

Socwato has Seidhle

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

indhlelo

S. upatelanjalo or utohomer - the carrier of izidwedwe & izidwedwe. Cetsheyo & Mbazi. A beast was killed, with nice coloured hide - ox, cut into 2 shields. The nkosana pata the shields on the nxebe side. The kohlo pata ngas' indhlelo (ie. the side on which a beast eats grass) - (the calf in a cow is on the nxebe side). This was Cetsheyo always got nxebe shield, Mbazi got the other until Mpande pendukad & gave isihlanga 2 nxebe & gave it to Mbazi & gave C. the indhlelo shield C. then kukumalad in his heart. ^{Why does} ~~my~~ father cut me the indhlelo shield & Mb. the nxebe one. He is evidently taking Mbazi & ousting me. The izinduna fakanad umilomo & whispered about what Mpande had done. The shields were kept emnyangweni - there was only one emnyangweni for the prince's shields. There were many sons of Mpande who were amamboza. Mbazi's shield got lost, lost emnyangweni where all his brothers' shields were kept. C. had taken it - useyo gezela ku sona, ngemiti ye zi nyanza zake, ngob' emgonela emapula. uyagein' ukutgezela ku sona usi nik' unina uNgqumbazi, ku be irawu lake (lika uNgqumbazi lo ku hlala). Siya fawo' 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 yihlanga. Some said a sitatwe si yo tohina, nomntwan' (umMbazi)

The inyanga comes with ubulawu dug up - various
 drugs dug on the hills, tied up in ^{his} inkondhlwane i.e.
 isihlandhla so ku'bofan. He ^(doctor) says - go & get water
 from waterfall ^{for} where water hlokomas, & to get
 it ngenigubu so selwa - to be fetched by intombazana
 etumekayo & nge nali'ulata - a willing girl - &
 nga ka tombi - or a boy o'tumekayo may be sent
 - before ^{he} tombas.

The doctor calls for a white, spotless goat. It is hlathwa.
 A large kamha is got into which the pounded 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 & litwand okambeni - then ^{the} cold water ^(fetched)
 is poured in. A baka is then taken & peltwad. A
 big white gwebu is worked up. The intombi nyanga 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, Nam
 banibani - by his name penduka pel'usi beke.
 U bek' umuzi wako. Then bargaid by his zibongo
 at length. Then go on to another Ishlozi thus: Nam
 pelabani. The amakosikazi are also bargwad,
 nto mbi ya se kutini. Utule nje ubukani
 unga 'bek' abantaba bako. We ask that we
 may tol' inkonzi enkhe kubelungu - zi tol'
 inkomo.

Si Kulekela ukuba zi gonywe izintombi, ba game-
pela bonk'abantu kwan' umuzi. Si Kulekel'
inzalo, nabantwana' abagulazo ba sind' emku-
hlaweni, nabafazi abangemityo, be mite.
Si Kulekel' amabele, ukosi, ukuba zi tshay'
amabele. Se be palazi ngo bulawu, the
ukosana begins & he washes with it - others
follow suit. Others only rub ~~wet~~ hands wet with
ubulawu ekanda; and ukosana goes. The
cattle now come back when a big ox is killed, ku-
tewe ku bongw' amadhlazi. 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 hlats' hwa' &
& eaten & finished.

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

On other occasions there is failure.

^{ban} swaga ngo mswazi we see from this ^{failure} that it was not due to the idhlozi having
become onakele but because abatakati had swaga
ngo mswazi to 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
idhlozi onakele & then ^{himself} pendulani the idhlozi &
the evil ^{is} still continuing to exist, shows he was lying.

Some ^{will} say (after finding no success) ginsani ngezo kwe lapa, it is not due to
amadhlazi at all. The doctors are wrong.

inkosi
odokan
amangisi

ie. come out standing

ie. to eat whilst eating

ingama ye
iphelelimali
naba
uminyango mde
ie. white people

= igubandhela, idhlalidwawame
ie. mafuta or

ingama. Unalal

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

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

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

Tokolotshe = Tikolotshe (pe Sedhle)

^(Sowathu) Hala emanzini ^{isizibeni} - is a human being - but very short - girile. 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 umuntu's. lundela's umfazi, but he does not zala. ~~is~~ this animal known for generations.

isidawana - has igoma on its head. zato abucobo, - ~~the~~ kells muntu & throws in igoma - murea's emakaleni violent? & draw all down - then leaves him - something like man, - no boy - has izindosi -

Sedhle ^{soy.} isigwili or impisi (idelabutongo) - carries off people who may be seated at iziko.

See: Amqulufulewini or umtindaziko

abalobokazi a bāngen & sibaguni - they must be ngenisa d umnikaz' umazi. The cause of their being allowed to enter after bearing 2, 3 or 4 children, is because their children refuse to go &

gets her mabele in the pit, or bad^{ly} cover over pit & allow water to get in. Mnumzana then directs chief wife to ingene in her & let her attend to her omamabele, her own food.

If a woman has some one who can satisfactorily ambulela or ggibela the pit she may not enter until she has had ^{as many as} ~~3 or 4~~ 4 children. ^{for there is no}

This not going into kraal is due to hlonipa, ngoba ku mlandakazana & fika, ngoba ab uzoba lok' embete, kutiwa u hlonip' utango, isibaza esama dhlozi. But if ike to has come to zina & enters kraal, all, even those who do not as a rule enter, go in. They hlonipa for umlobokazi & sa fika does not teta or tshay' ingane, she will give a child food ^{when she is fat} even though it comes from another hut. Ngoku penduka kwo uyaka, kuwani idwaba ab akhe lulaka isibara! And these children she fomere & gave food to she discriminates between asivis and aba kwabo.

idhlozi li senhla. ku bongwa ku bekw' enhla, ngob indhlenkulu inga senhla. Idhlozi elivela ku de lipamula kona endhlenkulu. Abalobokazi hlonipa endhlenkulu very great ^{with ingubo (isipuku)} abalobokazi cover their heads ^{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.