



The Zulu Kafirs of Natal

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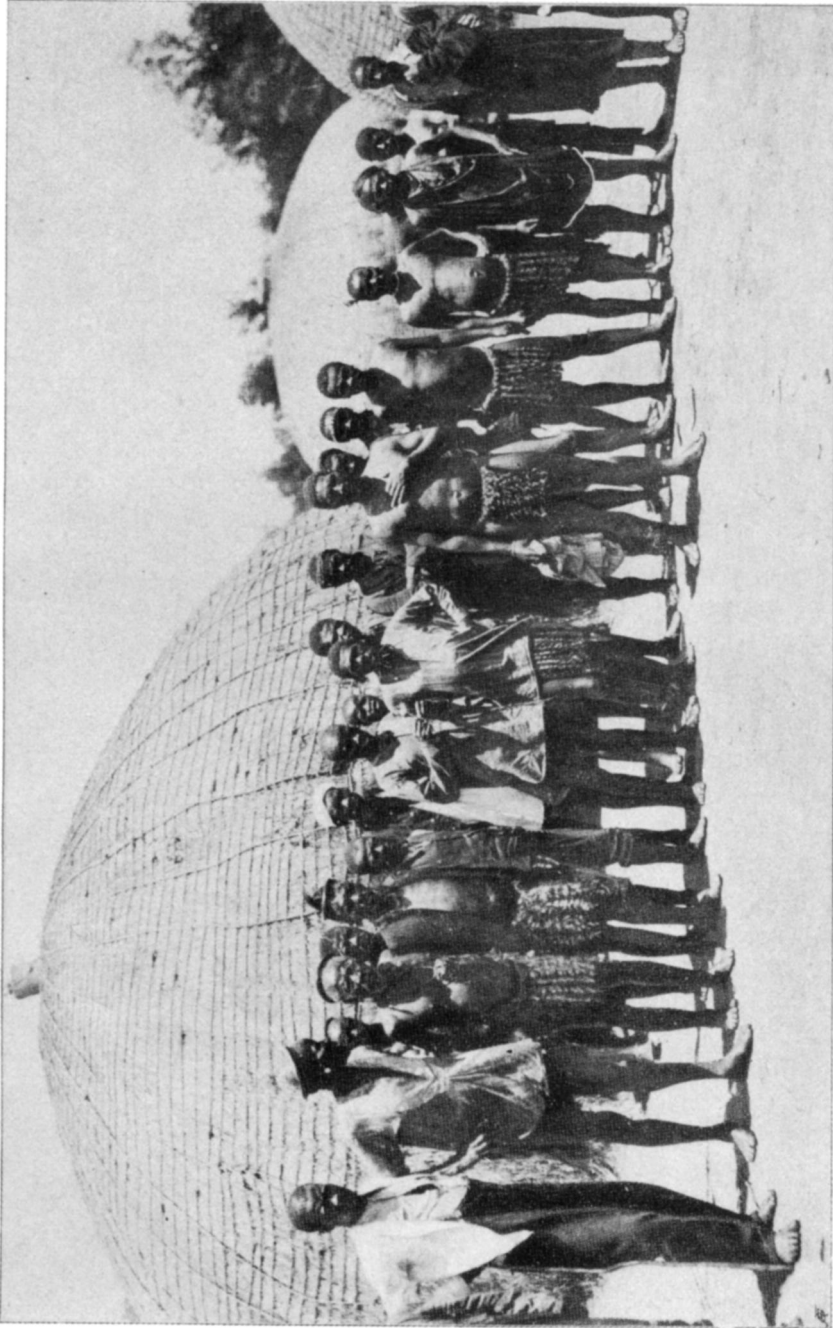
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**Fig. 2 Mixed crowd of Zulu men,
some dressed in the old style, other in modern way.**

The Zulu Kafirs of Natal.

By the Rev. Father Fr. Mayr, Pietermaritzburg, Natal.

(With illustrations).

I. Introduction.

The Zulu of the past was different from the Zulu of to-day. His home was Zululand between Tongaland and Natal, but now he is all over South-East Africa, but principally in Natal larger i. e. Natal and Zululand: 26³/₄ and 31 degr. S. B. and 29—33 degr. E. L.

The name of the people in their own language is: “*Ama Zulu*”); among neighbours “*Zulus*”; belonging to the great Bantu-race, of which they were the most powerful tribe before their conquest in 1879.

1) As regards the pronunciation of the Zulu words contained in this article see the following rules of my Zulu Grammar “*Zulu Simplified*” (Pietermaritzburg, 2 d ed., 1889):

<i>a</i> as <i>a</i> in <i>father</i>	} as in English	<i>j</i> as <i>g</i> in <i>gentle</i>	} as in English	
<i>e</i> as <i>a</i> in <i>name</i>		<i>k</i>		<i>w</i>
<i>i</i> as <i>i</i> in <i>simple</i>		<i>l</i>		<i>y</i>
<i>o</i> as <i>o</i> in <i>no</i>		<i>m</i>		<i>z</i>
<i>u</i> as <i>u</i> in <i>rule</i>	} as in English	<i>n</i>	<i>c</i>	
<i>b</i>		<i>r</i> as a harsh guttural <i>h</i>	<i>q</i> clicks	
<i>d</i>	} as in English	<i>t</i> as in English	<i>x</i>	
<i>f</i>			<i>hl</i> as <i>shl</i> in English	
<i>g</i> as <i>g</i> in <i>good</i>			<i>dhl</i> as <i>dshl</i> in English	
<i>h</i> as <i>h</i> in <i>hand</i>		<i>v</i>	<i>sh</i> as in English	
			<i>tsh</i>	

Double vowels, as *ai*, *au*, *eu*, though closely joined, are pronounced separately; e. g. *atko*, *ugwái*, *gaúla*, *imbéu*, *aikwázi inkau*.

Accentuation: Put the accent always on the penultimate syllable and let the voice sink towards the end of words.

They are well built, above medium height, robust health, digestive apparatus not less energetic than that of an ostrich, with mind dwarfed and depressed by superstition. The colour of their skin varies between chest-nut colour and dark chocolate brown to black like rich ground. The jaws are powerful, lips full, nose broad, nostrils wide, bridge of nose depressed, teeth strong and perfectly white, woolly frizzly black hair in various degrees of intensity.

The Zulus' strong point was always their splendid physique (Fig. 1), which is to-day still as good as in past; whereas everything else is greatly changed through the contact with the "whites". Their food, dress, ornaments, hairdressing, arms, commerce, luxuries, means of transport, trades, all is undergoing a change and the primitive habits, usages and customs will soon be forgotten altogether (Fig. 2).

But already as regards the past, in dealing ethnologically on these people one has to distinguish the different periods of their history, as always some of their habits changed from time to time. For instance: In Tshaka's and Dingana's time, there was all military life. It was at that time the Zulu-nation made itself a name which will not die. But Tshaka made his people give up circumcision, which was generally done before. The same Tshaka let his warriors take only one assegai with a short handle to war, he would not allow them to throw the assegai but keep it in hand and fight at close quarters. Before Tshaka they went to war with as many as four or five assegais with long handles for throwing. In the time of their strength in the first part of the last century men were married off, whole regiments at a time, at the order of the King, the men being at an age of 35 to 45 years; now they marry much younger. In those days they made slaves of the prisoners of war and used them to do all kinds of work, even cooking, whereas the people of the family were idle. As late as 30 years ago the average number of wives for a Zulu married man was 10 and the number of cattle of one family 100, now the greater part of Zulus have only one or two wives, only chiefs and headmen 7 to 10, and the number of cattle is now very small. Again they did not have horses nor eat fowls or pork; now they have horses and eat fowls and pork. As regards to the old usages and customs the young generation of Zulus who



Fig. 1 Chief *Teleku* in full attire.

have spent their life amongst or near Europeans (white) settlements, villages or towns, they don't even know the names of things used by their fathers and grand-fathers. (Fig. 3).

II. Dwellings and their disposition.

The house of the Zulu is a kind of hut, a round, dome-shaped building, made by sticking a row of saplings in a circular trench dug some six inches deep. The saplings are pointed, and stuck in the ground as deeply as possible in the size of about 15 feet in diameter. A second row is so placed that each sapling crosses those in the first row at a sharp angle, and the saplings are tied together with grass where they cross. They are then bent over to join at the top.

This framework is covered over with grass, so arranged as to lead off the water, and the grass is fastened on with short, supple sticks about 3 ft long, each end being pointed. One end is thrust through the grass till the point catches in the framework; the stick is then bent like a croquet hoop, and the other end pushed down till it also is fixed in the framework, enclosing about a foot of the grass. These loops are worked round the hut in parallel rows, and make a neat and watertight roof. Sometimes the thatch is fastened on with grass ropes drawn tightly round and across the building, sometimes, and these are the best, a number of straw mats of about 3 ft wide are made and these are drawn tightly round the building, over the grass which has first been nicely arranged, each row of matting overlying the one below it in order to throw off the rain water. The centre of the roof is supported by two or more upright poles.

The doorway is low and small, always forcing the persons entering to go on their knees. It is closed by a removable wicker door, called *isicaba*, which is fastened by a cross stick, the ends of which are inserted into loops of skin placed for them.

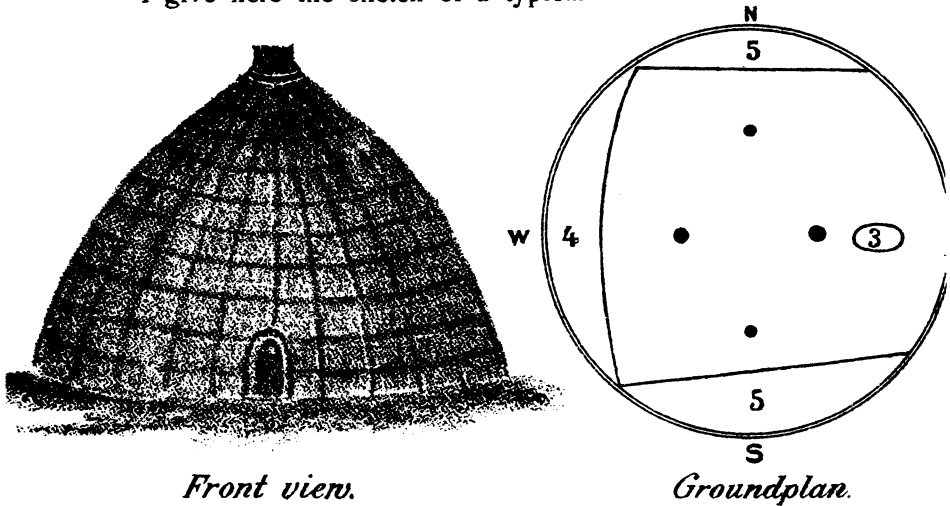
The floor is made of a mixture of ant-heap and clay, and is beaten hard with stones, the surface being rubbed smooth. This surface is smoothed over two or three times a week with cowdung, which, by a hard rubbing with a smooth stone now and then, keeps in very good order.

Just opposite the door, and about three ft from it, a circular rim of the same material as the floor is made, about 3 ft 6 in. across and some 3 in. high. The space enclosed forms the fireplace. At the back of the hut, another rim is made, cutting off a small section of the hut, in which beer pots, culinary utensils, wooden milking pails, water pots, and so forth, are placed. (Fig. 4). In some huts similar sections on the sides are marked off with short sticks, and here calves and goats are fastened for the night.

These huts are beautifully cool in the hottest weather, a considerable amount of ventilation being secured through the grass covering, and having no other opening than the doorway, they admit no draught, and in cold weather are nicely warm.

As beds serve mats made by the women of induli grass. There are no chairs to sit on but neckrests (*isicamelo*), made of a log of wood with a leg at each end, sometimes ornamented in many different ways.

I give here the sketch of a typical Zulu hut.



Front view.

Groundplan.

1. doorway (*umnyango*) turned towards east.
2. upright poles to support the roof.
3. fireplace (*iziko*).
4. section for beer pots, culinary utensils, milking pails, water pots etc. (*umsamo*).
5. smaller sections marked off with sticks for young calves and goats (*ubunda*).
6. wind-screen of reeds or tambcotu grass (*iguma*).

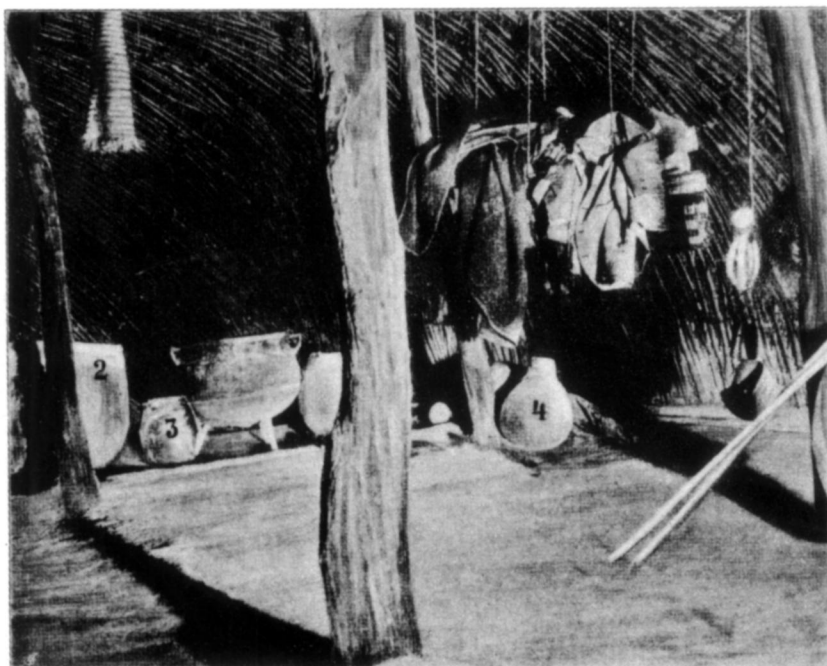


Fig. 3. Mixture of past and present

which is now to be seen in every Zulu hut.

To the past belong: The hut itself as well as 1. long narrow sack woven of grass for straining beer, 2. earthen vessel for keeping beer, 3. smaller earthen beer vessel for drinking, 4. calabash for curded milk, 5. grass ropes to hold dress or ornaments, 6. medicine horns.

The passage floor of about 4 ft between the doorway and wind-screen is treated in the manner as the floor of the hut itself. In the above description of the technic of hut-building I have to a great extent made use of the words of my esteemed friend Robert Plant, Senior Inspector of Native Schools, Natal, who is a great authority on the Zulus.

In olden days huts and kraals were built much nicer and kept neater than it is done now. Each wife had her own hut as well as the left widows of the deceased kraal-head, called mothers, whose huts were always at the back, whereas uncles or other old male relatives had their huts near the main entrance, near the huts of the unmarried young men (*ilawu*). The place between the huts inside the *ugange* (outer fence), was every morning swept clean. Now the most kraals are without *ugange* and the number of huts very small, so that people who would in past times have had different huts, are now occupying one and the same hut. The dancing was done outside the *ugange* on the grass.

There are of course no closets, but the tall grass is used for that: men have their direction to go and women go the opposite direction.

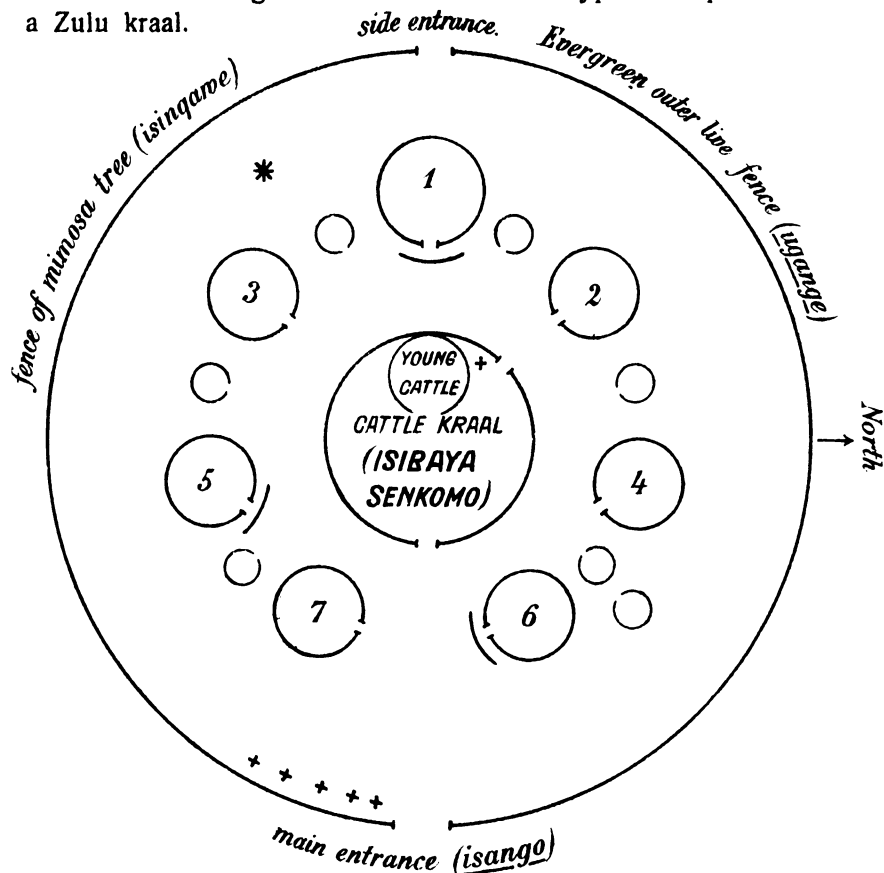
The body of the kraal-head and his chief wife were buried near the young cattle kraal, where I put a +, other members of the family inside the *ugange* left and side of main entrance. Dependants who did not belong to the family were buried outside the *ugange* in near distance, but bad people, evil-doers, wizards were left unburied far away from the homestead, that the wild beasts may eat their corpses.

For cooking also the storage huts (*ihlahla*) were sometimes used, when there was little or no food in them.

For building a chief's hut or kraal men were chosen who could do the work best and no reward given for the work except the honour, food and beer in abundance. A chief's kraal with thirty wives or more had not only one row of huts round the cattle kraal but two, one behind the other. Besides this a chief used to have smaller kraals in different parts of the country. No nails were used but the beams were let into each other, mostly forked beams and branches used and tied together, not nailed.

Zulus don't live in villages but scattered on the hills, one or more families on each hill. They chose the tops of the hills for building site, which makes hard work for the women and girls to fetch the water from the small rivers or pools in the dales. For washing they require very little water but more for cooking and particularly for beer making.

The following sketch will show the typical disposition of a Zulu kraal.



1. Hut of the old mother of the present kraal-head; if there is no separate hut for the grown up girls they sleep in that hut which is called *indhlunkulu* (=big hut). Also the offertories to the spirits of the dead are put in the *indhlunkulu* and the spirits (*amadhlozi*) praised there. — 2. Hut of chief wife (*inkosikazi enkulu*); this hut is called *ikhohwa* (=left side). — 3. Hut of second wife. — 4. Hut of third wife. — 5. Hut of a married uncle (brother of father of present kraal-head) in this case only with one wife. — 6. Hut for the grown up boys of the three wives. This house is called *ilawu*. — 7. Hut of a man of another clan, who is now often adopted as a dependant in a rich man's kraal.

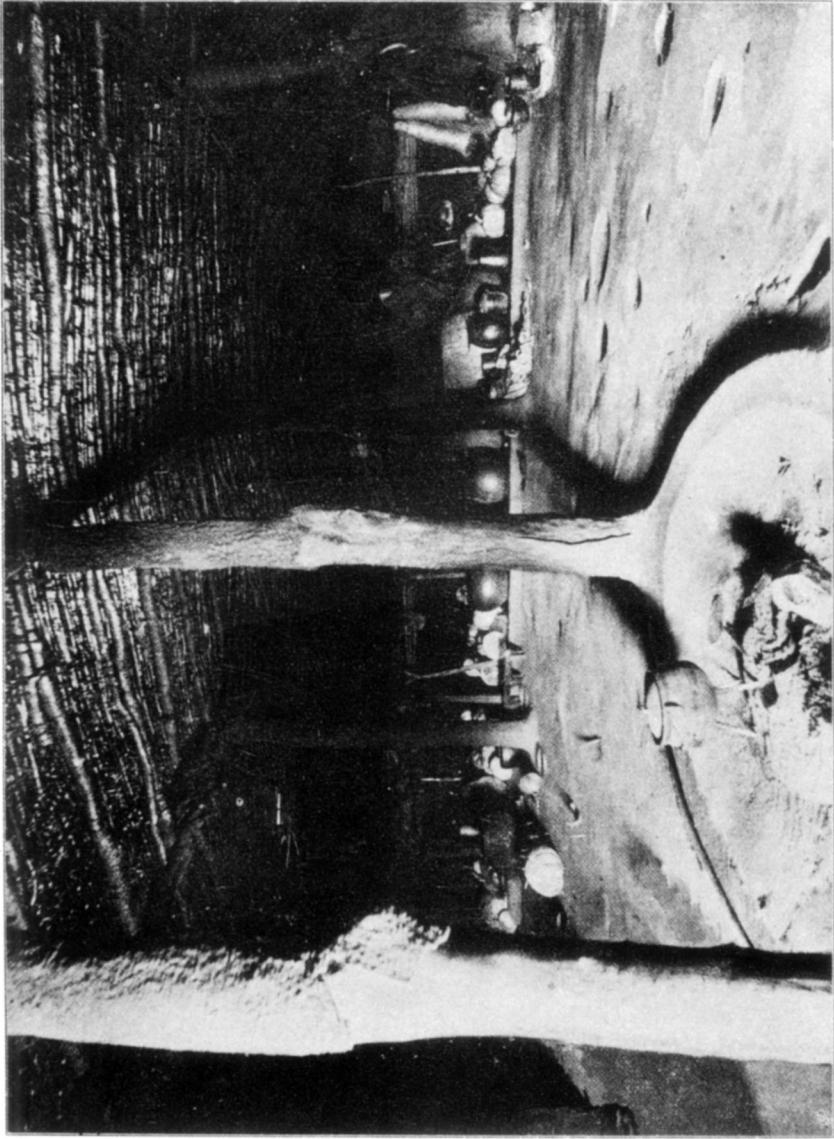


Fig. 4. Interior of Kafir Kraal.

The small circles indicate the storage-huts for mealies and corn of each hut. These storage huts are built in the same style as the dwelling huts, only much smaller. Each wife has her own field and own storage hut, called *ihlahla*.

+ burial place for kraal-head and chief wife.

+ + + burial place of other members of the family.

The door way of every hut is turned in the direction of the cattle kraal.

The cattle-kraal fence is built of stout poles crossing each other in sharp angles. Sometimes the cattle kraal is made of stoneholders, but the entrances always closed with cross beams during night.

The *ugange*, outer live fence, consists of growing mimosa tree.

In large kraals there was a small hut (*indhlu yezikali*) standing on the top of stout poles, about 10 ft long with a ladder to climb up to it which was used for keeping the weapons: assegais, knobkerries, sticks and shields. This storehouse is called *unyango*; its position is marked by * on the sketch.

III. Food.

A. Formerly the food consisted of curded milk (*amasi*), boiled mealies or kafir corn (*umcaba*) boiled and rubbed between two stones; mealies boiled whole (*inkobe*); or eaten whilst in an unripe state, boiled or roasted on the cob; *amadumbe*¹⁾, a kind of artichoke; *izindhlobu*, a species of underground beans; *umcuku*, mixture of *utshwala* dregs and crushed boiled mealies.

The rich men used freely meat of goats or veal or beef together with beer (*utshwala*).

Other kinds of food are: *opatata* = sweet-potatoes, particular near the coast; *umhlaza* = another kind of sweet-potato; *imbumba* = kind of small black bean; boiled mealies mixed with *izindhlobu* or *imbumba*; *umpampini* = pumpkin; *umpampini* mixed with *amabele* (Kafir-corn) or mealies; *amapuzi* = light yellow, course fleshed native pumpkin; *amapuzi* mixed with *amabele* or *inkobe* (of course ground and mixed in water); *umbaganga* = thick lumpy porridge of crushed mealies; *isinkwa* = kind of bread made by boiling crushed mealies in a large lump.

¹⁾ *Colocasia antiquorum*.

Particularly in spring there are a great number of wild-growing edible herbs, wild spinach etc., which are eaten, some boiled, others raw. Among the latter I name: *ikokwane* (*Alepidia* sp.); among the former: *uqadolo* = black jack (*bidens pilosa*); *imbuya* = common weed (*Amaranthus Thunbergii*); *imbati* = kind of nettle, near rivers; *isankuntshane* = small veldt-herb (*Ophioglossum* sp.)

Lastly there are wild growing shrubs and trees with edible berries or fruits, as: *ijingijolo* = blackberry (*Rubus rigidus*); *umgwenya* = kafir-plum (*Harpephyllum Caffrum*); *umkiwane* = wild fig-tree (*Ficus* sp.); *umdoni* = waterboom (*Eugenia cordata*), a large tree growing on the coast bushlands with black edible berry; *umtongwane* = *Chrysophyllum Natalense* with red edible berry; *umgqumugqumu* = Cape goseberry (*Physalis*); *umsobo* = nightshade (*Solanum nigrum*); *ubukwebezana* and *inhlokoshiyane* = small shrub bearing tiny edible berries; and other known to me only in their Zulu names, like: *umtulwa*; *umbovana*; *incele*; *amadunduluka*; *unomhlotshane*; *amapoza*; *amaqata*; *umvutwamini*; *unondomi*; *indodabolile*.

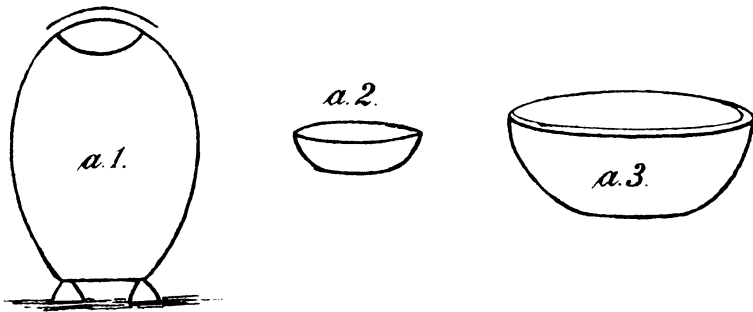
B. Fire is made by revolving rapidly one stick in the hole made in another. It is done in sitting position holding one stick to the ground by the two feet and revolving the other between the palms of the hands. This manner of producing fire is nowadays still in use in Zululand in out of the way places, where matches are rarely seen.

C. Formerly the *izigqila* (servants), boys, young men, but principally girls taken in the war with other tribes had to cook and to do all the house work. After some time if their master was pleased with them he would let them free again or allow to get married, or he may take such an *isigqila*-girl into his harem of wives. Cooking and other house work was also done by *abantu abakonzile*, who lived in a state of voluntary servitude and became adopted as a dependant in a rich man's kraal. Such an *umuntu okonzile* was as a rule fairly well treated by his master. In absence of *izigqila* and *abantu abakonzile* the cooking and housework was and is done by the wives and girls of the kraal.

D. Vessels and utensils:

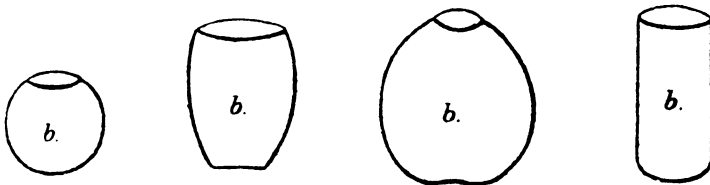
a) Earthenware pots for cooking. Scale 1:10. Earthen vessels made and burnt by the native women were formerly used for

cooking and other. They were put on three stones (called *amaseko*). For covering another smaller earthen vessel was used and in order to make it air-proof soft cow-dung was used to close the openings.



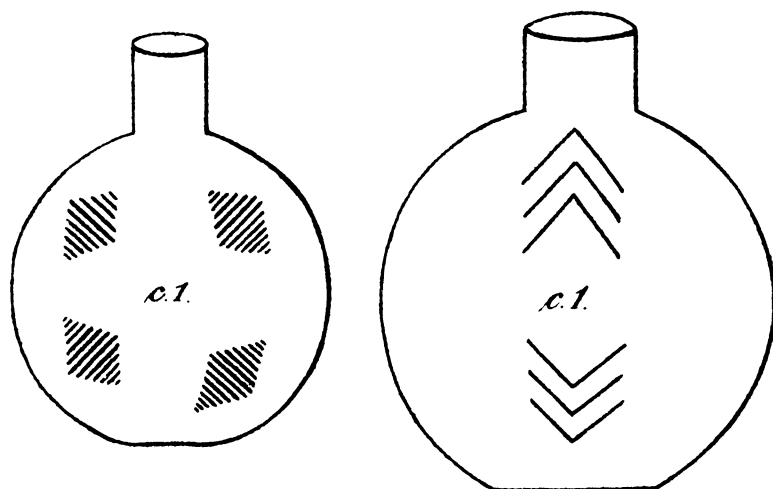
1. *Ikanzi* (Plur. *amakanzi*) = earthenware cooking pot, as already explained. It was in different sizes, used before the present iron pot.
2. *Umcengezi* (Pl. *imicengezi*), or *ucengezi* (Pl. *izincengezi*) = broad shallow flat bottomed basin or bowl for eating from.
3. *Isikamba sokuzibekela*, used as lid for the *ikanzi* (1). *Isikamba sokwepula*, used for taking out food.

b) Earthenware beer drinking pots. Scale 1 : 10.



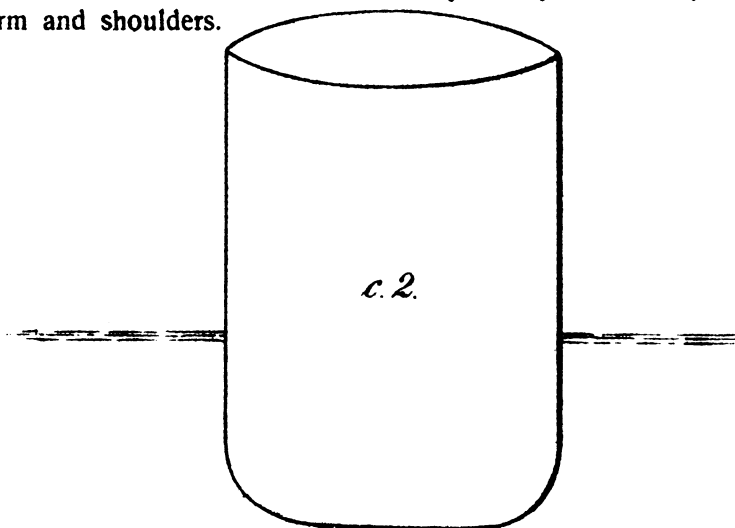
Ukamba (Plur. *izinkamba*.)

c) For storing beer:



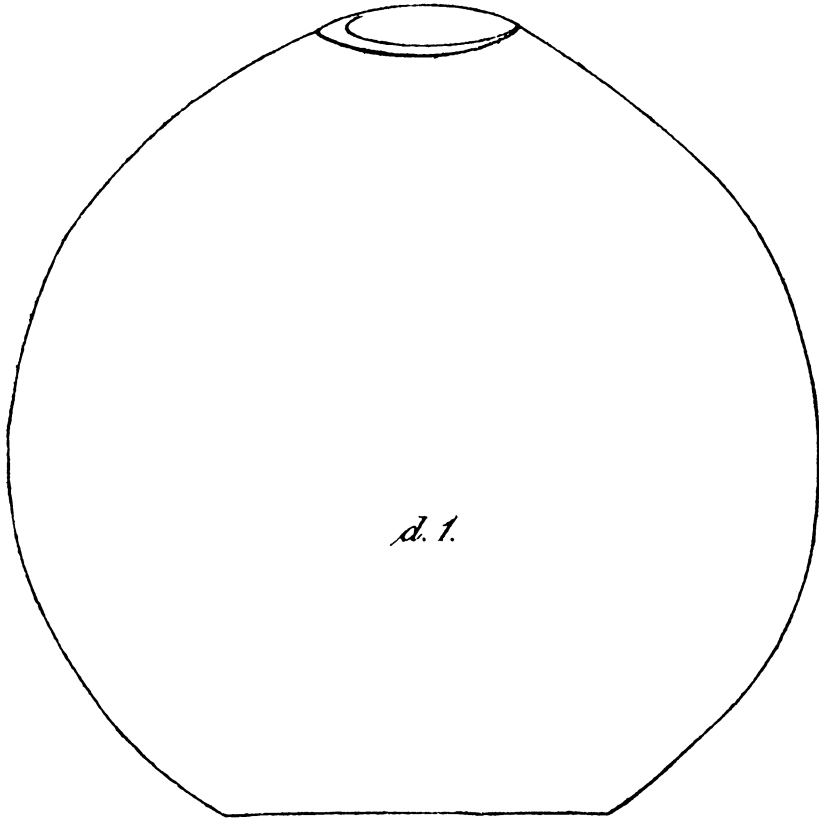
1. *Ingcazi* (Pl. *izingcasi*) = large earthen pot.

The lines or squares of beads or warts on these pots are ornaments and called by the same name, *izinhlanga*, as the slits made in the skin with a knife and generally made in rows with several slits in one row to relieve pain, insert medicine or by girls as an ornamentation of the body chiefly on the belly, upper arm and shoulders.

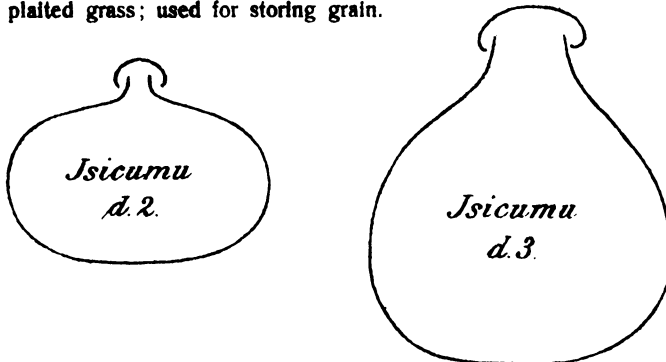


2. *Imbiza* (Pl. *izimbiza*) = large earthenware for keeping beer in; made fix and let partly into the ground.

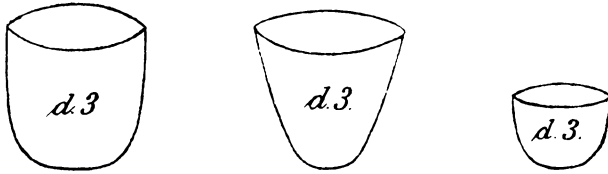
d) Vessels made of plaited grass. Scale 1:10.



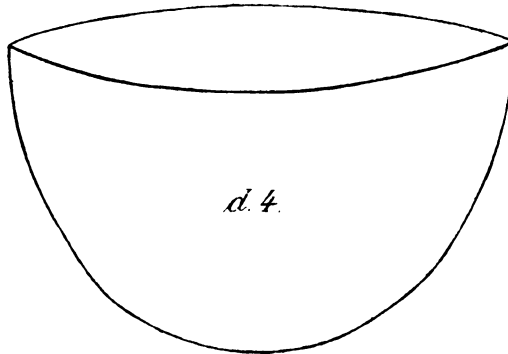
1. *Isilulu* (Pl. *izilulu*) = large basket, sometimes 3 or 4 feet in diameter made of plaited grass; used for storing grain.



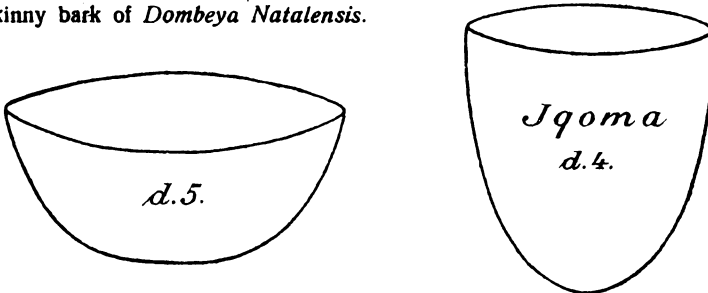
2. *Isicumu* (Pl. *izicumu*) = large globular basket made of *itembu* grass (*Sparaxis* sp.) with lid, used for carrying beer.



3. *Imbenge* (Pl. *izimbenge*) = large grass bowl for serving food.



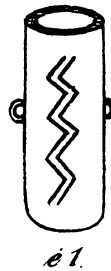
4. *Iqoma* (Pl. *amaqoma*) = common large sized basket woven of the skinny bark of *Dombeya Natalensis*.

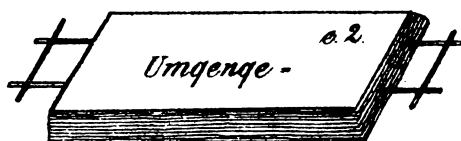


5. *Unyazi* (Pl. *onyazi* or *iminyazi*) shaped like the *iqoma* but made of grass used for carrying food.

e) Wooden vessels.

1. *Itunga* (Pl. *amatunga*) = tall narrow wooden vessel used for milking into. Often ornamented.

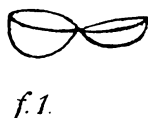
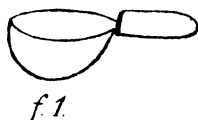




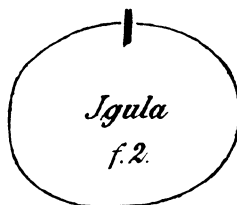
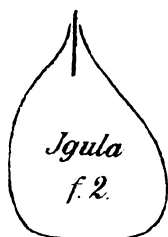
2. *Umqenqe* (Plur. *imiqenqe*) = wooden trough used for feeding little dogs. Cut out of solid wood.

3. *Uqwembe* (Pl. *iziqwembe*) = meat-tray in form and size like the *umqenqe* but with four short legs used for eating meat from.

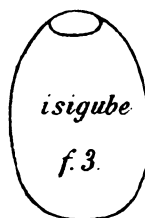
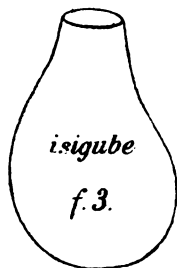
f) Calabash vessels.



1. *Indebe* (Pl. *izindebe*) = half of split gourd, used for baling water beer etc.

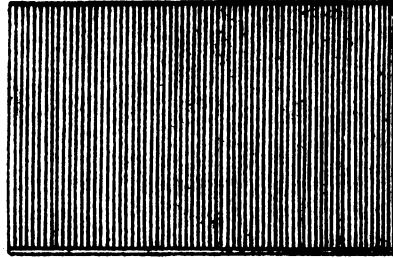


2. *Igula* (Pl. *amagula*) = calabash used for curded milk.



3. *Isigubu* (Pl. *izigubu*) = gourd or calabash, emptied of its pulp and used as a water or beer vessel.

g) Eating mat = *isitebe* (Pl. *izitebe*) mat on which the food is laid, made of plaited grass.



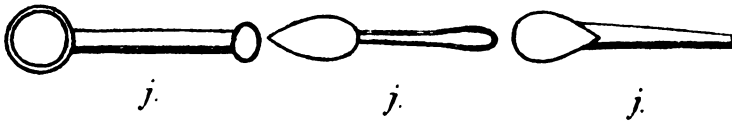
h) Grass or palm-leaves strainer, like a narrow sack, used for straining beer. *Isivovo* (Pl. *izivovo*.)



i) Spoon like beer-skimmer, platted of palm-leaves. *Isiketo* (Pl. *iziketo*).



j) Spoons of wood, sometimes horn in various sizes and shapes, often ornamented.



k) Corn mill, *itshe lokugaya*, larger than the snuff making mill, with a small mat in front of it to receive the ground grain, maize (*umbila*) or Kafir corn (*amabele*).

E. The Zulus had two meals a day, the first about ten a. m. the second in the evening when gets dark.

The typical Zulu menu is: curded milk and boiled mealies; or mealies boiled whole and beer; or any other two dishes of those enumerated at the beginning of this article.

Zulus when eating and otherwise sit with the buttocks on the ground and the knees erect (*gotshama*). The table is a grass mat (see *isitebe* p. 466 fig. g.) and fingers and teeth take the place of knives and forks, with an assegai as carver whenever meat is eaten. Wooden spoons are used for eating *amasi* or *isijingi*, porridge made of meal and pumpkin.

The maize or Kafir corn (*amabele*) was formerly stored in pits dug in the cattle kraal. These pits were made with small funnel-shaped mouths widening out when at the depth of two feet or so to about six feet, and about the same depth. After being filled with the mealies, a stone was placed over the mouth, and the ground piled up above it, to be firmly trodden by the cattle; and if the ground was fairly hard these mealies would keep well for a year or two.

As the Zulus were often unable to cultivate the land on account of almost constant fighting with other tribes, they sometimes were driven by hunger to anthropophagy. A father would take a son or daughter of his to another man to exchange them with his children in order to get food as his heart resented to eat his own children. In case they could not get food by exchanging they would try to get it by force killing right and left to find food to prolong their lives. Otherwise there was no anthropophagy amongst the Zulus. But in the folklore of the Zulus there is continual mentioning made about cannibals, *amazimu* (Sing. *izimu*), referring to neighbouring tribes.

Lastly a word on abstaining from certain foods:

1. In any kraal *amasi* and *umcuku* is looked upon as foods of the household and strangers are not allowed to partake of it.
2. Grown up girls do not eat chicken or pork whether at home or at other places.
3. Grown up girls do not eat meat of any kind in strange kraals, nor edible herbs (*imifino* = *sorghum saccharatum*) nor sugar reed (*imfe*).

4. A young wife abstains from *amasi* the whole first year after marriage; and from meat during the first two months after marriage.

5. Mothers after having given birth to a child abstain from *amasi* for two months.

6. Girls and women abstain from *amasi* during each menstrual period.

7. A young bride, not yet married, when staying at her future husband's place, abstains not only from *amasi*, *umcuku*, *inyama*, *imifino*, *imfe*, but also from roasted maize. Besides, even after marriage for the first 6 or 8 weeks, she has to speak only in low undertones and is forbidden to enter the cattle-kraal, till she becomes quite at home and is set free from these restrictions.

8. A mother after death of one of her children abstains from *amasi* two months and after death of her husband for a whole year.

The above regulations of abstaining (*ukuzila*) are even now strictly kept by the heathen Zulu. He says, it would be greedy to wish to eat things like *amasi*, *inyama* etc. in a strange kraal and that the *idhlozi lakubo*, the spirit of the departed, would bring death on them if they would eat these forbidden foods.

But chiefs at home usually fed on *utshata* (beer), *inyama* (meat) and *amasi* (sour milk). On journeys amongst his people a chief always travelled in company of many headmen and servants and wherever they entered a kraal he had to be given a beast for his and his attendants' food.

NB. The *ukuzila* (abstain from certain foods) custom is not completely explained in the above 8 points; as the abstaining from food is connected with many other superstitious practises, which can be better explained under the heading: Religion.

IV. Luxuries.

Formerly tobacco (*ugwai*) was snuffed only; now he is snuffed and also smoked in pipes. Smoking is exercised by boys and men only, but snuffing by the most men and women. They like to use a snuff-box (*idhlelo*, Plur. *amadhlelo*) made either of a small gourd, or the hard round seed-vessel of certain trees and often ornamented with bead-work or brass and

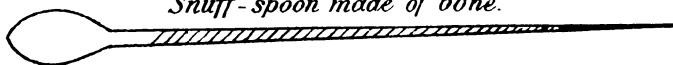


Fig. 5. Tobacco snuffing Woman.

copper wire-work laid in. It is carried by women on a grassstring tied to their waist girdle, by men round the neck. Sometimes the snuff-box consists in a reed 6" long carried in the ear-lap which has formerly always been pierced with an assegai (spear). The snuff is taken in a good quantity with the little bone-spoon (*itshengula*) in sitting position with great preparation i. e. clearing the nose first with that same spoon.. They like to see the water appear in the eyes and assist by pressing with the fingers that water should come from the eyes. A few minutes after the nose is again emptied with the spoon. The handle of the snuff-spoon is also used to wipe away the perspiration on the forehead, like we use a handkerchief. The spoon when out of work is put into the wooly hair of the Zulu's head (Fig. 5).

The tobacco-leaves are ground on a stone to make snuff and the ashes of prickly-aloe (*ihlaba*) are mixed with the tobacco to make it stronger. The snuff-making mill is consisting of a large under stone (*itshe lokugaya*) and a smaller stone to grind with (*umbokodwe*).

Snuff-spoon made of bone.



Wild hemp (*insangu* = arabice: *hashish*) has always been smoked in the land. The pipe consists in an ox-horn (*igudu*), into which a reed is put with a stone-vessel to hold the hemp. The opening of the horn is put to the mouth. The horn is filled half with water. This hemp-smoking is very injurious to morals and health of the people and therefore not allowed by the Missionaries to Christian Zulus. This hemp is a native plant (*Cannabis sativa*) (Fig. 6).



Regarding the smoking of wild hemp I now quote a passage of "The Zulu in three tenses" by Robert Plant. He says: "On dark evenings their chief amusement consisted in smoking the *igudu*, smoking horn. This consisted of a bullock's horn, into the

side of which was stuck a short length of reed, about 9" long, on the top end of which a smooth stone bowl was fixed.

The *insangu*, wild hemp, is put into bowl, a coal of fire placed on the top of it, horn half filled with water, and the smoke drawn through the water by deep inhalations from the chest, producing frequent deep chest coughing, the tears running from the eyes all the while. The object of drawing the smoke in this way was to provoke a strong flow of saliva, which object was further helped by shouting in a loud voice a description of some fancied victory over an enemy, or the prowess of ancestors. Small stems of a native plant of about 9" long, with a continuous hole, about the size of the hole in a pipe stem, throughout the length, called *izintshumo* (Sing. *utshumo*) were then brought into use, and the game proceeded as follows: — The floor being swept clean, several draws of the *igudu* were taken by each party. There were always two sides to the game, usually one on each side, but sometimes as many as three or four. Each party proceeded to build an imaginary cattle kraal by expelling the smoke-saturated saliva through these *izintshumo* in a string of closely joined small smoke bubbles, which, if properly done, would stand without bursting for four or five minutes. Having built the kraals at about three feet from each other, one of the party would make a dash with his bubbles to "cut off" his opponent's cattle and try to surround them; sometimes, instead of cattle, the first made bubbles represented a military force. To be effective, this surrounding must be done without any break in the line of bubbles. Should there be such a break, his opponent's cattle or army, symbolised also by a continuous line of bubbles, might break through, and in turn seek to surround some part of the advancing force What the floor looked like after an hour's amusement of this kind, was not so much the question, as what the whole place smelt like for hours to come. Dirty game, you say? Yes, but the Zulu revelled in it, at the cost of head and lungs, no doubt."

The only drink is beer (*utshwala*) of Kafir-corn (*amabele* = *sorghum vulgare*) only or mixed with Indian corn or Indian corn only if Kafir-corn is not to be had. *Upoko* and *ujiba*, two kinds of millets, are sometimes mixed in making the beer. The full process of making Kafir-beer is as follows: The corn is put

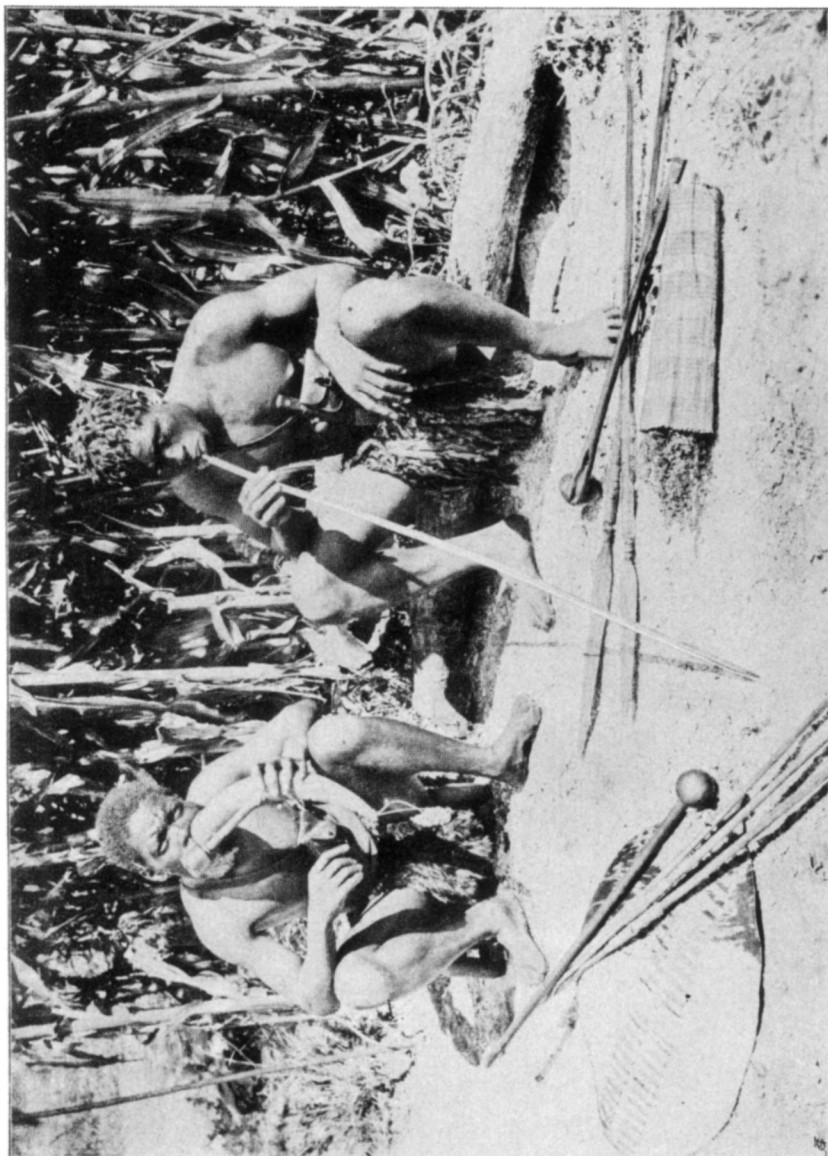


Fig. 6. Hemp smoking Man.

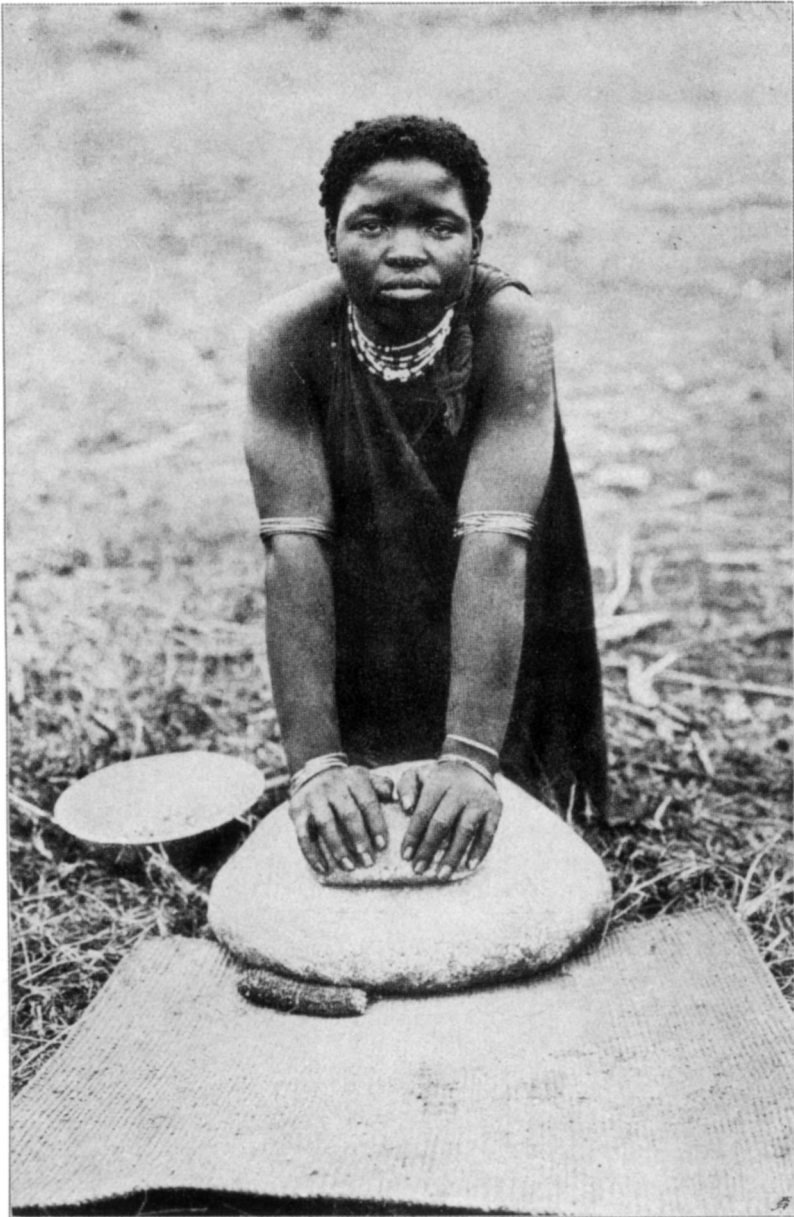


Fig. 7. Woman grinding *amabele*.

into water with about 3 inches of water on top and left in the water one day in hot season or two during the cool. Taken from the water it is put in bags and left to sprout well, which requires three days in summer or a whole week in winter. When sprung well it is put outside on mats to dry. This sprouted *amabele* is called *imitombo*, which is then ground on the stone (s. Fig. 7) When ground it is put into a large vessel and first cold water and afterwards boiling water poured over it. It remains like that over night. Next morning the water on top of the *imitombo* is poured into large cooking pots. When it is boiling, a small quantity of mealie-meal (*impupu*) is mixed with it to make a thin porridge. This boiled porridge is returned to another large vessel and left to cool. Then a corresponding quantity of the already once ground *imitombo* is put again on the stone and ground a second time and mixed with the thin mealie-meal porridge and left one day in summer or two in winter. After that it is strained with the *isivovo* a sack made of grass to use for straining, and the reddish-grey liquid is the *utshwala* which must be drunk in a day or two lest it gets sour and disagreeable. 1 to 2 gallons of it is required to get a *crapula perfecta* which is like a good "Bierrausch" and makes the person sleep for hours and hours. But when used in moderation, the *utshwala* is wholesome and highly nourishing.

Formerly the Zulus treated every guest gratis with *utshwala* but now, as they see the European sell drinks, they have taken to the same habit. A gallon of *utshwala* is sold for 1 shilling. It is also sometimes adulterated with cheap rum and in this case noxious to the health.

In conclusion to these two chapters on Food and Luxuries must be said that, "for generations the Zulu's highest ideal has been plenty to eat and plenty to drink, plenty of wives and little of work; so that with excellent physique, robust health and a digestive apparatus not less energetic than that of an ostrich, with mind dwarfed and depressed by superstition, and moral nature enfeebled and distorted by the practices he has been brought up to love, his best friend must admit that the Zulu of the past tense was but — a splendid animal!"¹⁾

(To be continued.)

1) From R. Plant's "The Zulu in three tenses"