 'ungena ngapi na. I loko ke e ngi kw aziyo.

Ku ti njalo ekupeleni konyaka lezo 'zikonkwane zi vuselelwe ngezintsha ; kw aziwa ukuti elidala izulu lonyaka o dMlulile li dMlule nawo ; kodwa lo li za ngokwalo. Ku njalo ke ku vela izikonkwane iminyaka yonke.

Ku ti inyanga ey alusa izulu ngamMla i dMla imifino yonyaka

puff⁶⁴ at it with this medicine, which he mixes with other medicines, whose names I do not know. These then are the heaven-medicines which I know.

Another heaven-medicine is isibetelelo ; its oil is taken and mixed with other heaven-medicines, and obstructions are made on every side of the village ; rods to which these medicines are applied are placed above the village, and others at the side ; so these rods herd the village ; they are placed too at the entrance of the cattle-pen ; the whole village is thus herded ; and inside the houses, and on the tops of the houses these rods are placed. And the heaven is shut out by these means, that it may be unable to find a place where it can enter. This then is what I know.

And at the end of the year the rods are renewed by setting new ones in their place ; it being known that the old heaven of the year which has passed away has passed away with the old year ; but the present year has its own heaven.⁶⁵ Hence new rods are set up every year.

When a doctor who herds the heaven eats green food of the new

⁶⁴ The medicine is chewed, and whilst the breath is saturated with it, the doctor puffs at it.

⁶⁵ That is, each year has a character of weather peculiar to itself. This is remarkably true of Natal, no two years being alike.

omutsha, ku tiwe i y' eshwama, ku zilwe ku nga setshenzwa; abantu ba hlale emakaya, ba nga sebenzi. Futi ku ti uma li wisa isikqoto, ba nga sebenzi, ba zile ngokuti, "O, uma si sebenza si banga izulu." Konke loko a kw enziwa. 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. Kuhle ukuba si zile, kona umoya ngomso u nga yi 'kufika ngamandhla."

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

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 Insingizi and Ingqungqulu.

INDABA ngensingizi. Insingizi inyoni yezulu, inyoni enkulu. Ku ti uma izulu li balele kakulu, li tshise amabele ngelanga, ku yiwe ezinyangeni zemvula; abanye ba pange ukufuna 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 buleweyo. Ku tiwa izulu li ya tamba nza ku

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

bulewe insingizi ; li y' ezwela, a li bi lukuni ; li ya i kalela ngemvula, li kala isililo. Abantu ba sinde ngokud/la amabele. I loko ke e ngi kw aziyo ngensingizi.

I yona e inyoni e funwayo kunezinye izinyoni ; ngokuba ku ti nonza li balele izulu, uma ku bonwa izinsingizi zi hamba obala zi kala, abantu ku nga ti lapo ba bona isibonakaliso semvula ngokubona insingizi, ba tembe ukuba li za 'kuna, loku izinsingizi zi kala kangaka.

Enye inyoni, ingqungqulu, inyoni enkulu ezinyonini zonke ; nensingizi i landela ingqungqulu. Kepa insingizi i d/llule, ngokuba um/lola wayo munye nje, imvula 'kapela,—ukuba izulu li ne uma i bulewe. Kepa ingqungqulu i nemi/lola eminingi. Uma i tshekele umuntu, a li yi 'kutshona ilanga umuntu lowo e nga gijime nezind/lele e funa izinyanga zoku m elapa, ku be indaba enkulu, ku bhokwe into embi e za 'uvela kulowo 'muntu. Futi imi/lola yengqungqulu ukuba uma i kala pezulu, ku tiwa li za 'kuna. Futi uma i hamba i tshaya 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 Izinsingizi walking in the open country and crying, it seems to men that they see a sign of rain because they see the Izinsingizi, and they trust that it will rain because they cry so much.

Another bird, the Inggungqulu, 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 Inggungqulu 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 Inggungqulu 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. Umkzakaza-wakogingwayo sung her song, and raised the tempest which destroyed the Amadhlungundhleba. (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. 228.) 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 ngamhla ku dhlala umkosi izulu li balele i bonwe imvula ngalelo langa, ku tiwe, "Izulu li na ngakona, ngokuba li gqiba izinyawo zenkosi, ukuze zi nga bonakali lapa i b' i mi kona; zi kyedwe imvula."

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

Uma li nga sa ni ngalolo lusuku, ba ti, "Li kude ukuna, loku li nga zi gqibanga izinyawo zenkosi."

Njengaloku kwa ti mhla ku kupa inkosi yakwiti, emapepeteni,

THERE are among black men magical songs, by singing which it happens on the day of the great festival,⁶⁶ 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."

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

⁶⁶ That is, the great festival of firstfruits.

Umyeka, e ya enziweni lakubo lapa kwa kw ake Umzimvubu, igama lomuzi ; ku tiwa uyise o itongo ka vumanga ukwehla ukuya enanda, wa sala enziweni. Kwa ti ngokuvama kwezifo endodaneni Umyeka, wa kupuka, e ti, "Namhla nje ngi za 'kulanda ubaba, e zokumela umuzi. Kwa ku nge nje ukufa ngi s' ake embava."

Kwa kupuka abantu abaningi, isizwe sonke, amadoda namakehla nezinsizwa ; kwa hanjwa ku lalwa, kwa za kwa fikwa eduze nenziwa, kwa lalwa emzini kasisila. Ku te ku sa kusasa wa e puma Umyeka, e se ya kona enziweni ; kwa ti ukuba a vele enhla kwalo inziwa, kw' enziwa amaviyo njengempi ; amadoda a hamba ngokwawo, namakehla ngokwawo, nezinsizwa.

Kwa ba njalo ke loku ku njalo-njalo izulu li balele kakulu ngesikati sokungena kwokwinhla, ngenyanga e Ungcela, lapa nga se ku dhlwiwa uma ka li balelanga. B' e-

the Amapepete, 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."⁶⁷

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,⁶⁸ 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.

hla ke, se be ya kona enziweni, Umyeka e hamba pambili, e landelwa impi yake; kw' enziwa lona ihhubo lelo likayise uku m vusa ngalo, ukuze a hlangane nabo. Imbongi se inye e bongayo i bonga uyise noyisemkulu nendodana Umyeka. Kwa t' uba ku fikwe esibayeni emkqubeni, kw' emiwa kona, kw' akiwa umkumbu; kwa fika nesizwe e sa sala kuleyo 'ndawo, loku usuku lwa lw aziwa, kwa se ku hleziwe eduze nenziwa, ku hlomelwe inkosi; ba fika kona kanye nabesifazana, abafazi nezintombi, ku twelwe ukudhla, utshwala. Kwa hlanganwa kona ke, kwa gujwa kakulu kakulu; ekupeleni kw' enziwa lona ihhubo likayise lokuti:—

“Limel' u hlolile amazimw⁷⁰ etu asesiwandiye.

Amanga lawo.

Limel' u hlolile amazimw etu asesiwandiye.

Amanga lawo.

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 lauders⁶⁹ 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 for⁷¹ the chief, and watch our gardens which are at Isiwandiye.⁷²

Those words are naught.⁷³

Dig for the chief, and watch our gardens which are at Isiwandiye.

Those words are naught.

⁶⁹ *Imbongi se inye*, the lauders were one; that is, the lauders were innumerable. Just as in such sentences as the following:—*A ku se si yo nembongi e bongayo*, There is not now even one lauder lauding; that is, the lauders are very many.

⁷⁰ *Amazimu for amasimu*; the z being used for s to give weight to the sound; the u changed into w before the vowel in the following word.

⁷¹ *Limel'*—dig for, not known for whom, but probably, as here translated, the chief.

⁷² *Asesiwandiye*.—Isiwandiye for Isiwandile. The name of a place, as if of a place where there were many gardens.

⁷³ *Those words are naught*,—that is, we object to dig at Isiwandile.

"Asesiwandiye, I-i-i-zi—asesiwa-ndiye.

Amanga lawo."

Ku te ku se pakati li hhutshwa izulu la hloma, la duma; a ku yekwanga ngokuti, "O, a si baleke si y' ekaya, loku si za 'uneta." Izalukazi za ti, "Namhla nje i fikile inkosi yomhlaba wakwiti; si za 'ubona nemvula."

Kwa hlathshwa imikosi isifazana; kwa nga ti si ya hlanya lapa si bona izulu li futuzela, li za ngamandhla. Kwa hhutshwa njalo, abantu se be juluka kakulu ngokufudumala kwelanga. La i tela; ya gijima pansi; kwa sinwa nje, ku jabulwa, kwa tiwa, "Namuhla itongo lakwiti si hlanguene nalo, loku si bona itonsi lemvula."

Umyeka wa tata isihlangu sake, wa ya 'kuma pansi kwomuti. Ba katala ukusina. Wa ti, "A ku godukwe." Ba hlala pansi kwomuti, kwa puzwa utshwala, ba kqedwa, kw'esukwa ke, kwa godukwa.

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, neither 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 tumultuously and rapidly coming on. They continued singing, the people now sweating exceedingly through the heat of the sun. 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."⁷⁶

Umyeka took his shield and went and stood under a tree. The people tired of dancing. He told them to go home. They sat under 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-zi*.—Z in zi 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.

⁷⁶ *Itonsi lemvula*.—Here again a drop of rain means abundance of rain.

fikile isikati sonyaka omutsha e l' enziwa ngaso. Futi l' enziwa, ku pume impi, ya kandaniswa imvula endileleni, i hamba izulu la na kakulu. A la vuma ukusa ku ze kw enziwe lona ; izulu li se, ku punywe, ku yiwe lapa ku yiwa kona.

A njalo ke amagama amakosi. A wa bi mabili ; igama elidala lamakosi onke akona.

the new year,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 Amazulu 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.

KU kona imiti e misa amakosi ; umuntu nje ka namand/la ukupata lowo 'muti, e nge 'nkosi, e nge 'nyanga futi ; uma lowo 'muti u bonwa kumuntu nje kulabo 'bantu benkosi, u be bulawa ; ku tiwe, "U za 'kwenza ni ngawo na?" Ngokuba inkosi i ya mu zwa umu- ntu o pata imiti emikulu ngomzi- mba ; ku ti lowo 'muntu uma 'emi pambi kwayo, lowo 'muntu a si- nde ; ku nga ti inkosi i m etwele, i zwe se ku fika nencakcamba yo- kujuluka ; i ze i suke i muke i ye 'kuzilungisa. Uma lowo 'muntu	THERE are medicines which give chiefs strength and presence ; ⁸⁰ a common man, who is neither a chief nor a doctor, cannot touch this kind of medicine ; if any one 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 medi- cines. If that man does not leave
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⁸⁰ 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.

e nga i la/ili leyo 'miti, u ya 'kufa. Leyo 'nkosi i ya 'ku m tshela, i ti, "Mfana kabani, loku 'kuhamba kwako uma u nga ku yeki, se u file. Ngi nike imiti yako yonke, ngi bone imiti o i patayo." Nem-bala lowo 'muntu a i veze, ngoku-ba u se nukiwe ngokuzwakala kwake emzimbeni wenkosi. Kepa uma i fumana ikubalo elikulu kulo 'muntu, i buze, i ti, "Lo 'muti w enza ni ngawo na? wa u tata kubani?" A ti, "Nga u te nga kubani." I ti, "U za 'wenza ni ngawo?" A ku lande loko a u tenga e za 'kwenza; noma a tsho izintombi, a ti, "Nga u tengela izintombi." I u tabate inkosi lo-wo 'muti, u buyele ngakuyo.

Ukuzwakala kwomuntu e pete imiti e namand/ila, indaba e ngi y aziyo.

Kwa ti ngolunye usuku kwa ku /langene abantu eketweni; kepa amadoda e /lezi esibayeni e buka intombi i sina; ku te ku se njalo, loku ba /lezi nje, ba ya buka, a ku ko 'kcala, ba bona pakati kwabo umuntu omunye o nga ti u godole, ba m bona e wa pansi—insizwa yakwanomsimekwane, inkosi ya-kwamkcoseli, isizwe. Kepa kwa

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 Umkcoseli.⁸¹ And

⁸¹ *Umkcoseli*, 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. Ngi zwa umzimba wami u shiyana; se ngi tambile; a ng' azi uma ngi nani na. Ngi zwe se ku ti futu ukufudumala, nga ba se ngi ya wa."

Kwa ba mnyama emehlweni ake. Umne wetu w' esuka wa tata izikgu zake, wa m lumisa emakubalweni ake, wa m pepeta na ngezindhlebe na ngamakala; kwa umzuzwana lowo 'muntu wa buya wa lulama, wa kqina. I loko ke e nga ku bonayo.

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

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

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 tsho ukuti lowo 'muntu owayo ku ng'enziwe 'luto, u wa isifo. Ai, si y' a/lukanisa isifo esi nga wisa umuntu. Ngokuba pakati kwetu, uma umuntu e nengozi i ya mu wisa, ku be mnyama 'me/lo, kakulu lapa ilanga li balele. Kepa u ti u ya zelula kakulu, a be se u ya wa ; si ti okwengozi loko.

Futi a si tsho kumuntu owayo ukuti, "U wa nje ; ka nakcala ;" si y' azi masinyane ngokwenza kwake ukuti, naye u ya i pata imiti ; kuloko e nga si ye umuntu o kqinileyo emitini, ku ngaloko ke ukubulawa kwemiti yake i bulawa e namand/la kunayo, ku ya 'kuwa umniniyo.

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 head⁸³ 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.⁸⁴

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

Njengaloku eMlanzeni lakwiti, enkambatini, ku kona izinyanga ezimbili eza pikisana ngobunyanga. Ya ti enye, "Bani, u nge ze wa u ka umdhlebe, noma u inyanga." Wa ti omunye, "Ngi nga u ka ngesikatshana nje ngi sa fika." Wa ti, (ngokuba labo 'bantu bobabili ngi ya b' azi; omunye Usopetu, omunye Upeteni,)—wa ti Usopetu kupeteni, "Peteni, hamba si ye enzansi nomlazi; lowo 'muti ngi ya w azi, si ze si yeke izinkani; nawe ngi kw azi ukuba u inyanga; nami u ng' azi uma se si fikile kulowo 'muti."

Nembala ke ba hamba ba ya ba fika. Ku te uma ba fike wa u komba Usopetu, wa ti, "Peteni, nanku. A si hlale pansu."

Loku pela lowo 'muti ku ya liwa nawo; impi enkulu; umuntu a nge u ke e nga lwanga nawo. Ku tiwa futi pansu kwawo maningi amatambo ezilwane ezifayo; nezinyoni uma zi ti zi ya hlala, zi

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 umdhlebe,⁸⁵ 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 Upeteni. Usopetu said to Upeteni, "Upeteni, 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, "Upeteni, 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.

⁸⁵ *Umdhlebe*, 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-dhlebe, a u munye; eminye mincinane; o wona umkulu 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 ngokuzamazama; ku zamazama ama-hlamvu. Wa ti kupeteni, "U kqale wena, loku u ti u inyanga. U ngi kelele, u ngi pe."

Masinyane Upeteni wa tukulula izikgu zake, wa zi lungisa; wa zi lumula yena. W' esuka, wa ti, u ya 'kuka. Lokupela u pete umkonto, ukuze a u hlabhe, wa u hlabha; wa zamazama kakulu; kw' ala ukuba a sondele. Wa buyela ezikqwini ezinye, wa zi lumula; wa buya wa ya kuwo, wa u gwa-za; wa bila ngamandhla; wa bo sa te ka sondele, kw' aleka; wa buyela emuva, wa kqala ukufoma naye ubuso.

Wa tsho Usopetu, wa ti, "Peteni, u ke, si hamba."

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;⁸⁶ 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.

Wa ya kwezinye izikgu zake ; kwa ba se kw alekile. Ka b' e sa buyela ; wa ngenwa amakaza ; loku li balele, wa godola, wa kqala ukutsho kusopetu ukuti, "Au, ng' ahlulekile." Futi, "Ngi size ; se ngi ya fa."

Wa ti Usopetu, "Ehe ! U za 'u ngi dela namhla nje ukuba ngi inyanga ; wena umfana wami." Wa tukulula izikgu zake Usopetu, wa m lumula, wa m siza. Wa zi tata, wa hamba nazo, wa ya kuwo ; wa u hlababa, wa bila ngamandhla ; wa buyela emuva, wa lungisa, wa ya kuwo ; wa u hlababa, wa tula ; w' e/la, wa ya, wa w' apula amagaba awo.

Wa tsho nopeteni, wa ti, "O, ngi patele nami." Wa mu pa ke. Wa tata imikonto, wa buya nayo.

Wa ti Upeteni, "Sopetu, u inyanga. U ng' ahlulile namhla nje."

I lowo ke umuti o bulala abantu, e ku ti uma u telwe pakati kwomuzi, lowo 'muzi u bube ; ku ngene umkuhlane omkulu ; umuntu a fe e kqakqamba amatambo

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 to-day 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

⁸⁷ You are my boy. That is, I am a man in my knowledge ; you are but a boy. You are my pupil.

ngobu/lungu; a nga bi nasiku-nd/la lapa e nga hlala kona, a be loku e tshoba njalo. Ku ze ku fike inyanga, i m bone ukuba lo 'muntu u bulelwe ngombulelo, ukuti umd/lebe; i mu size. Uku m elapa kwayo i m ngumisela amanzi, i ti, a nga wa puzi; futi namasi a nga wa d/hi.

Njengaloku labo 'bantu nga ba bona ngamehlo ami aba bulawa umd/lebe en/lwengeni, be ye 'kuzingela izind/lovu. Omunye ku umfo wetu. Wa ka wa fika na lapa, e tshayela ingola inyanga ya ba nye; ike/la lide, limnyama, li nesilevu eside. Be hamba nebunu; ku tiwa lelo 'bunu ibizo lalo Umkosi.

B' emuka, ba ya kona, ba zi fumana izind/lovu, ba zi bulala eziningi; ba za ba fika lapo umd/lebe u kona; lapa ku nga fuyiwa 'nkomo, 'kupela izimbuzi zoddwa. Kepa ba tshaya inyati ntambama, b' ezwa be lambile; ya fa, ba ba se ba i /linza, se ba ya yosa. Uku y osa kwabo ba y osa ngawo umd/lebe, be nga w azi. Kepa leyo 'nyama a ba i kqedanga. Umdava wa kqala ukuzibika ngokuti, "Hau, ku kqakqamba amatambo ami." Nonofi/lela 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, umdhlebe; he cures him. His treatment consists 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 umdhlebe among the Amanthlwenga, they having gone to hunt elephants. 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 elephants and killed many; at length they reached a place where umdhlebe grows; where the people cannot keep cattle, but only goats. And one afternoon, feeling hungry, they killed a buffalo; when it was dead, they skinned it and roasted it. They used umdhlebe 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,

⁸⁸ *Umbulelo*, a gen. term for destructive medicines, of which *umdhlebe* is one.

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

Lokupela Amanh/wenga a ya s' azi leso 'sifo uku s' elapa. Unofihlela wa kqala 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 'kufa ; lokupela baningi, kwa ba hlaba bonke, ukupela umlungu lowo e ku nga m hlabanga ; (kanti naye wa ka wa gula pambili ngokuya kwake kwokukqala, w' elatshwa ; kanti u se pinda ukuya ;) wa biza izinyanga zakona, za b' elapa. Kepa ekufikeni kwabo kumanh/wenga, ba fika abanye be nga se ko, se be file. Kepa labo aba b' elapayo ba ba tshela ukuti, "Ni nga wa puzi amanzi, futi ni nga wa d'li amasi ; uma ni d'la amasi, ni ya 'kufa ezindh'leleni ; a ni yi 'kufika."

Nembala ke, lokupela ba ti be s' elatshwa, ibunu la tanda ukupenduka, li goduke, la ba faka ezingoleni. O, ekuhambeni kwabo, be d'hlula emizini yakwazulu, ba bona amasi, ba d'la. Abanengi balabo aba d'la amasi ba fa kona endh'leleni ; 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.

But the Amanthlwenga 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 diarrhœa.

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.

kwiti. Be fika izisu se ku impalapa, imizimba i nga se ko, se be sindwa izisu. O, sa kohlwa uma labo 'bantu ba ya 'kwenziwa njani ukwelatshwa. Sa ba nika amasi; b'ala, ba ti, "Inyanga i te, a si nga wa d'li, so ze si pile; s'and' uba si wa d'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 ame'lo a buya a ba awabantu; loku sa se si ti b'eza 'kufa impela; nezisu lezo wa zi bud'hluzi, za pela, ba sinda. Ba se kona na nam'la nje.

Leso 'sifo sasen'lwengeni si ya s'azisisa, a si kohlwa i so. Ibizo laso ukuti imbo. Ku hlonitshwa ukuti umd'hlebe; ngokuba a u gazulwa ukubizwa, ngokuba umuti ow esabekayo; njengokuba ibubesi li be li nga gazulwa, ku be ku tiwa ingonyama.

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 Amanthlwen-ga we are thoroughly acquainted with, and know that it is a deadly disease. Its name is imbo.⁸⁹ We abstain from calling⁹⁰ the tree umd'hlebe; 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 ingonyama.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 *hlonipa'd*. It is "tapu," and must not be called by name.

⁹¹ *Ibubesi*, a lion; *ingonyama*, the name by which it is usually spoken of.

It is difficult to drink out of the Cup of a Chief.

Ku tiwa kulukuni ukupuza esi-tsheni senkosi kubantu aba ti ba izazi nabo ; ngokuba uma e ti naye u ya s' amukela leso 'sitsha senkosi, kanti ka namandhla emakubalweni ake oku wa temba ; ku nga ti uma e ti u ya puza, ku be njengokuba umuntu e kzakwe uti empinjeni ; utshwala bu nga vumi ukwehla ; l' ale lona lelo 'tamana lokukgala ukwehla ; a ze a bu kipele pansa.

Ku bhekwane ngamehlo abantu endhlini, ba kolhwe ukuti ni. Kupa lobo 'tshwala bu ze bu buyele kumninibo ; uma e bu nika umuntu o nge nakcala a puze nje, bw ehle. Ku tiwe kulo 'muntu, "Hau ! Ukuhamba kwako kubi. Ini uma u bindwe ukudhla kwenkosi na ?"

Njengaloku futi ku te ngesikati sempi e kwa tiwa i ya kwahha-

It is said it is difficult even for men who consider themselves knowing ones⁹² 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,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 food⁹⁴ of the chief ?"

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

⁹² *Izazi*, 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 *ukudhlana*—light food ; or *amanzana*—waterish food.

hhaba. Usomseu wa tuma abantu ukuya kudumisa, ngokuba leyo 'mpi ya i menywe indawo zonke lezi ezi nganeno kwomkomanzi; kepa nganeno kwomgeni kwa ba Umkqundane; petsheya kwomgeni kwa ba Ungoza. Kwa ti labo 'bantu aba tunywa Usomseu kudumisa—kepa umuntu e ngi m a ziyo munye Umanyosi, ngokuba owakwiti—ba fika kona. Ngomkuba wabantu abamnyama, uma umuntu e vela enkosini, e tunywe i yo, ku fanele ukuba a m etuke ngoku m hlabisa. W' enza njalo ke naye Udumisa; wa ba hlabisa itole lenduna. Kepa ba ti ba ya li peka, ba basela—nya ukuvutshwa. Ba pinda ba fumbela izinkuni ukuti, "Mhlaumbe umlilo u be umncinyane." Ai, kwa ba njalo. Ba za ba bona ku dhlula isikati sokuvutwa; ba kqala ukumbula ukuti, "Hau, kanene Udumisa a nga ba w enze, e si ke si ku zwe ukuba ku tiwa inkosi

fight against the Amahhahaba.⁹⁵ Usomseu⁹⁶ sent men to Udumisa, for the army was mustered out of all the tribes on this side the Umkomanzi; and on this side the Umgeni Umkqundane was chief officer; and on the other side the Umgeni, Ungoza. And the men who were sent by Usomseu—and one of the men I knew was Umanyosi, for he was one of our tribe—arrived at Udumisa's. According to the custom of black men, when one comes who is sent by the chief, it is proper to honour him by killing a bullock for him. Udumisa did so; he killed for the messengers a young ox. And they set about boiling it, and kindled a great fire, that it might be thoroughly dressed. They collected a second time a great deal of firewood, saying, perhaps there is not enough fire. No, there was enough. At length they saw that more time had passed than was required to cook the meat; they began to remember, and say one to another, "Oh, can it be that Udumisa is doing that which we have heard mentioned, viz., that if a chief has prac-

⁹⁵ *Amahhahaba*, a tribe among the Amakzosa Kafirs, probably a sub-tribe of the Amagcaleka, called by Dugmore, Amakhakhabe. (*Compendium of Kafir Laws and Customs*, p. 10.)

⁹⁶ *Usomseu*, Mr. Shepstone.

uma i linge inkomo, a i vutwa, ku ze ku pele amagokgo ezinkuni? I kona loku, loku izinkuni se zi pelile; amanzi si ya wa tela, a tshe, s' engeze amanzi njalo. Uma si funa ukubona, si bone ukuba i se njengaloku i be i njalo." Ba za ba y epula, ba zilalela.

tised magic on a bullock,⁹⁷ 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 hlatsywa, abantu ba nga kcabangi aba nga y aziko ukwenziwa ey enziwe ngako, ba hlabe nje, be ti, i za 'kuwa masinyane; kepa ba bone se ku za 'kupelela amakcebo abo okuketa izindawo zokufa; ba kgale 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 ngokuhlatsywa, ba ya 'ku i hlaba, i nga wi. I loko ukulinga. Uma e tanda ukuba leyo 'nkomo i nga wi, u ya 'kutata ikubalo lake elitile, a li lume, a zipete esandhleni; uma ku inkomo e isidanda, a hambe a ye kuyo, a i nzenze; i me, a i pulule olangotini lapo i za 'ku/hlatsywa ngakona, a yeke ke. Uma e i linge ngokuvutwa, a nga pepeta imbiza yokupeka. Ku pela 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 'bu/lungu loko kubo ukuti, "Ini ukuba Udumisa 'enze nje? loku e nge si yo impi nati. 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 zwe 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 nike 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 tezela 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,⁹⁸ but it is I myself that shall be conquered.'"

So they returned, and went at once to the chief.⁹⁹ 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,¹ 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

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.

kosi a m vumela, a ku banga njalo kubo ; ngokuba ba ti, " Eh ! Udumisa w'enza ni ukuba a ti inkomo a si i baselanga ? U tsho oku njani uku i basela, loku ku pele izinkuni namanzi, s' ahluleka na ? I kona ini inkomo e pekwa nam/la nje, i vutwe ngomso na ? uma a ti a si i baselanga na ? "

Ya pela leyo 'ndaba ; kwa vunyelwa Udumisa ; kepa kubona na nam/la nje a ba pendukeki kuloko 'kubona kwabo, noma be lahlwa.

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 kukafaku kangqungqushu, e lumba Uncapayi kamadikane.

Uncapayi wa zeka indodakazi kafaku, udade wabo 'ndamase. Kwa ti ngolunye usuku Ufaku wa tuma umuntu wake ukuya kuncapayi ebusuku e se lele. Wa kumula itusi lake li sengalweni ;

THE account of the magic of Ufaku,² the son of Ungqungqushu, which he practised on Uncapayi,³ 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

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 ngoluny' usuku wa m biza Uncapayi pakati kwobusuku, e se m lumbile; wa m biza negama, e nga memezi, e m biza, e pete imiti yokwazi kwake Ufaku.

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

Wa ti, "Ngi y' enkosini, kufaku."

Wa ti owesifazana, "Ebusuku nje na?"

Wa ti, "Yebo."

Wa ti owesifazana, "A ku sa yi 'kusa ini na, u hambé?"

Wa ti, "Kga, ngi hamba kona manje."

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,⁴ 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 Olaf 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. 153.

ngamand/la. Owesifazana wa sala. Wa vus' abantu ukuti, "Inkosi i mukile. I landele ni." Nembala abantu ba puma kona ebusuku; kwa za kwa sa be landela. Wa fika kona, kona ebusuku. Wa bikwa, kwa tiwa, "Nangu Uncapayi."

Wa buza, wa ti, "U ya ngapi na?"

Wa ti Uncapayi, "Ngi ze kona lapa."

"U zotata ni na?"

Wa ti, "Ngi be ngi ti, ngi bi-ziwe inkosi."

Inkosi ya ti, "Kga. Kodwa mu yise ni end/lini etile. Si ya 'ukuluma kusasa." Kwa lalwa ke.

Kwa ti ku sa Ufaku wa e hlan-ganisa impi yake, i hlasele. Kupa ekancapayi impi ya incane, i nge ngakanani. Wa ti Ufaku, "Ngi nge m bulale umyeni womntanami. Ka goduke."

Kupa Uncapayi ngaleso 'sikati 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.⁵ 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

⁵ 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.

wa e namand/la eziteni ; kodwa e pansi kukafaku, e nga buseki ka/le, e nomlomo ; ku nga ti a nga lwa nofaku. Kepa Ufaku e tanda uku m bulala ngesiny' isikati, a sinde ngobuyeni. Kepa noko Uncapayi wa za wa fa ngokuweliselwa impi esiweni kanye nempi yake, e zile 'kulwa nofaku.

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.

KU kona izin/lobo eziningi zemiti e ku tiwa intelezi. Intelezi into e ku ti uma umuntu womlisa e ya 'ugeza, a nga gezi ngamanzi odwa njengowesifazana ; owesifazana yedwa o geza ngamanzi odwa ; umlisa ku ti lapa e ya 'ugeza a hamb' 'apule izintelezi eziningana ; ku ti uma e se e fikile emfuleni a fune imbokondo, a /lale pansi, a zi kande ; uma e se zi kandile, a tele amanzi kancinane, a zi fumba-te ngezand/la zombili ; a zi bhkise pezulu izand/la ; ku ti ukwe/la

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.

kwamanzi e puma ekambini lezintelezi 'e/le ngemikono yombili, a ze a pume ngezinyawo; futi na semlonyeni a ti fokco ukukamela, ukuze a kcinse ngalapa e petwe kabi ngakona; uma e nga zondeki ka kw enzi loku 'kukcinsa; a be ke se u ya /liki/la umzimba wonke, u se zi falaka/la esikoteni lezo 'ntelezi. U se li geza ngamanzi lelo 'tshé nembokondo, u se i fi/la, ngokuba na ngangomso u ya 'ku i swela; a zitele ke ngamanzi.

Ukugeza kwendoda a i kgali ngomzimba wonke kubantu abamnyama; i kgale ngemikono, nge-mva kwaloko ke i wa tele emzimbeni ngezand/la zombili; i waponse ngalapa kwe/lombe na ngalapa kwelinye, i ze i kgede ke, i vate, i kupuke njalo.

Y enzela ngaloko 'kugeza ngen-telezi, ukuti u kona ku ya 'kuti noma u ya hamba a velelwe ingozi,

which runs out of the bruised leaves and stalks⁸ 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;⁹ 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.¹⁰

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.

a nga tshetshi a limale, a punyuke njalo engozini, noma eyokuwa noma eyokulwa; a nga velelwa ingozi masinyane.

Intelezi kubantu abamnyama into e tembekayo kakulu; ngokuba ku ti ngezikati zonke lapa umuntu e ya 'ugeza, a pate intelezi njalo. Kodwa uma e ye ezibukweni ka i pati, u geza ngamanzi nje; ngokuba u puma ku se luvi, a nge zi bone izintelezi; futi a nge geze ngentelezi uma e ye ezibukweni, ngokuba ku tiwa izibuko li into embi; noma umuntu e nemiti yake a i tembayo, a nge ye kuyo uku i pata; ku ti uma u ya swela kakulu ukupata imiti yake, a fune emakubalweni ake izilumulo, a i lumule, a be se u ya tukulula ke, u se i lungisile ke, a i se nakcala leyo 'miti.

I njalo ke intelezi. Ba kona abanye ab' azi intelezi enkulu e geza abantu aba izinyanga. Ku ti

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 ford¹¹ he does not take intelezi, but washes with water only; for he quits his hut when it is still dark, and he cannot see intelezi;¹² further, he does not wash with intelezi under such circumstances, because the ford is said to be a bad thing;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 izilumulo¹⁴ 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

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

¹² That is, distinguish it from other plants.

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

¹⁴ *Izilumulo*, a class of medicines which are chewed (*luma*), and the breath thus saturated by them puffed on the body, on medicines, &c., to protect them from evil.

uma omunye e dhlala nomunye, kanti lowo u geze ngentelezi, a tole ingozi omunye kakulu ngokudhlala nalowo 'muntu; 'aziswe, ku tiwe, "O, lo 'muntu intelezi yake i namandhla. Ini ukuti e dhlala nje nomunye, be nga lwi, a be lo u se u tola ingozi engaka na? Kga; intelezi yalo 'muntu inkulu." 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."

Intelezi for Soldiers.

KU ti uma inkosi i ya 'kulwa nanye, i bize inyanga yayo e pata impi. I ze nentelezi yayo, i i kande, i fakwe embizeni, ku telwe amanzi, ku be se ku ya kxovwa, i hlanganiswe namanzi. Lokupela ku kona itshoba lenyamazane ey aziwayo, ku tiwa inkonkoni; leyo 'nyamazane itshoba layo lide; se li fakwa esitaheni lesa sentelezi, inyanga se i tata isitsha. Loku impi i se y enze umkumbu; a ku se ko 'muntu o kulumayo; se ku te nya; ngokuba pela uma se i puma impi a ku ko 'muntu o nga kuluma indatshana nje; ku suka ku kubi ngalolo 'lusuku, ngokuba ku ya 'kufa abantu; nokudhla a ku ngeni. I fafaza ke inyanga, i zungeza yonke, i ze i u hlanganise umkumbu. Loku pela uma y' enziwa njalo impi, a ku ko 'muntu kulabo aba ya empini o se nama- 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

ndhla okuhlangana noufazi wake ; ku ya zilwa kakulu ; ngokuba uma umuntu ugesikati lapa kwaluka impi, abantu se be petwe ngentelezi, a hlangane nomfazi, u ya zibulala, u zenzela amehlo amnyama. Intelezi a y ekqiwa umuntu ; uma e y ekqile, u zibulala yena. Ngokuba ku ti ngamhla i se i menywa impi, i hlangane kwomkulu, ku hlatshwe izinkomo inkosi ; zi hlinzwe ngaleso 'sikati ; inyama yokukqala a ba i dhlayo, ba i dhla imnyama, ngokuba i bukwawa emsizini njalo. Ba dhle bouke leyo 'nyama, amakqata ngamanye, uku b' emisa isibindi, ukuze ba ng' esabi. Ku ti uma a i kqede ngoku i fafaza, a ngene umniniyo, a tete nayo, e bongamadhlozi akubo. U ya 'kuti e kqeda umniniyo ukuteta nayo, a be tsho e ti, "Mabandhla akwetu, a tize a ti, ngo'uke ngi zwe ke. Nanti ilanga pezulu ; impi namhla nje ngi i nika ukuti," (u tsho 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.¹⁵ 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."¹⁶ All eat the meat, each a slice, that they may be brave, and not fearful. When the doctor has finished sprinkling the army, the chief¹⁷ comes into the midst of it and talks with it, lauding the Amatingo of their people. In conclusion the chief says, "Troops of our people, who did such and such great actions,¹⁸ I shall hear of your doings. There is the sun in the sky ; I have this day given the enemy into the hands of such and such a regiment ; and I direct such and

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.

ku landele ukuti. A ng' azi ke mina. Ni ya 'kuba ni zihleba nina. Ubaba wa e ikqawe; a ku bonanga kwiti ku be kona igwala. Imikonto a i ni Alabe ngapambili; ku nga bi ko 'nzeba ngemuva. Uma ngi bona ni buya n' ahluliwe, ngi ya 'ku ni bulala; a ni yi 'kufumana 'ndawo lapa ekaya; ngi impi nami uma n' esaba."

Lapo ke ukugwiya a ku sa ngamuki. Abanye ba beka imizi yaoyise, ukuti, "Mina, uma ngi ngagwazanga, ngi ku nika umuzi wakwetu wonke." Kepa uma ku inkosi e nga tandi ukuba umfana a beke ngomuzi kayise, uyise e se kona, i ti, "Kqabo. Musa ni ukubeka ngemizi yamanye amadoda." Omunye a ti, "U kqinisi, silo. Ngi ti mina e ngi beka ngako, ngi beka ngekanda lami, ukuba uma ngi ng' enzanga 'luto, u ngi nqume; kupela. Nako e ngi beka ngako." Ba tsho njalo bonke. Abanye ba kohlwe loko a ba nga ku tshoyo, ba tula nje.

Kepa ngaleso 'sikati sokubeka, ku bekwe enkosini, kubi, a ku ta-

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.¹⁹ My father was a brave; there was never known to be a coward amongst us. Let the assa-gais 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 devote²⁰ 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.²¹ 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 intelezi-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.

ndeki ; ku ya gwiya, kw apulwa izinti ebusweni bayo. Ukwapula uti ebusweni benkosi kubantu abamnyama ukufunga okukulu, ukuti, "U ya 'u ngi buza, uma u ng' ezwanga indaba yami."

Ngaleso 'sikati a i fani nenkosi a ba i hlonipayo ; a ba sa y esabi ngaleso 'sikati. Abanye ba i tunqisela ngotuli, be ti, "Leli 'gwailana el' efuza unina ! I pi impi o si nika yona ? Si ya tanda uku i bona ngamehlo etu." A i kupe impi yaka.

Lokupela ngaleso 'sikati bonke abesifazana abamnyama a ba sondele, se be hambela kude ; aba sondelayo abafazi abakulu abanga se nako ukupotela, se kw amadoda ; i labo aba sondelayo empini ; bonke abatsha ba hambela kude kuyo.

I hambe ke, i puma ekaya ngehhubo layo, loku pela se ku nga ti ba nga i bona masinyane. I hambe ke. Emakaya ku sale abagulayo, ku be ukupela.

Ngaleso 'sikati sokwaluka kwe-

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.²²

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 ;²³ 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

²² *Impi* is used in this paragraph in the double sense of the enemy—*impi kubo* ; and the chief's army—*impi yayo*.

²³ Old women are called men, and no longer act as women, nor observe the customs of *hlonipa* in relation to the men.

mpi abafazi a ba zinaki ngokuzilungisa; ngokuba ku tiwa, a ku lungile ukuba owesifazana, uma indoda yake y alukile, a sale 'enze imikutshana eminingi neyokuzivunulisa. Futi ka gezi futifuti; ku y' aziwa njalonjalo ukuti indoda yake i seziteni; u ya linda ngako kouke ukwenza kwake.

Ku ti uma ku kona o be e s' a-nd' ukwendiswa, uma lowo 'muntu impi ya m lalaba ku sa llanganwa, ku tiwe, "Amatanga alowo 'wesifazana mabi. Ini ukuba indoda yake i fe ku nga k' enziwa 'luto na? Mabi amatang' ake."

Ku njalo ke ukuma kwentelezi yokukcela impi.

Inyanga i ya tsho ukuti, "Namla, ngi ti a ni sa 'uze na llatshwa; i ya 'uzinge i tshaya ezilangwini imikonto yezita, i dlule."

Ku kona umkuba ow enziwayo inyanga uma ku za 'upuma impi, isibonakaliso sokuti noma impi i

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.²⁴ Why has her husband died before any thing was done? Her lap is unlucky."

Such is what is done with intelligence 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 custom²⁵ which is carried out by the doctor when an army is about to take the field, which is a sign by which it is

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.

ya 'kwa^hlulwa, noma i ya 'kwa-
hlula. Ngokuba ku ti uma se i *hla*-
ngene, ku be kona abantu aba izazi
zokubhekisisa, b' emi kude nayo
impi, be funa uku i bona ukuba
impi impela na. Ku ti uma be i
bona y edeleleka emehlweni, ba
tsho enkosini, ba ti, "Kga, nkosi!
Le 'mpi yanam^hla nje a si i boni ;
ibomvana. Ini ukuba impi i nga
bi mnyama, i sinde emehlweni na?
Kga ; a si boni impi. I lula ; a i
patwanga ka^hle. Buyela, u i
lungise impi, ukuze i be nesitunzi,
a ti umuntu uma e i bheka a nga
i jwayeli, a y esabe. A ku 'mpi
le." Nembala i buyekezwe ngo-
kwelatshwa, ukuze i be nesitunzi.

Ku ti kubantu abamnyama,
uma umuntu e s' and' ukwendiswa,
a ku tandeki uma a pume impi ;
ngokuba ku tiwa, "A ku lungile
ukuba ku ti umakoti e se gubuze-
le, ukuti e sa *hlonipile*, indoda i m

known whether the army will be
conquered or conquer. For when
the army is assembled there are
wise men appointed to look ear-
nestly, 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 contemp-
tible.²⁶ 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.²⁷ 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.

And among black men if a man
has just married, it is not liked
that he should go out with the
army ; for it is said, "It is not
proper that the husband should
leave the bride as soon as she has
covered her head,"²⁸ that is, mani-
fested respect for her husband's

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.

shiya." Kwa ku ng'enziwa, ngokuba ku tiwa i ya tshetsha impi uku m hlaba o gubuzelisileyo, ukuti umakoti. Ku ngaloko ke ku be kona indoda e m tshelayo umlisa lowo, noma uyise, a ti, "Wena, u nga yi; hlala," e tsho ngasese.

Kepa loko kwamazulu kwa pela; ngokuba amabuto onke a ku tandwanga ukuba a ganwe; kwa tiwa bonke a ba nga ganwa, ukuze ba ng' esabi. Ku be ku njalo pakati kwetu; kwa kw esatshwa uma umuntu e puma impi e shiya e gobisile. Kwa yekwa ngokuti, "O, ai! loku abantu ba ya 'kuti, 'Umuntu o gobisileyo u y' esaba; u tanda umfazi kunobukgawe.'" Se ku pelile manje; a ku se ko.

Futi into e se kona ukuba uma umfazi e nesisu, ku tiwa, noma umuntu e inyanga yamanzi, u fanele uku wa hlolisa, ngokuba ku tiwa umfazi wake u miti; u ya 'utshetsha ukumuka namanzi.

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 wished 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.

The Bird-doctor.

KU kona indaba e mangalisayo ngomuntu o inyanga yezinyoni ezi d/la amabele. Ngokuba ku ti ngesikati sokuka/lela kwamabele, uma e kqala ukuti fokco izin/la-mvu, a lindwe kakulu; kw akiwe amakziba okulinda izinyoni; umuntu a vuke ku se luvivi, a ze a buye ekutshoneni kwelanga; uma ku ti zwakca se zi godukile.

Ku ti uma e kqala ukubonakala izin/la-mvu, ku bizwe inyanga, ngokuba se be bona ukuti noku-vuka a ku sizi 'luto, zi lala pakati, a zi sa pumi emasimini ngaleso 'sikati. Umfazi nendoda a ba sa tandani; ngokuba izinyoni uma zi vamile z' a/luhanisa izitandani; ku pele nesikati soku/la 'ndawo nye, abantu ba kulume indaba. Uma indoda i nga lindi, ku kata-zeke umfazi yedwa, indoda a i /la-ngani nomfazi, ngokuba umfazi ka sa peki; indoda i funa ukud/la, umfazi a ti, "Pela, wena, ukud/la u ya ku d/la ini na? Loku naku ku kqedwa izilwane nje na! Ngi si tata pi isikati sokufuna ukud/la, uma ngi /lupeka kangaka na? Izinyoni zi ya ngi nika ini isikati

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

na! Loku ku ba kulle uma ku ti emini ke zi bunge, anduba ununtu a ke a be nesikati sokuya 'kuzifunela ukudlala na?"

Ngaleso 'sikati indoda uma i nga pumi ukuya 'kusiza umkayo i zakce; ngokuba ukudlala a i ku fumani 'ndawo uma indlu nye. Ku ti amadoda, noma e mlala eka-ya, ku ti ngokulamba na ngokuvukelwa abafazi be katazwa izinyoni, se be 'nkliziyo 'bomvu, a ze a pume amadoda a ye 'kweleka kuleyo 'mpi e liwa isifazana; anduba owesifazana a shiye indoda ensimini, a ye 'kufuna ukudlala esifeni, ku dliwe ke ngaleyo 'mini. Amadoda a buye imikono i vuvukile ngokuponsa amatshe seloku ku sile ku ze ku tshone ilanga; izinyoni zi nga bungu.

Ku ze amadoda a mlangane nomninimuzi ukuti, "Hau, mngane, u tula nje, u ti ni? Lok' u bona nje ukuba si ya fa 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 bleeding³¹ 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.

Ku be njalo ke unnumuzane nembala a kumbule inyanga a y a-ziko, ukuba i y' azi ukuvimba izinyoni, a ti, "Hamba ni, ni ye kubani, ni ye 'ku m biza, 'eze nam/la nje, ezo' ng' elamulela, ngokuba ngi ya d/liwa izilwane."

Nembala ke ku ti uma inyanga i fika, i fike nemifunzi yemiti emidala nemitsha, nokokoti inyoka e yona ku vinjwa ngayo izinyoni. Iuyanga i bize inkomo, i ti, "Ngi kombise inkomo yami." Umnimuzi a ti, "U ti uma u goduse abantwana bami ba ye ekaya, ngi ya 'ute ng' a/lulwe u we? U ngakanani na? Kgeda izinyoni lezi lapa emasimini, ngi ku tsha-yele inkomo. A ku yi 'kuba ko 'nkani uma u kipe izinyoni lezi."

I tsho ke i ti, "Amadoda a wa /langane onke, a gaule izinkuni ezimanzi; abafazi a ba yeke izinyoni nam/la, zi d/le, ukuze ngi tole ukqakqa pansu; kona ngi ya 'ku z' elapa ka/le." I ti, "Funa ni iselesele elikulu, ukuze ngi zi vimbe ngalo."

Nembala ngalolu 'suku izinyoni zi wa nikiza amabele; zi wa kqale kusasa ku ze ku tshone ila-

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 to-day, 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

nga. I ti inyanga ntambama, a ba bute izikoba nokqakqa olutsha, ba lu lete kuye,—konke ngalolu 'lusuku oku d'liwe izinyoni amasimu onke. Nembala ke ku hlannganiswe 'ndawo nye, ku gaywe; ku funwe isele, li hlohlwe, li be umqumbalala; nesinana; ku be se ku mbelwa pansi loko, se ku baswa ngapezulu umlilo, kw enziwe iziko elikulu; u vute ke umlilo ebusuku ku ze ku se. I tsho ukuti, "A no zi linda ngomso na ngomhl' omunye, ni bheke uma z' enza njani, ni zi yeke. Kona ni ya 'ubona ukuba ngi inyanga."

Nembala ke ku be njalo; ba zi bhakisise. I ba tshale nokuti iziko li nga loti, li vute njalo ebusuku na semini, ku ze kw ahluleke izinyoni, u nga k'imi ku ze ku vutwe amabele. Li ng' enziwa eduze kwamasimu, li bekwe kudana kancinane.

I ti ke, "Ngi ti mina ukuze ni ngi dele, ni za 'ugoduka, ni ye emakaya; izinyoni z' ahlulekile. Ni nga zi bona zi kqala ukuya

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;³² 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 papillæ, which give out a milky fluid when touched. It is slow in its movements, not leaping, but crawling. It is used much by the doctors.

'u/lala eziko ; a no te n' azi ukuba
ngi za 'u z' a/lula. Uku zi kuza
kwenu emasimini, ni ti,

Buba, buba, mbalane ;
Buba, hloko/hloko."

Nembala ke i ti futi, "Ni ze nami
ni ngi lindlele, ku nga bi ko 'ndoda
e ya end/hlini ; ku/hle ui ze ni ng' a-
lusele ; kona ni ya 'ubona ubunya-
nga hami."

Nembala ke amasuku a be ma-
bili be zi vimbele, ku ti ngolobu-
tatu ku potulwe, i ba pe intelezi
yokugeza. Ba ya 'ugeza emfuleni.
I ti, "Ni ze ni ti uma ni geze,
ekukupukeni kwenu emfuleni ni
ya emasimini, n' enze igama lo-
kuti,

O, buba, mbalane ;
O, buba, hloko/hloko.

Ni tsho njalo, ni bone uma ni ya
'ufika zi d/hle kangakanani na."

Abanye ba kgale ukuti, "O,
mina, bonyoko, se i ke i hlale nje
inyoni. Ngi kokobe ngi yo'ubhe-
ka, ngi bone i nga d/hli ; i kamise
umlomo nje." Nembala izinyoni

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 ;³³ 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 reach-
ing 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

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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