

136

NTAZINI

188-192

188-192

N TAZINI

+

PENDUKA

30 / stem 17 / 1(a) - 2,5

42 / 19 / 1

Some of these notes were used in connection with my lecture of 1910 on Tulu Superstitions & Beliefs & Superstitions

Much valuable research in this paper

Ruvu

Superstitions

Some grounds for supposing the Sulus are descendants of the Jews.

Cow before impi  
Driving oxen to graves of Kings.

Izibongo-  
Proverbs.  
Games & Pastimes

Cutting fingers of infant.  
Hair buried. let us mix mud to build a house with

Getting cockroaches etc of the enemy.

Crying of infant, Tula,

Howling of cow & shouting Kala, nkans etc

Come from reeds

The unwaba & ~~chambela~~ intulo.

umkove.

untakati

isiququmadwa.

not tell nursery tales in daytime

taboo - tribes,

unziti

impunzi coming to kraal umhlala, bulwad izinyangeni, any kumbo, akwela skwe

dog getting on top of hut -

epilepsy

ventriloquism

jumping over a conquered person

cutting open an enemy.

izindondo.

not never saying have snuff

drinking first of beer

snake entering hut

cow roaring when stabbed

to be stabbed on proper side  
not to throw shadow on another

rayira

sitting between pole & door & between pole & fireplace.

Names of lecture:

Some curious Superstitions and Beliefs among the Zulus.

Curious Zulu Beliefs and Superstitions.

Beliefs and Superstitions of the Zulus.

Superstitions <sup>Beliefs</sup> Practices among the Zulu tribes.

rainbow at bottom of waterfall.

Nomkubulewana

ukeruda kwe nkanegzi

utungo leventkosikazi.

no ~~legend~~ <sup>tradition</sup> as to how the world ~~was~~ <sup>stars or were</sup> created

putting spray over door when person killed - pung'ambulole.

feather falling off

buck crossing track of army.

left-handed ruler.

biting tongue to teach whistling.

Rain-making & lightning superstitions.

isiva = mark of <sup>mark of</sup> ~~cut~~

Marini  
20-2-10

unwomwe not killed by great majority of people.

umyovu - black-red-black ~~not~~ not killed if built in house, say on ceiling

amapela are killed for the ~~meat~~ <sup>meat</sup> ~~at~~ <sup>at</sup> ~~wood~~ <sup>wood</sup>.

egg-shells - so that the chickens won't die - a lot stuck together

we (Embos) cut the tips of first fingers - but not all of us do this nowadays.

tekwane <sup>(feather in beard)</sup> not killed because if killed a part burns <sup>with lamp</sup> because Emson's Embo.

should a person die rotten in nose & mouth <sup>coming out</sup> above, no lamenting, for if lament all his family will

die off also <sup>the</sup> following generation -

unshlebe, if taken ekaya bangoni, all will die there - they must the feastshwa's

ngawo first, then can be brought

ussingizi, isinwaleso if come to kraal, doctor committed for this is the bird that

letsizulu.

ingqungqulu capun, <sup>Marini knows this</sup> Tshani isicongweni (top of hut) doctor, this bird <sup>Kakulu</sup> letsizulu <sup>kills</sup> people

Geesian Zulu Superstitions (continued)

per Ntazini  
20.2.10

if a baby cries very very hard, they say it will die. ize oome, ize ife ikala  
khalabi where <sup>(enter &)</sup> one cannot sit, will penduk' uhlanya there is one  
of these at our home - we call it ulom andhla - very dark inside.  
revivane - to bring good luck we have them - a person humula's &  
pansas itoke there, <sup>picks up, throws it</sup> breaks on the stone, <sup>they</sup> spit on it & <sup>(jela)</sup> throws it on the heap.  
Kings graves & stick

Kings' graves, harbour of refuge.  
if one goes in siner of another makes water, takes <sup>very small</sup> gabade  
say  $\square$   $\square$  puts in inkaba rub it (kwithla) & then 'gwingi'  
So he want be sore esingeni.

if he goes inside a garden with imbabala bether on, the food in  
that garden will die off.

insizwa does not sit between poles & fire place - will be refused by girls  
" is not given food whilst it's dark, waits till fire bursts  
into flame <sup>Kona kuzo kanzangase ntombini ku be mhlaba</sup> again - want eat in dark, girls <sup>will pla</sup> want ~~go~~ <sup>go</sup> him  
this applies to girl as well, she want eat in dark - she will  
receive & then vutela eziko.

if lying on stomach, all his izindaba will laba pansi - tshona  
- not come to anything.  
even if a bad <sup>(poisonous)</sup> snake enters Kings grave, not killed there, wanted  
for & killed after it comes out.

if the inkosi appears & I am carrying stick in right I remove  
to left & not <sup>don't</sup> dand'ozela with it as it would be said I delala, & klab' inkosi pansi  
insele, tied over with a sock, so as to accustom himself to be  
right-handed. as or tshisa him so as to have a sore & in that  
way accustom himself to eat with right.

child sleeping nge ndhlebe, if father away, said "uzo fik'  
uyise".

if a piece of spider's web drops from top of hat <sup>between people</sup> there is some  
meaning.

unusual  
while (noun)  
odd numbers  
e.g. file  
seven fowls  
at a file (verb)

not 'eating' milk at kraals other than one belongs to  
eclipse (?)

umkosi. not eating crops before holding of,

[circumcision]

love philtres, love tokens (beads)

papa!

the buck belongs to him who first draws blood.

killing beast for sick person so that it breathes on him, faces him as  
it expires.

ncinda

customs of one who has stabbed in war, hero.

if tekware gets up in front of one and pudas it is an omen that  
one's journey will be prosperous & unshlope. (A. J. S.)

Zwazi  
ka mbonbo ka myakala  
ch late Langalibalele  
mbonbo was a son of a Hlubi girl.  
my mother was an iHlubi.

20.2.10.

tekware not killed, builds nice nest with umcamelo, possibly for its  
head feather. If killed person killing dies. Boys now a days <sup>try to</sup> ignore custom.

if flies past kraal, flies straight on for some days & simply goes ke-ke-ke that  
means that a girl will marry at kraal at which this is done. This always comes true,  
some boys have medicines to cause tekware to go round & round a kraal & sit  
on a hut, this means that a storm ~~will~~ will come & burn the kraal.

if many tekware fly past or many fly round, it is a very good or a very bad  
sign.

isingizi was not killed. If killed accidentally it is reported to the chief possibly by  
the person who killed it. He reports because afraid the storm will come. Chiefs direct it  
be carried off to some precipice where there is not much rain & there carefully  
<sup>behind a stone</sup> concealed just as if the corpse of some great chief. The rain will then come down  
properly. If left in open very bad rains will come (not lightning or storms). The  
death was reported to chf. but if a man of high standing in tribe sees the isingizi  
there would be nothing amiss in his going & burying it or hiding (buried in a place  
where no amaawa). He would then report to chief what he had done.

The adoge (crane) - intungunono - is also a rain bird. If comes to kraal lightning  
will come, same as to isingizi. The isingizi is much respected, says ngi wreke  
ngizi kite, ulusatase. It & the intungunono lives on snakes. The intungunono  
will pass its tail or wing feather into the hole into which snake has gone, then pekla  
here in such way so to cause snake to turn come out & crawl quick off, on to  
be caught & eaten.

if telekano gets up + ruda's pambili, then imhlela will be imhlope  
 pambili  
 imbiba <sup>(with stripes)</sup> if crosses path or road in front of people on journey, it is  
 a sign that much beer, meat will be found ahead.  
 ingourfi also brings back if <sup>repeatedly</sup> crosses road or paths i.e. as to  
 food + beer.

pempetwana - like cobra - if gets up and hisses, sign that  
 there will be plenty of Xmasing on ahead.

imbrulu, has umkutshana omubana, sucks cows udder -  
 cuts udder badly so can't be milked. Stands up on hind feet.  
 If it comes to kraal, it means that a storm will come. It may  
 then be killed. If inkudhleni, the cattle will suffer from  
 storm, but if at huts, then the huts will suffer most.

<sup>(at Hungeni close to Alberts)</sup>  
 magaga Cupukumuka's <sup>was</sup> an <sup>unintentional</sup> <sup>stalled</sup> came + sat  
 Surpundwini in Jany and 3 cattle were struck by lightning  
 when a storm had come + struck, those unaffected stay until a  
 doctor comes + punga's then say for 2 or 3 days. I did  
 not for this reason go to the man of C's tribe referred to because  
 I knew Duight had stayed so as to be punga'd, for I would  
 be <sup>tantamount</sup> <sup>to</sup> <sup>being</sup> <sup>umkond'</sup> <sup>omubis</sup>. It is not essential for somebody  
 or some beast to be actually killed at a kraal for the doctor to be  
 called in. He is called even if lightning is known to have struck  
 a few yds off <sup>the</sup> <sup>day</sup> 30 or 50 off.

punga'd

upama nga njalo.

but fire outside.  
 umfana we zulu - is the headman or if afraid sends his son out  
 or another to watch the storm <sup>while staying</sup> & by so doing to keep the lightning  
 & thunder away. If remains inside storm will be much  
 louder. I called 'umfana' as he abuses the storm. Formerly the  
 elder men used to ~~lead~~ herd cattle during a storm & keep them  
 from getting in gardens.

One who is afraid may stick long sticks in the hut outside  
 to point towards the storm, as soon as storm passes, he bezisa  
 abafana i.e. the sticks i.e. withdraws them. These are like our  
 lightning conductors. They are not ordinary sticks but sticks given  
 by doctors to the kraal head.

imbila, shlal'rsixotsheni - if comes to a kraal, bad sign just  
 as with telewane, insigizi.

The big doctors i.e. kings doctors were able to repel the evilomen if  
 quickly appealed to i.e. before the storm had time to come.  
 mfoke mangena was a big doctor - so my father told me - for  
 repelling bad omens.

<sup>lembu</sup> with all soil <sup>izicelo</sup> <sup>black</sup> <sup>in</sup> <sup>horns</sup> <sup>unwe</sup> <sup>itole</sup> <sup>get</sup> <sup>abcast</sup> <sup>of</sup> <sup>utukwane</sup>, <sup>inswizi</sup>, <sup>umbulose</sup>  
 the doctor was quick & resorted to or the storm would come  
 doctor & has izicelo, prepares the black sticks (abafana),  
 calls for black sheep, or, if wanting, a black itole (2 yrs  
 old) kills & doctors pungu's umhlola.

This doctoring goes on for the whole summer, when, the  
 storms having all gone by, the man clan is given a beast -  
intene toha - um takali omubi when comes to kraal. the kraal  
 would be burnt at once by lightning.

if impurzi comes, the kraal head dies - can be pumfwaid.  
 came once to our kraal <sup>near istegant</sup> ~~at~~ <sup>was sent</sup> & stabbed  
 a man, he died very rapidly - this was in Langali: time  
 necessary for person to be on alert to kill the animal when it  
 appears. If asleep & it is said it has resitunzi &  
 his body yeta's, dungala's or katala's i.e. depressed in  
 consequence. <sup>bad</sup> Even before aa omen comes a person's body  
dungala's & afterwards people say "I saw so & so that he  
 was depressed yesterday &".

resitunzi  
 wayeta  
 umgumbo  
 dungala's  
 katala  
 wenzela  
 umgumbo before  
 the umhlola comes

An impurzi is said to be 'sent' (tenyglwe) as ilembo i.e.  
 it is sent by someone for that is an ilembo. Others say it is  
 simply ioifo & isibabele kulowo unenzi. Others call Triponso.  
 The true, old saying is that it was isiponso or ioifo. The ilembo  
 word is used now-a-days.

ukuxinanwa  
 = slakes over  
 thirst  
 umkafay  
 is want  
 piza with  
 headman's wife  
 is

If a man drinks too much beer he does not go to urinate much - this  
 well known

unfund amakwelo - to teach whistling. I believe this as I used was  
 bitten & quickly learnt to whistle.

<sup>amagqele</sup>  
untshingo <sup>not to</sup> <sup>be</sup> <sup>played</sup> until amabele zgal' ukubansurjwana  
 - this is the month in which they are begun to be played - if played before  
 the proper time would bring cold winds on & spoil amabele & not vetwa  
 properly. The winds make mabele hard. Boys plays.

inisenja, untshingo, anagqele  
 boys must not roll stones down hills in the summer for this will bring on  
 hail & it smash mabele In winter no harm in this. I did this at  
<sup>gigiga kill</sup>  
~~malaga~~ (Rauwane's) as a boy ~~was~~ with other boys we were beaten -  
 he did it over above other people's kraal too & they threatened to report  
 us for destroying their food.



-4-

per Zwayi  
amatele amatanga, mealies, imfe, (amkhele) are what are forbidden to be eaten before wikeri rats. If he does so, he is hlaleled, & asked why he ~~was~~ eats & so bulala's inkosi: He bulala's inkosi for if he comes, after wrough partaking of these foods, & and receives beer-pot & drinks therefrom (before chief has eaten first fruits) and so causes Ch. to become ill, ~~and~~ getting the illness through coming in contact with one who has <sup>wrough</sup> partaken of season's first fruits.

If spider comes from top of hut, down its web, it ~~that~~ means a friend of yours is coming, but the spider must be killed so as to hasten arrival of the person, & it must moreover be killed to prevent it entering one's ear.

unwemve - if comes very frequently & keeps on whistling means that a friend is coming, not killed in former times. This was looked on as our 'incwadi' or messenger - tyoph! tyoph! it goes, this is greeting and means or indicates that the inmates of kraal will in same way greet some friend to come.

amapela - white ones, very small, if fall in a lot between uisika & doorway & then disperse in different directions means that a visitor from far off will arrive & take hold of this uisika.

There are izivivane in our part of country (Lotcourt) but not vama now. were set up on large paths - on a high hill, so as to be seen - I have never seen okaleweni.

Many izinjene on the berg. If these cross & recross one's path, you will soon feel yourself getting tired & a dizziness and getting hungry. I cannot explain but it is so. I saw a herd of them old & young - a mile long - the tired feeling is not caused by fear.

amazima - }  
abatakati } former men.  
nswelaboza }

if not shown hospital at late at night & to go on, this shows that such people are izin swelaboza.

inkovu - very many. I was once nearly killed by one - Malbona knows. The inkovu are feared by abatakati. They go & bury every man who dies & collect them together. I once had a strange experience. Woke ~~up~~ at night hearing bird making noise, set out, crossed 2 dongas but when I got to 3<sup>d</sup> the boy I was with began crying. I then saw numerous men of stunted growth like short boys, I ~~walked~~ struck out on every side turned & my brother & I ran back to where ~~we~~ had come from as hard as we could reaching there in a very broken down state (of collapse). Inkovu are only about size of small, cheeky boys. If one sees them you get ill for some time. We saw it at 3<sup>d</sup> Donga - big one - amawana on both sides. It was rather dark, there was a moon, small clouds over it. Had sticks & threw sticks at us. The old men of our tribe said they must have been relatives of ours among them - (throw sticks so as to warn us. Had there been no relatives we would have been allowed to come up & then be caught & murdered).

I know of Pelizi of Natal Police, in Nov. last ~~was~~ had been on visit to Mueli. started back late. Dark & misty. when he got to above Edendale the horse refused to go on. He tried to push on, still refused. Again he pressed then saw a woman busy feeding a lot of inkovu on both sides of the road. The horse on being urged forward caused the woman to shout out in terror whereupon all the inkovu dispersed & the horse bolted forward. The inkovu had thought only horse present whereas there was man on it.

inkovu are black. it is clear that they are the spirits of dead natives.

abatakati were caught by unnumzana remaining late & coming back with 2 or 3 others. he would then catch unatakati then would be bribing unblahlo &

21.2.10. Per Mtazini -

going to beer, carries muti to administer to another.

inkosi, wife, amachwa, umbila (celeoid) ampuzi (celeoid)  
amabile (don't outwa in time).

girl bika's unyaka esokeni with beads is before rating  
meaties. reports <sup>say by a girl or wisjwa from home of the epoka</sup> even if inkosi held but she eats stealthily  
until she has reported to her <sup>this independent bika's occurs even if inkosi dhlala & both are out of sight till</sup> lover. The lover also refrains  
from eating until he has reported to girl say with a piece of  
soap, or abuzengi, or bija'd tshani is rolled round bracelet.

amagumfe, <sup>potamigage</sup> not to haywad inkosi u nga ka dhlali; also  
upondo

wisjwa will go & beat a very long uti, tie a <sup>new bought white</sup> flag on top of it  
& that it will be seen that ugalisiole is <sup>(handkerchief)</sup> tawroid in tumbi.  
This stick stood up <sup>on krapal fence</sup> before the centre hut - stick <sup>about</sup> 6 ft high - or  
between even nos. How is it so & so's ~~stick~~ flag is absent seeing he  
was young. Girl does not cause flag to biba = flutter.

I don't know what was formerly used instead of cloth.

inkosi dance not dhlala'd by others except chief -

klaripa, mother in law & mKwenzana -

horns stuck over door way for luck.

See also Ntazini, Zwayi

Socwatocha - 21.2.10.

[6] File 30, item 17

must kill the umbu, poisonous, enter ear.

utkwane ~~o~~ ozicolocolo opendul' uinyango  
untakat. wendaba obik' ukubuhle, a bik' ububi.  
if goes over kraal, shout; ke! ke! a girl will marry  
at the kraal or a boy will be gonad.

If sis on hut or on isibanda of utango lwesibaza - that  
is ukhola, means some person will die at kraal,  
they, knowing this go to doctor & then sqabul' izintelezi  
& cela.

isibango  
isipango

tekwane isent by an untakati - must be pangad -  
celwad  
at doors of huts, pansu kwo tango

tshanelo, we carries ukamba with utetezi  
tela izindhla pansu egekeni, outside the  
main gate along path for some way

cela at 5 or 6<sup>pm</sup> about sunset, or very early  
before sun rises, two only engaged in business.

utet udekane, idhlula. (soas to dhlula)

grows eziweni I have <sup>idhlula</sup> at home. <sup>kona ku zopanyuka</sup> in hlangozi  
mpindantshage (inahlalini, fana nemzanyu) <sup>to bindle of tshage the untakati why sent it</sup>

tshanelo used those for domestic use, but  
again used, not known away  
unabopse <sup>bopel' uisihlola (isibango)</sup> for impe, umhlola & other purposes


found emahlalini & eziweni  
izindiyandziya, magunda (ie. to gunda ukufa  
ku ngangeni)

all these are izintelezi.  
branches & roots are used of the izintelezi.  
idhlula <sup>leave</sup> used, roots &c

ggamamaweni another intelezi, also unkuqin  
uisulan salai <sup>ie salaya is not to gonda</sup>

the tshanelo's got from all huts, each hut having  
one - if kraal big doctor uses two in one hand &  
2 in another, others left in the utetezi kambea  
Doctor will first be fine-upxa, & when a lapa  
a beast will be hlatshead meat belonging to  
doctor. When proved <sup>coil</sup> over gone by will be given  
a beast.

upxa = 10/- in Jul. 1/- in Natal.

This pangai inhlola goes on freely  
 Dr. cuts umhinda sticks, cut up into  
 8 in pegs, many of them, only one long stick  
 about 12-15 ft long. All ruzid with black  
 imiti, xutshwad with amafut' eyikwane,  
 umhlangwe o nkone very bad snake to enter house  
 betelwad ofindo kwend hlu, in doorway & in above → where betelad  
 ground, & xicangwini, then ~~the~~ long stick 

ka lini nje kwa betel'ubani iyikontwane  
 hence reluctance to put in pegs as it ~~for~~ has tendency  
 to keep off rats

if rains come down, they wont kulamisa him.  
 iyikontwane to be kumula'id & put in the water,  
 they say you will later on be able to put them back  
 as we have no desire to expose you to unnecessary  
 danger.

tied isigaa by doctor in pegs & civilised emanzi  
 whilst holes of the pegs will be filled up with  
 water so as to bring on the rain. The rain will  
 then come on whereupon he will put the pegs  
 back. He could do this without assee of doctor.

Even though pegged the whole kraal might be  
 killed off, whilst others escape.

I saw a zwatini kwa Nyuswa. I crossed  
 into Z. with Sir M. Osborn.

I used to be with many doctors.

all I say is done in Zululand.

Tekwane has very large house, has ~~various~~ doors  
 according to winds.

21.2.10.

one pungas with ntebari

one betela's with izikontwane, not pungas.

izulu medicines, zilelawa keze kupotelewe, huts all sindwad and all uinates go & wash elatshwad today, possibly following day, 3<sup>rd</sup> day potulaing takes place.

Mute is got to palaza so asto kip' awazembe ebe be wa neinda uze zolo.

izembe = izinsizi, like amswani, kamad into <sup>mixed with medicines</sup> dengezi, neinda & zaula, sik' izinhlanga

black cow or duna, or black sheep, but not goat. This is the animal hlatohwa'd ke neindwe ngomswani wayo.

when neindaing one spits out to begin with, then swallows, when going on neindaing. This goes on 3 or 4 mins.

The dengezi is red hot.

The dengezi for men is ~~se~~ separate from that of women. The boys neinda ~~with~~ at men's dengezi after they have finished, whilst girls neinda after the women.

neindaing is zaulaing is done in connection with all umhlola and lightning, also when people sick.

for umhlola & izulu all in the kraal neinda, but in sickness only the sick man neindas.

izulu, izulu  
isikwehlala  
semprofu

if a man sleeps at kraal & does not mekisa children all will get ill & some perhaps die. It is meat, taken from near the heart; it is fatty. Isikwehlala is a name of that meat. Children must be mekisa'd. see below.

all animals are got, skin, meat, bones, snakes, xamun, frogs, dogs, also amakubalo cut up to, all put into dengezi now red hot & when smoke of burning things rises the children are

months open  
are made to rukisa - The sick person is also put over the  
dengerji, covered over ~~to~~ with blanket & smells it till he  
gets into a perspire. When all have done, the various  
drug ~~s~~ are taken out & allowed to cool. Then the  
ncindaing begins.

ncinda this is the regular medicine of a patient, he  
also zaula's, 'cata & palazain - these all take place,  
but for izulu or umhlola ~~at~~ all at house were ncinda  
one & zaula and then go and potula.

pungain is to cela and  
ncinda means something else than punga.

punga umhlola or betel' umhlola is the general term  
for the whole practice, though punga used alone applies  
only to celaing.

izulu, utekwane sitting on hut or on tango, izinsingizi,  
umhlangwe (snake), as well as all other animals  
unaccustomed to entering kraal, <sup>ie. not punga'id</sup> eg. impunzi. Everything  
entering a kraal is called umhlola, it is spoken of as  
having been sent by abatakati. They are spoken of as having  
tuncid them ~~with~~ <sup>with</sup> imiti. If umfene enters kraal,  
kungapungwa kutivwe umhlola. Ibhelulu, unamba,  
umhlangwana not punga'id. Dubebi not punga'id, for  
come to eat call; also ingwe, impofu, ingwenya, impaka,  
impaka said to zaula a person asleep, gurdas yinwele  
& takes to his 'father' ie. umtakati.

izilili  
= sides of house  
= izimhlangfoti

ingqungulu if ~~to~~ <sup>the</sup> ~~middle's~~ <sup>middle's</sup> muntu he falls or dies - is  
umhlola.

cakide bad luck <sup>you</sup> will go all day without food - unesisila  
kakulye ie ukwalewa eg. one not gona'd = onesicila. Should you  
see cakide when out courting you may as well return for you want see any sled.

Good omens

tekwane, when going to gwisisa xandu ~~and~~ runs across his path he will have luck & find girls. izindhlazi if a flock ~~goes~~ <sup>flies</sup> in front of you if you do not find girls you will meet with a plentiful supply of food, ingamfi if goes off & says kwe! kwe - twe! & stretches out wings - it is bonga'd :-

usob'adzet wa kwa zungu  
umboni wamaqwala ukunyelela  
inganti u yena qwal' etikulu

*indaba ya ka mferawo wendlela ka gshana ka manzini how this man's name came to be part of ngamfi's name*  
Zibongo

<sup>u'Bara ka phloko hloko</sup> unxapa naxapa, utebe zi manzi.  
unyama idhliwe ngamaqwa <sup>na</sup> ngazolo.  
ungubo itungwe <sup>ng</sup> com tototwana  
ongeeda <sup>bona</sup> be peto <sup>izitungwana</sup> izixea zeminoxeba

*imizi yosinga, etungayo sew on izixeba*

*hlabano sungalo, be tikhedya*

Deji qaba beyi bekhela  
umawu onga <sup>w</sup> kazi ukubine' ioidwaba  
uti ukubine' wenz' ikenke  
wa bekisa nga ku mina  
uti ngi yo ba tobaz' abafana  
Abaku cupa nge ngange.

*expose, open out show nakedness*

*small white and incupating found in iziboni*

This bird ~~has~~ brings the greatest luck. You would never pass by two kraals without finding the most abundant food.

imbiba - if seen running along path - you will find meat where you are going, kuhlatshuile.

ungawo, if you strike the under part of your foot against a stone & not the toes it means you will get food.

isawivane, take stone up with foot, then by hand, scuba ne zibana (grass) & fela nga mate & throw on.

I saw one beyond Bishop's stone this side of Umgeni, yesterday. I found food.



into  
shlonzelo = acceptable  
= funeral

ibubesi, if seen having killed inyamazane, a man  
bongas anakosi, whereupon the lion will leave the  
buck & go off letting the person hang, hanging it.

infundans = inkhwato - if seen, knows he will  
see a girl or get food, or if out hunting & he sees inkhwato  
he will have luck in bucks.

hair. not fihlowad but Londologid - hidden for fear  
abatakati will take his usila, others say unvenue  
will take & build house with & if this dress the all  
hair will fall off & he will possibly accuse the  
abatakati where the unvenue did this. When  
the unvenue builds the hair falls off i.e. until it  
hatches young, the hair will then begin to grow.

isidhleke  
senyoni  
= nest  
of a bird

person cut open must be cut open or you will gumba, you  
must let out the wind or you will gumba.

inkovu. widely believed in - like fairy tales. No one has  
seen inkovu. an untakati vusa's a dead person,  
cuts out tongue & such person becomes unkovu  
If one sees unkovu one dies becomes unconscious  
& then become an idiot. Friends of a person among  
inkovu will throw stones at him to warn him not  
to run into danger, but will be unable to articulate  
anything having no tongue.

The inkovu might be sent to a place where one  
is ill late at night. It then kalas outside maye  
babo! or + hlolela's him & says he should die.  
Even if not ill wants him to get ill.

21.2.10.

ijinfene, set on facing tail which becomes rein, infene shuffles backwards, is that is how abatakati ride. infene is yenga'd endhlet & fuyad by amtakati & he takatas with it.

izindondo - are unimwelo yamakosi kugula, yaba - bobokazi, & amakozikazi. indicative of rank. Two kinds, white & others red. An Amango fura'd them - zindondo only for ornament not connected with birth, so far as I know.

I know nothing of goat being pointed towards sick person. but it is a fact that a goat or cow will have head painted <sup>to</sup> vuhla to head of kraal, as if the head points downwards it means izimpahla wont anda will go on dying off, etc. But a buck skin is so pegged out as to bek'ezansi, so as to give you luck always to get better of them.

~~hows~~ Isilo (ingwe) if killed is brought home & a beast killed and as the one is skinned so is the other, this is done because so as to tame the leopard as a beast is tamed so that in the future when other leopards are hunted those hunting will set ascendancy over it. The ingwe is also eaten along with the beast, but <sup>eaten</sup> sparingly. The skin pegged out looking downwards.

The ~~skin~~ isilo, before skinning, is taken to Dukosi who says it esibazeni, uyazi gonela for the ~~the~~ isilo is chief is another silo, so as to get the better of it.

The person ~~with~~ <sup>who</sup> stabbed isilo first gives a beast for his pains. On getting home he gets a goat & gives to the one who klonula'd.

27.2.10.

Gedhle.

izifo. doctos bula what people sola, can't explain - why altho. giving medicines the patient goes & gets ill again. If you elapa & nuntakati has come it can be elapa'd & punnas & pelas.

An unntakati will go to where <sup>beast</sup> meat is killed or where there is beer, will wash & ornament himself and interest himself in the proceedings & find out the affairs of kraal. He may find some one ill and ~~go to~~ the sick person's relations will not be able to tell ~~him~~ what the nature of his illness is. The unntakati hears all this, goes away & returns later on at night by himself and uses his own drugs against sick persons in such way as to aggravate the illness, knowing that people at the kraal will suppose the sick man is still afflicted by the same complaint & therefore not ascribe it to ~~the~~ any unntakati & not to him ie the unntakati in question.

qub'iriki ubayakati ie the unntakati will do this abutakati always so & visit <sup>sick</sup> persons.

When the use of drugs produces no effect at all, people put themselves down to abutakati & say let us bula, sabbulekhe ngamakambli onke. They then go off to the inyanga. This inyanga may be able to take the matter in hand & will say so or he may tell of another doctor (some friend of his). The bula ing is then done

we still kala amakosi - will leave off & hem's agwayi bodhl' ie after finding out the symptoms of the illness, there is then a halt. Now for the remedy

hot seeds  
clapping

Geshale. 27.2.10.

2

[13]

the amakosi like being asked, kuble ukuba ku buzuwa. He may then bal' uiniti, count over, enumerate & this may cure - but will not pela kable, it may pela if you call in a doctor. viz so & so, giving name, he will zebanya. & zeda loko kufa.

Those bulain may go <sup>on</sup> & celela ~~the~~ other sick persons. The bulain will be done. The zifos kulu, doctor will perhaps state imikuba eyenzeka ekaya, even happen to a cow viz apuka, limele. He will say that was an umhlola, it was intended that a person shd apuka but a beast did so instead because kwem' ighlozi lakini <sup>no</sup> ukukulunkula, owat' ukuba abuyel' inkoneni. ~~umhlola~~ miss. say tixo (umkulunkula is a very old genuine word). The doctor says there must be punganz ngezintlezi i.e. celela with umtshanelo, cazwa (cut), faku' umuti, then neinda, onk' amalungu la <sup>to</sup> viz top of forehead, (where he begins), at base of neck (in front), right ~~side~~ arm, ovalweni, enkhe & zansi kwe nkaba, zingeni, back of neck (bone), ~~the~~ shoulders, the elbows, wrists & other places & zangolo pakati <sup>or</sup> zisingeni (above the ~~tail~~ tail), on thighs in front & at back thereof, above the knees, ~~the~~ then ankles (in front). This will be done to all at the kraal, done by doctor bginisa them. All this done if umhlola has come. If ~~not~~ only a person sick, he only is elathawa' cazwa' &c.

gedhle.

Good omens, lion <sup>or even leopard</sup> seen on road, dont kill you but follow you & then leave. The man then bougas amatorogo & ukuleukuleu, stembe kakeker ukeli uyo toli'izinkon'eziningi. He would also speak of what he had seen on the road & show he had been followed. There would then be rejoicing at the kraal, it being believed he would get some great thing later on. This used formerly to happen.

ingonfi if gets up, kal'ikale & pambana rawe & kala kahle & dulalixela kahle, not flying away but go just getting out of way. ~~Bears~~ This is good luck & plenty of food will be found. Some fly off quickly, that not good luck.

uibiba not gidane running along path in front of you - that means food, but should not quickly leave path & you follow. As, after it goes along way, it leaves, hope springs up to expect that you will get plenty of food ahead or some other good thing. It is the ingonfi which is thought most of - especially if it flutters about quietly & then settles close by, that is certain good luck.

I know nothing about ungeeda.

Dadomen

Stendeles if gets up, when you are out courting, this means the girl wants want like you - i.e. if you use it.

icakide (ubonso) - if oukas when out hunting, you will see that you want tola inyamazana kahle,

Ntozini comes in & listens also speaks as shown

reuda stars - <sup>shooting stars</sup> if goes on plentifully in any year they bika mipi rather that it is going on or about to occur

<sup>comet</sup>  
 unsil'obomvu, kuhlaza eeleni, this bikas izwa<sup>e</sup>  
 -kufa ie. there is a place or district in which fighting  
 is going to take place.

The old people ~~was~~ are a great thing for they looked after the  
 sun, stars, moon & izilewane. They were able to  
 predict things through habitually observing signs following  
 particular events.

ukihlwa emini - yosungate balehe was caught - ku  
 banjwa' inkosi. umkhosi twake - ngoba baze ban tinta  
 for iloku a dabuke & nga bonang' ebanjwa. The sun  
 being situated reported izwe li file.

lighting at a distance, makes holes etc. said inkosi  
 iyazi dhlalala

amincw, mwenela, Paqa, Kuzge - all of us speak of people  
 about to visit if 2 ulembe comes down, but we break  
 through to the web so that he may arrive quickly -  
 for a spider may oscillate here & there, therefore we aguma.

Ntazini says we do not ngamula but bulala  
 the spider.

Ntazini says if tekwane killed <sup>ie the hut in which the person who</sup> kuzo metsi <sup>killed tekwane sits, for he has</sup> with the  
 Red. says if anyone kills tekwane <sup>brought tekwane into this is what you</sup> wplatsheva, <sup>peripera</sup> for  
 a hut will get burnt. People are afraid of injuring tekwane.  
utikobatshe - if killed - a thing that is invisible -

like a man one side, ihlata on other side. You want  
 see him unless you know his kubalo. Only little  
 boys not tombad that see him ~~ie~~. People  
 always asking about him. Said he fumbata's  
 amatshe a umuti wake zandhlemi & this

The burning does  
 not take place  
 because of lightning

ie the hut in which the person who  
 killed tekwane sits, for he has  
 brought tekwane into this is what you  
 peripera

Redhe

causes him to be invisible. Were he to put down the  
stairs he would be visible. His celo to make himself  
invisible is due to his bad practices.

He may enter a hut & pinga womfazi woman.  
He will speak to woman ekuhlakuleni. No woman  
refuses him. A woman falls in love with him at  
once. He then lalas with him. There are female  
tikolo tshes.

When woman has finished her work in garden or  
elsewhere outside & returns to stay at home, tikolotshes  
will come & sit in same hut but be quite invisible  
to man whilst visible to woman. Will sleep with  
woman at night. Even now he is spoken of - In  
Pondoland there are numerous tikolotshes.

Women don't mita,

Very long penis. carries it over his shoulder &  
yet he is only about 3 ft high. He emits semen far  
beyond where women do not mita.

Said a short time ago utiko: was banjwa eku  
mfazi. It was also said one woman killed utiko.  
The woman got tired of him - & tik: got tired &  
went to sleep whilst woman went to tega. She  
returned, took axe & regamulad him euyalemi

(neck). The woman went home (for she had killed him  
in the world) & people went to see found him dead, he

was brought home, <sup>multi ridge of him</sup> whereupon ~~the~~ woman who had killed  
him got pains & had premature birth, two others in

Kraal died, <sup>put right</sup> doctor called in elapa's celaid & got <sup>others</sup>  
well. This happened in Pondoland when Sigeau died.

inhibitor  
Tikolotshes is  
frequent & sent  
by abatakat  
sometimes goes  
his own way  
who was white

There are many confirmatory signs i.e. proofs of <sup>the truth</sup> what the old people tell us of.

umikovu i.e. dead people who are kiteshwaid ~~evangelized~~ by abatakati & then enza him ununtu but imperfect & takala ngaye. They will be sent by <sup>abatakati</sup> ~~umikovu~~. Umikovu are about 3ft high - colour of a plank - mhlotsana. Mtakati lumbas uswazi & then to haze's on the grave whereupon the isitunge pomkovu comes out. <sup>it is</sup> said un'wubulile. This goes on & on, the un'takati kipa's even children & very old men & all congregate together. And if an ordinary person sets eggs on umkovu you will penduk a ube sipukupuku. & if you attempt to speak you will be unable to do so & people will say the reason for not being able to speak is because he has seen ghosts.

Ntaguni says. Ghost will come & cry outside hut i.e. shaleni where some one is ill & until the sick person dies. No one will go out, for <sup>if</sup> they sabeka & will go off of themselves.

mtakati <sup>corpse of amawa</sup> takatas nge mfene - He rides it to near a kraal. sends it <sup>to</sup> in where it gilas imikuba already taught it by un'takati & then he rides of again. Hold on to umsila & faces backward towards his home.

un'takata is a person. He learns all these evil practices from other abatakati.



Gedale

umuti woku

wanga injoka is charm a snake. Umatakati has these medicines.

umlingo

A doctor (ordinary) if not given his best for services rendered is occasionally found who is able to gubela umuntu injoka to so frighten him that he gives up even the cow that gives milk for his children. The doctor comes two or three times before sending the snakes. These snakes will be invisible to the ~~debt~~ debtor & then when gubela'd become invisible. The doctor however has first wanga'd all these, ~~but~~ draws out their fangs. The doctor is not umatakati. He simply does this umlingo to frighten a man into paying his debt. Or it may be the doctor owes a man property & the man is very unfortunate. ~~The~~ The snakes will be sent after the man until he leaves of altogether to demand what is owed. He will be afraid to go to Court house for even if judgment is got this would greatly ~~anger~~ <sup>surprise</sup> the doctor when he will send snakes ~~with~~ in crowds to him.

The ~~debt~~ debtor does not know that fangs have been drawn out, he believes his (phlozi) fangs has saved him from a real danger whereas there was no actual danger. The doctor does not hide the fact that he has & can send the snakes as umatakati does in regard to his injinjene etc. For the doctor tells ~~the~~ <sup>threatens</sup> his debtor that if he will not pay up he will tumela or gubela him abafana meaning by that the snakes.

I know of Diko who had *izingoka* sent after him by the *Sikewitshi* (still alive). People are very much afraid of him. Diko was owed money by *Sikewitshi* & the latter sent the snakes & prevented him from bothering him.

Ten, five or 2 snakes might be sent. You might even fall into a hole running away.

Diko ran off by a road & so got away -  
*insingizi*

*asi hambe, seize kiti* (female)

*Hamba u ykhini!* (male)

if *insingizi* killed - *lina njala* - <sup>linga ngamuka</sup> ~~should be put~~ -  
*sumanzini*. When taken out the rain stops. But even though not put in water the rain comes on.

*Ntazini leaves* ~~if~~ *umkove*. The doctor <sup>before</sup> ~~one~~ *bula's* ~~with~~ may say that some ancestor's tongue has been *twetshulewa*'d and turned into *umkove* and is no longer a tongue or *shlozi*. Say illness is on & people are *bula*ing, the doctor may attribute ~~the fact~~ this to fact of the tongue having been *twetshulewa*'d & therefore that this accounts for illness, for if *shlozi* had been present it would have been *warded off*.

The chief of tongue is the main ancestor where all the family *dabuka*'d. If such tongue <sup>has been caused by</sup> *apulla* or *be libi* or this makes it impossible to *ngeni's* *inseto kable skaze yokuba umoya wake wa lo muntu* o *wayembkulu a use ngeni kable, ngoba itongo lake la ~~to~~ twetshulewa, yena ~~is~~ mnikazi wa banto.*

ba the lalleke.  
ruKungwini: ie  
the whole nation  
the people.

9. kuKongozeliwa' emakozini  
= kongoz' emakozini

The doctor may say had it not been for your grandmother  
or great grandmother this kraal would be no longer  
existing - for it is her tongo that aids you, that of  
your grandfather or being onakele.

buyis' amatongo  
ise izukulwane

All relatives called together when old Shlozi has  
been ~~at~~ twetshulewa. "The reason for our dying off  
thus is due to this fact: Let us band together & do  
something ~~back~~ to bring back the itongo. Let us see  
if he will ~~run~~ abatakati & remain away or  
will return. Let us try & get him back. They will pray,  
the women will teza. They will do so & report to  
that effect. Ishwala will be paid & oxen killed -  
Deer blue wa'd on an appo'd day when all <sup>having</sup> ~~are~~ ~~are~~  
<sup>been</sup> told beforehand to meet assemble & ~~oxen~~ oxen are killed  
on that day - white oxen might be selected.

ubulawu bo  
ku buyis' ichlozi

muti will be pehloa'd by one of the main representatives  
of the kraal, ku kupuk' igwebu. A white goat is  
killed where the ~~gwebu~~ the muti is being pehloa'd.  
Then iyango is then telwa'd in the muti & more telwa  
eziko in the main hut, ka ku pehlelwa kona -  
Ku yo pehlelwa'd kwabo ie if their mother is  
living.

ic'ikewa  
ie who has a good  
memory, & one  
who has twasa  
& umngona

The cattle will be driven up to in front of the  
main hut. Then the infundisi comes forward & banga  
amatongo & the very one that is absent. Ka buy'  
ubani - the doctor says wa ~~twetshulewa~~  
ma buye. Ukudhl'okungaka ku yod hliwa ini?

X

Ayeh 'ukulahl' usapo kwake. Kanti <sup>wa si</sup> ~~was~~ si zala <sup>u</sup>nga si funi na? u debele unike ya ba takati, unga i vumbeli. Untakati a tat' ikasi ngo multi wake, ~~asub~~ uma & ngi ponsa u fike umuti womtakati ngi lukuni. Kanti ku vumbeli wena. Wasini nik' abatakati na? Kanti wasi zal' unga si tandi ini? ukon' ununtu o lahl' iyingare zake zingaka, no kudhla kwake ku ngaka.

X

All the relations & are standing round the igabi lezinkabi which is standing there. The priest walks about inside calling on the various names of departed, saying baze ngapi, kwa kungenje kugala, manje se ba si lahla, Asazi ukuba ba si lahle nje, bati a si bekewe ini. ~~ba~~ Matong' akiti, calling so & so by name - Dapi? Dugari nanké, nak' ukudhla kwenu, ku lung' amuzi wanke. Nontakati ofun' ukwenz' into a nga yenzi ku be nzima. Asi beke no nkulenkulu o pezulu. Nkulenkulu is appealed to finally - ~~was~~ <sup>unkulenkulu</sup> asi beke - Bulalani inkomo. & kuhlwile. He says this because there are many children & the cattle must be killed at once so that they will get home whilst still light.

All the meat will be collected & put in the main hut, except <sup>certain</sup> small bits. Heart <sup>or igapung</sup> ~~in~~ <sup>in</sup> weekwa, ~~ipapoo~~.  
 (put indaweni yamado) (ke kwa indaweni yabafu)  
 hlonyana emsamu hlonyana emsamu

or injekke <sup>also isibindi & inyango</sup>  
 incekewa is eaten by women, heart & paper is ~~stuck in~~  
 eaten by men.

The incekewa, inyango & isibindi so soon as they are cut out of beast are immediately put on isitebe & taken off into the main hut. A boy <sup>our kulu</sup> ~~woman~~ ~~or~~ will carry isitebe in.

The mother of the unnumyane or principal head will go into main hut with incekewa &c. she will take the unswani of the incekewa and sprinkle or throw it against the back of the hut calling on the amatozo & especially the absent one to come back. The person bringing the incekewa <sup>must</sup> ~~report~~ report at once having carried with it for it is of the utmost importance. If neglected & dogs should come & take it would be a very serious affair & necessitate immediate reference to doctors who would be fetched at once even if dark if close by. He would then talk over the matter with the principal heads & put matters right.

If beast stabbed ~~for~~ it should kala. If silent <sup>until it dies</sup> they go to doctor - for that is a very bad sign & is spoken of as umhlola. The doctor will not necessarily come to kraal but will give directions as to izintelezi to be used <sup>& another goat to be killed</sup>. Or he may say that the wrong coloured goat was begun with - for a black goat must be killed some days before the great feast at which a white goat is killed <sup>as</sup> ~~is~~ above stated. If however the white goat is killed first, this is wrong & accounts

for the beast not having bellowed or groaned.

When the further goat is killed to rectify what was amiss, the amaDhlozi will be further addressed & told that as they (through the doctor) call for that goat it is given.

unkulenkulu is ezulewini pezulu - spoken of as being in the sky and very very high & can see what happens. This is like unvotingangi.

South African  
beast

inyengelezi (inyamazane). If you see it it means good luck, you will get a beast. It is itamisanga - wela-mel' itamisanga. i.e. you have been given by the itongo/purci and unkulenkulu pezulu that you shd see this thing which, having been seen, will bring good luck. Inkosi itanisangele, ya ke bonis' int' emhle. If this inyengelezi is seen it must be followed up at once and killed, it must then be taken to inkosi who will give you a beast for your pains. The king wants the hide, fat & meat - to be used as muti. The king respects by possessing this inyengelezi to have luck. It is tungisela'd with by the king i.e. its skin or meat. It is also binea'd by king. Formerly it was worn by no one but king & big people. The head of the inyengelezi is cut off & the king tungisela's with the hide of the head, the main skin being used to umula with. The king respects to get more people to give him their allegiance, cause them to like him & have confidence in him.

Object: Tokota  
South  
- angawo zinkondwini  
- umamboda  
- ama-chamba

isambato - isambato is the small pockets, amadev' ezinyama-zane & amazipo - forming a necklace. The little pockets contain medicines, i.e. amakebalo & izinyamazane slightly roasted & then ground to a powder. When going on journey unnamzana i.e. the wearer likes

licks the medicine (which by the way may have been given him by an inyanga) so that he won't fall ~~to~~ in the path followed by other men (angawi emkondweni wamadoda ama & hamba). For if <sup>you</sup>hlasele impi or going on a journey in the country with many other men one may get tired or knocked up & left behind. The kotaining is done to prevent any misfortune of that sort overtaking one; to enable him to keep pace with others in the more arduous affairs of life e.g. ezindabeni.

~~On the road~~ The kraal head will direct his sons to kotisa one another, as <sup>when</sup> on campaign, so as to strengthen themselves. The elder son might be the only one with izimbato.

The doctor too that accompanies the impi ~~may~~ will carry a horn full of his charred & powdered mixed medicines. He will call on ~~them~~ the impi when <sup>or battle</sup> attack <sub>is</sub> imminent to come & be furnished by him, that is he gives a taste of his medicine one after another. This is done in the veld. The horn is a cow or ox one. The practice is observed so as to give the impi courage so as not to fear ~~is~~ when in sight of the foe & their assegais but go straight ahead.

Sedhle mentions black bull ceremony <sup>caught by hand,</sup> but says the mkono (right one) is cut off and the bull allowed to run off on the three legs. The leg cut off is then benga'd and cooked & regura'd with charred & powdered medicines and afterwards thrown to the buto who must not eat of meat that falls to ground, that is picked up & eaten by <sup>small</sup> boys. The meat is swallowed. The bull is

afterwards killed. The bull is afterward killed by hands & not stabbed nor struck with sticks.

It is only after the unkonos imbenzo are & have been eaten that the bull will be killed. ~~None~~ None of its meat will be taken inside, all is <sup>cooked &</sup> eaten by amabuto. Women, children & small boys won't have any of this meat.


izidwedwe - These are pieces of personal belongings taken by untakati taken and doctored & put in a secret place & there kept so as to cause the illness of the person from whom they were taken. They will moreover be kept until the said person dies. They ~~consists~~ consist of say a <sup>antelope's</sup> ~~tattle~~ rag or pieces of ones dress or mutsha, or hair, or <sup>faces is that</sup> ~~part~~ <sub>= unneono</sub>

These izidwedwe may be collected by a person known as utshome probab<sup>ly</sup> a <sup>near</sup> relative of the person the untakati wants to cause to get ill & die. utshome maybe a brother of the person the untakati directs his spells at or the wife of <sup>the</sup> brother i.e. some person who will not be suspected of being in league with untakati. utshome means an accessory in the matter of izidwedwe.

Izidwedwe were frequent<sup>ly</sup> taken by one chief from another so as to acquire ascendancy. People were sent on visits for this purpose.

The bones of an idhlozi beast are all collected by a responsible person e.g. head of kraal and all will be burnt for fear the untakati will get them. The untakati does this so as to bulal' idhlozi la lowoinuzi, a lenz' isi-pukupukue or isifima and unkonos<sup>one</sup> for the bone is of a beast that has been bongad.

ubani bantatali  
ngomneono.  
Sashle says he was  
unneono in  
Da aban & got  
very ill

x: of faces that is nearest the <sup>m</sup>idi e.g.  A is where faces begin to come out B is where they end, viz pointed. The pointed part is the unneono.



The great thing an umtakati wants to get hold of is the contents of the incekwa or inpeke which the head lady has ~~the~~ sprinkled on back of hut inside as well as part of insila womkonto o gwar' intomo, and in order to get either of these izidwedwe some close relative is necessary i.e. someone who can get into the main hut & get at the incekwa umswani & the said assegai. This said assegai has insila in this way: When the beast had been stabled & killed & the stomach taken out, it was used to cut open the stomach & thereupon it was well rubbed with the umswani & in that condition taken and placed umswani in the main hut.

Could an umtakati get any of these things ~~very great~~ is potent are they that he might be able to over idoloji of that kraal.

If the assegai after being regru'd is placed on the ground at the back of the izimbiza & out of sight of anyone who may come into the hut.

This assegai is known as umkonto wo kublaba, for other assegais are not used for hlabaring purposes.

Inganfi, izibongo: - reddishness

Watshe glegale e li mlom'ubovu, = banore

Watshe mabiz' a sabelo, stretchout tail going up & down

Watshe nomasikisiki inyoni' z sindwa isisilasayo

side Socwato's  
izibongo  
34 nganfi

27. 2. 10.

Socuwato has Gedhle

S. I know not about breaking the web of a spider to hasten arrival as Gedhle says.

S. upatelanjalo or utshomeu - the carrier of ijidwedwe & Ijidwedwe. Cetshewago & Mbuzi. A beast was killed, with nice coloured hide - or cut into 2 shields. The nkosama pates the shields on the inxeba side. The kohlo patas ngas' indhlelweni (ie. the side on which a beast eats grass) - (the calf in a cow is on the nxeba side) - This was Cetshewago always got inxeba shield, Mbuzi got the other until Mpande pendukad + gave isihlanga ze nxeba + gave it to Mbuzi + gave C. the indhlelo shield C. then kukumalad in his heart. <sup>Why does</sup> ~~my~~ father cut me the indhlelo shield + Mb. the inxeba one. He is evidently bekaing Mbuzi + ousting me. The izinduna fakanaid umilomo + whispered ~~of~~ about what Mpande had done. The shields were kept emnyangweni - there was only one umnyangweni for the prince's shields. There were many sons of Mpande who were amamboza. Mbuzi's shield got lost, lost emnyangweni where all his brothers shields were kept, C. had taken it - useyo gezela ku sona, ngemite ye zi nganga zake, ngob' emigonela emapula. uyagein' ukutgezela ku sona usi niki' unina uNgqumbazi, ku be ~~of~~ irawu lake (like uNgqumbazi lo ku hlala). Si ya furw' isihlanga lapa. After the Ngqumbazi had sat the time which the doctor had prescribed she should do, it was taken + put in its place. Hau! si vela ngapi na, as it has been looked for here, emnyangweni we zihlanga. Some said a sitatwe si yo tohina, nomntwan' (umMbuzi)

indhlelo

use vama, useti a si yo to hiswa. The man said why should the shield be burnt seeing the prince is not dead. Some of the men said it shd be given to ~~the~~ an ~~ince~~ At this time the umbeango use kulile, u sa sandelen' eduze; neziggoga se zi i' xoc' iripi. Se zi sik' izihlangu to get ready ~~to~~ in case of war. They picked inkonto. The Umtu did likewise & picked inkonto. The iripi - Ndoondakusuka, then gatekaid. Mpaude then said to <sup>zinyanga</sup> Ntobolongwana ka Matshwayibana: He told him he was to go round to all the izikulu Zokwa <sup>& tell prop. & secret vic</sup> ~~that~~ he Mp. Vanaid Mbuyazi that their forces should go onto Iziggoga side. Ntobolongwana however did not go & arm them ~~in~~ as directed. The big induna Masipula ka Mamba prevented him. He said he wanted uzulu wanke to go on to C side & Mbuyazi to be killed. The King is namanga i' ixoki. The Boers asked who Mp's chief son was & he pointed out Cetshwayo & the Boers blabed C. upawa end hlebeni - <sup>very</sup> (small piece cut out of right ear) & then the Boers put clothes on him. he do not agree. uzulu wanke a blame aye ngaku Cetshwayo. Mbuyazi had by this gone out with his iripi.

Mbuyazi was defeated - due to the shield having been treated as above & told by C. He defeated him because he was ashed on the shield. He gonela'd him.

idhlozi  
 get grave umhlabath - he will agree, so does the induna Mbokode get ubulawa from docto, to send idhlozi, so as to beka ngo buss ekaya & not go there nyovane.

The inyanga comes with ubulawu dug up - various  
 drugs dug on the hills, tied up in <sup>his</sup> inkondhlwane i.e.  
 isihlandhla so ku bopu - He <sup>(doctor)</sup> <sup>is</sup> - go & get water  
 from waterfall <sup>for</sup> where water hlokomas, & to get  
 it ngesigubu so selwa - to be fetched by intombazana  
 otumekayo & nge nali'ulata - a willing girl - e  
 nga ka tourbi - or a boy otumekayo may be sent  
 - before <sup>he</sup> tourbas.

The doctor calls for a white, spotless goat. It is hlatswana  
 A large kamha is got into which the powdered ubulawu  
 will be put. All uzalo of that ishlozi will be called to-  
 gether. If anyone is absent, the isifo will go on to him.  
 The goat is hlingwad. As it is hlingwad the nunti  
 is kanda & betwaid okambeni - then <sup>the</sup> cold water <sup>(fetch)</sup>  
 is poured in. A bacca is then taken & peltwad. A  
 big white juwebu is worked up. The intombazana is  
 telwad there. If old men & women there, those dead are  
 all bargaid by the zibongo used of them whilst still  
 living. They are spoken to as if they were within hearing  
 of what is said, begining with the great ishlozi. Hani  
 banibani - by his name penduka pel' usi beke  
 U bek' umuzi wako. Then bargaid by his zibongo  
 at length. Then go onto another ishlozi thus: Nansi  
 pela bani. The amakositazi are also bargwad,  
 nto mbi ya se kutini. Utule nje, ubukani  
 unga 'bek' abantaba bako. We ask that we  
 may tol' inkony' enkhe kubelungu - si tol'  
 inkomo.

Si Kulekela ukuba si gonywe izintombi, baqame  
pela bonk'abantu kwand' umuzo. Si Kulekel'  
inzalo, nabantwan' abagulazo ba sind' emku-  
hlaweni, nabafazi abangemitiyo, be mite.  
Si Kulekel' amabele, ukosi, ukuba zi tshay'  
amabele. Se be palazi: ngo berlawo, the  
ukosana begins & he washes with it - others  
follow suit. Others only rub wet hands wet with  
ubulawo ikanda, and ukosana seyo. The  
cattle now come back when a big ox is killed, ku-  
tewe ke bongw' amadholozi. The same kind  
of prayers as before will be said. One man will  
come out & say here is your food etc. The cattle are  
taken to top end of kraal, near amatole sibaya. The man  
tetaing walks about tetaing. The ox is hlatswana  
& eaten & finished.

Sometimes the ceremony is followed by success. The idholozi  
pendukas & the kraal increases in prosperity.

On other occasions there is failure.

*bon swaza ngo mswazi*  
We see from this <sup>failure</sup> that it was not due to the idholozi having  
become onakele but because abatakati had swazai  
ngo mswazi in a way that the doctors could not  
detect or discover. This proves that the doctor simply guessed  
what he thought the evil was due to & in saying it was  
idholozi e lonakele & then <sup>himself</sup> pendulain the idholozi &  
the <sup>evil</sup> is still continuing to exist shows he was lying.

*inkozi oobakem swazai*  
Some <sup>will</sup> say (after finding no success) gamsani ngezo kwelapa, it is not due to  
amadholozi at all. The doctors are wrong.

S. continues: When my hair is cut I collect it & either bury it in mud, or put it in the water or tuck it into isikota so that it <sup>will</sup> be burnt when <sup>the</sup> grass burns. I do not burn hair because yi zo si nukela.

izintelezi - umpikayiboni, <sup>we</sup> isibondi, umatshwilatshwile, umatshitshiki. These are for imhlola yorke, nas empini.

abatakati are ordinary people. He is like a thief or adulterer. They have kraals etc. Some takata particular people those they hate. He kills one of his fathers own children i.e brother.

girls only  
+ both ikhlozi  
+ girls

ibulawee = ibekha, isidalala, uvuma, itshinga, inhlankhla, unusa, umpendulo, ugugukile, ipengulula, izaza, unoyomandi, unfanazacile, undumowazo, ugwaywazo (izintombi), ibane, ~~uvuma~~ usikisiki (weyintombi), (this was not potava'd by anyone except inkosi), unkwuluka, ibuta, isitati, intwala bombob (redhle say. inta bombob), unikoka, isengama, isiwisa, ihlali, iguleni, in'pepotshani, untunyelelewa (umatunzwa vume onyeng' empaka itunzwa uyise untakati), unwelela (Kwelipetsheya), uintolo, umhloazimamba, umondi,

<sup>used for</sup> ikhlozi. ugugu, umpendula, ibane, uvuma, umhloazimamba, unkwuluka, undumo (undumowazo), isidalala, in'pepotshani

izincweba = iziyaya  
amambata = izambata

Not all have these things. Only those who gwaza'd izintombi. I gave carries & Kota's ngoku twasa ngoziyaka. There are izintizi inside. This kotazi is done to qinisa one to prevent his becoming isipukupuku or ubhanya. He may be ngwenwad igungo. i.e become transformed, become different constituted to what he was.

(ie tata whilst eating)

ie come out standing

ingama ye  
ibunyalim  
nabon  
uminyango mide  
ie white people

iswelaboya. ie a man for he swelas aboya. This is  
= igubantlela, idhlalijwawama  
umuti, nqi tengisa nge nowela boya. ie mafuta or  
ingama. ~~Unalal~~

isilo esibulal'abantu, but this silo, because human,  
is iswela-boya.

ukwenz' iswelaboya ie to kill in order to get the  
flesh of that creature ie human being.

Iswelaboya really meant the flesh & fat of a  
human being got by an un takati, but later on it  
came to be transferred to the persons who went  
about killing people to get that flesh & fat.

tokolotshe = tiholotshe (pe ledhle)

Hlala emanzini <sup>(Docuathu)</sup> <sup>isizibeni</sup> - is a human being - but very short -  
ginile. Never saw one. White people once ~~got~~ caught  
one in a net it is said. goes about at night. Sleeps with  
women - Very long penis - Fat of it sold - hands & feet  
like ununtu's - kundelo's amfazi, but she does not zala.  
this animal known for generations.

isidawana - has igoma on its head - zabo abuco bo,  
- he kills ununtu & throws in goma - murea's emakalen  
violently & draw all down - then leaves him - something  
like man, - no boyas has izindosi -

~~Redhle~~ <sup>sap.</sup> isigwili or impisi (idelabutongo) - carries off people  
who may be seated at iziko.

See: amqulufulewini<sup>on</sup> emtundaziko  
abalobokazi ab<sup>a</sup>ngen' esibazgui - they must  
be ngenisa' unnikaz' unuzi. The cause of  
their being allowed to enter after bearing 2, 3 or 4  
children, is because their children refuse to go &

get in her mabele in the pit, or bad<sup>ly</sup> cover over pit & allow water to get in. Mnumzana then directs chief wife to ingenis her & let her attend to her own mabele, her own food.

If a woman has someone who can satisfactorily ambulela or qgibela the pit she may not enter until she has had <sup>as many as</sup> ~~3 or~~ 4 children, for there is no <sup>necessity for her to enter.</sup>

This not going into kraal is due to hlonipa, ngoba ku mlandakazana & fika, ngoba ab uzoba lok' embete, kutiwa uhlonip' utango, isibaza esama dhlozi. But if iket has come to zina & enters kraal, all, even those who do not as a rule enter, go in. They hlonipa for umlobokazi esa fika does not teta or tshay' ingane, she will give a child food <sup>when she is fat</sup> even though it comes from another hut. Ngoku penduka kwo nyaka, kwani sidwaba ab akulu laka isibara! And these children she fomer of gac food to she discriminates between gac and abakwaba.

idhlozi li senhla. ku bongwa ku bek' enhla, ngob indhlu nkulu inga senhla. Idhlozi elivela kude lipumula kona endhlu nkulu <sup>kiutokiso njalo</sup>. Abalobokazi hlonipa indhlu nkulu very great. abalobokazi cover their heads <sup>with</sup> ingubo (isipuku) as they come in sight of grave of husband's father, even though at very old vacated kraal sight. The old women don't hlonipa as abalobokazi do.



14.4.10

per ntazine + Penduka Bay sports. KCM 23802

umboma ka vovo.

umhlezijonkale or amatelewa.

amahlamvu om senge - noweka ngako. until all have come

- tshubuluzi amadevalon - <sup>where very full of water + stones are sloping</sup> slip down into esiziba - then run round to set first place. ~~run~~ depend on length

of this party place -

Take umdongo we - like ibumba. make cattle part where out

neti - <sup>gidonga, ditib</sup> 30 or 40 or 50 <sup>of these are made - done whilst</sup> alusang - take out <sup>frontier to time &</sup> put in <sup>get hand - 2 abama young people</sup> may kumel' or avo 60 + put back - but he will also

also umguzinove + izimbuzi.

ggingo' hummiso - tunga ngezinti - cwaneka = osa but not to burn like osang -

boys give umbengo for osang for nigqwela -

nigqwela may call all small boys to fundisa them - as he says, 'i when he takes ubadu.

boys may ask him, 'belwe me or I will be maza - you boys say "do so."

a <sup>Key</sup> munge + let me see if they want do better wise to you

why did you take ubadu, umgizwala nje? the other wd shout back

who did you eat ubadu before I returned? say ~~at~~ a big nigqwela who may have been off to turn cattle (whilst little boys eat ipapa) for little boys when eating would not have been disturbed.

Ummineo = GULLET = stiffly  
Guzula one <sup>or two</sup> of his so as to make appeal, he is not as young as boys from <sup>some of them</sup> get together to <sup>make</sup> herd cattle. diff't kraals are milked at diff't times so chance given to guzula take off amavondo. Competition as to who has best - izimsezwa (ethelance) will be the judges we will say 'your bed'. Be in <sup>the</sup> fight.

x show he defeated mosewe to his fellow nigqwela

Ibumba  
um senge  
heart liver, where  
better light in Hall.  
in sem a