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ZWAYI

KA

MBOMBO

ZWAXI

file 30, item 17 f 20.2.1910

pp. 2(a) - 4(a)

See also under Ntazini for ev. recorded
in 30/17, + for original photocopies.
Soewatsha + gedhke (in addenda) also appears in this item.

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 & unhlope. (A.S.S)

Zwazi.
ka mbombo ka myakata
ch late Langalibalele
mbombo was a son of a Hebi girl.
my mother was an iHebi.

22.10. tekware not killed, builds nice nest with uncamelo, possibly for its
head feather. If killed person killing dies. Boys now a days ^{try to} 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 ~~with~~ will come & burn the kraal.
if many tekware fly past or many fly round, it is a very good or a very bad
sign.

usingizi 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
^{behind a place} 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 that usingizi
there would be nothing amiss in his going & burying it or hiding (buried in a place
where no amawa). He would then report to chief what he had done.

The udoye (crane) - intungenono - is also a rain bird. If comes to kraal lightning
will come, same as to usingizi. The usingizi is much respected, says ngi unkie
ngize kiti, ukusatase. It & the intungenono lives on snakes &c. The intungenono
will pass its tail or wing feather into the hole into which snake has gone, then pekla
here in such way as to cause snake to turn come out & crawl quick off, on to
be caught & eaten.

lighting lightning?
? sometimes 'intungenono', sometimes 'intungenono'

if tekeano gets up + ruda's pambili, then imhlela will be unblope pambili
 imbiba ^(with stripes) if crosses path or road in front of people on journey, it is
 a sign that much beer, meat will be found ahead.
 ingoufi also brings back if ^{repeatedly} crosses road or path i.e. as to
 food + beer.

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

coros

imbele, has unketshana 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 inkhsheni, the cattle will suffer from
 storm, but if at huts, then the huts will suffer most.

^(at Hungerin close to Alberts)
 magaga Cupukumuka's man, an intempurono came + sat
 impundwini in Janz and 3 cattle were struck ^{skilled} by lightning.
 When a storm has 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 I might be detained so as to be punga'd, for I would
 be ^{rebell} taking umkond' omebis. 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. Day 30 or so off.

punga'd

upama nge njale

put fire outside.

umfana we zulu - i.e. the headman or if afraid sends his son out
 or another to watch the storm ^{whilst grazing} by so doing to keep the lightning
 or thunder away. If remains inside, storm will be much
 louder. Is 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 beyisa's
 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' rixotsheni - if comes to a kraal, bad sign just
 as with telwane, in'ijiji.

The big doctors i.e. kings doctors were able to repel the evilomen if
 succinctly appealed to i.e. before the storm had time to come.

mpoka mangena was a big doctor - so my father told me - for
 repelling badomens.

lemba izicelo ^{univie black} ^{itole} ^{get a beast} ^{of utekwane} ^{insungizi} ^{umbulwa}
 with all evil omens ^{of coming} of utekwane, insungizi, umbulwa &
 doctor was quick & resorted to or the storm would come
 doctor has izicelo, prepares the black sticks (abafana),
 all for black sheep, or, if wanting, a black itole (2 yrs
 old) kills a doctor pangas umhlobo.

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
 could be burnt at once by lightning.

if insungizi comes, the kraal head dies - can be punfwaid -
 came once to our kraal at ^{near istegant} ~~near istegant~~ - wa's sent' & stabbed
 a man, he died very rapidly - this was in pangali: time
 necessary for person to be on alert to kill the animal when it
 appears. If asleep or it is said it has nesitunzi &
 his body yeta's, dangala's or katala's ie. depressed in
 consequence. Even before ^{bad} ~~an~~ ^{one} comes a person's body
 dangala's & afterwards people say "I saw so & so that he
 was depressed yesterday &".

nesitunzi
 wayeta
 ungunbo
 dangala
 katala
 ungunbo before
 the umhlobo comes

An insungizi is said to be 'sent' (tengile) as ilumbo ie
 is sent by someone for that is an ilumbo. Others say it is
 simply isifs & sibabele kulowo unyezi. Others call it isiponzo
 the true, old saying is that it was isiponzo or isifs. The ilumbo
 word is used nowadays.

ukhaxanwa
 = shaka om's
 the first
 umhlobo
 is sent
 with
 headman's wife

If a man drinks too much beer he does not go to work much - this is
 all known

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

^{unahingisa} ~~unahingisa~~ not to ^{unahingisa} ~~unahingisa~~ until amabele egal' ukubansunjwana
 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 vutwa
 properly. The winds make ma bele hard. Boys plays.

insema, intohingo, anagade
 boys must not roll stones down hills in the summer for this will bring on
 hail & smash mabele In winter no harm in this. I did this at
^{unahingisa} ~~unahingisa~~ (Ramanca's) as a boy ~~was~~ with other boys we were beaten
 he did it over above other peoples kraal too & they threatened to report
 us for destroying their food.

amale amatanga, mealies, imbe, (ambele) are what are forbidden to be eaten before *wikeri* rats. If he does so, he is *hlalesiad*, & asked why he ~~was~~ eats & so *bulala's inkosi* the *bulala's inkosi* for if he comes, after wrong 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 ^{wrong} 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.

unwemwe - 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 *vamar* now. were set up on large paths - on a high hill, so as to be seen - I have never seen *okalweni*.

Many izinjene on the berg. If these cross & re cross one's paths, you will soon feel yourself getting tired & unadvised 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 heat.

amazima - }
 abatakati } formerly men.
 nswelaboya }

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

inkovu - very many. I was once nearly killed by one - Mabonca 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 shrieking noise, set out, crossed 2 dongas but when I got to 3rd 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 3rd 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 Pilizi, of Natal Police, in Nov. last ~~was~~ had been on visit to Mveli. 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 of horse present whereas there was man in it.

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

abatakati were caught by umunyanana remaining late & coming back with 2 or 3 others, he would then catch untakati. then would be bulaini unblahlo &