

Socwatocha - 21.2.10.

must kill the umbu, poisonous, enter ear.

utikwane ~~is~~ ozicolocolo opendul' iminyango
 untakat. wendaba obik' ~~ububuhle~~, a bik' ubuhle
 if goes over kraal, shouting ke! ke! a girl will marry
 at the kraal or a boy will be groomed.

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

isibanda
 isipando

tetwane isent by an untakati - must be sungid -
 celwad
 at doors of huts, pansi kwo tango

tshanelo, one carries ukamba with ntelezi
 taku igindlulu pansi egcekeni, outside the
 main gate along path for some way

cela at 5 or 6, ^{pm} about sunset, or very early
 before sun rises, two only engaged in business.

~~utak~~ udekane, idhlula. (so as to dhlula)
 grows eziweni. I have ^{idhlula} at home. ^{korakuzo panyuka} in pansy (in hlango
 mpiindantshage) ^{to bind it to the path} (umahlalini, fava nengungula)
 tshanelo - used those for domestic use, but

again used, ^{not known a way} ^{boppel' uirihlola (isibanda)}
 umabopse, for impe, umhlola & other purposes)

found umahlalini & eziweni
 igindiyandiza, ^{ndiyayika isibanda} magunda (ie to gunda ukufa
 kunyaneni)

all these are izintelezi.

branches & roots are used of the izintelezi.

idhlula ^{leaves} used, roots &

ggamamaweni another intelezi, also unkungu
 misulan sala ^{isulaza is not to gunda}

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 ntelezi kamla

if goes over kraal, shouting Ke! Ke! a girl will marry
at the kraal or a boy will be groomed.

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

isibango
isipango

tekwane isent by an umtakati - must be sungid -
celwadi
at doors of huts, pansi kwo tango

tshanelo, one carries ukamba with ntelezi
tsh iquidhul' pansi egee kenis, outside the
main gate along path for some way

cela at 5 or 6^{pm} about sunset, or very early
before sun rises, two only engaged in business.

~~utsh~~ udekane, idhlula (so as to dhlula)
grows eziweni. I have ^{idhlula} at home. ^{konakunzo panyuka} in pansu (in hlango)
mpiridantshage (to pindela, to have the umtakati why sent it
umahlalini, fana nengangula)

tshanelo - used those for domestic use, but
again used, not known away
unwabope, ^{boppel' iinkhola (isibango)} for umpe, umhlola & other purposes

found umahlalini & eziweni
izindiyandya, ^{ndiyandya is best a loss to when to cut} magunda (ie to gunda ukufa
ku ngangeni)

all these are izintelezi.

branches & roots are used of the izintelezi.
idhlula ^{leaves} used, roots &c

ggamamaweni another intelezi, also unku ngwini
misulan sula ^{ie salaza is not to gunda}

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 ntelezi kamla
Doctor will first be fine - upxa, & when a lapa
a beast will be hlatshewad meat belonging to
doctor. When proved ^{loil} owner gone by will be given
a beast.

upxa = 10/- in Zul. £1 in Natal.

this pangaiy inhlola goes on freely
Dr. cut umbinda sticks, cut up into
8 in pegs, many of them, only one long stick
about 12-15 ft long. All ruga'd with black
inili, xutshwa'd with amafut' ezilwane.
umhlanguwe o nkone very bad snake to enter house
betelwa'd ofindo kwend hlay in doorway & in above ^{where betelad}
ground, & xicangwini, then ~~the~~ long stick.

ka lini nje kwobetel'ubani izikokwane
hence reluctance to put in pegs as it has tendency
to keep off rats

if rains come down, they wont kulamisa him.
izikokwane to be kumula'd & 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 & cwilisa'd 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 a very large house, has various doors
according to winds.

one pungas with ntelazi

one betela's with izikontwane, not pungas.

izulu medicines, zilelawa kuze kupotulwa, huts all sindwad and all uinates go & wash elatshwad today, possibly following day, 3rd day potulwaing takes place.

Mute' is got to palaza so as to kip' amazembe ebe be wa neinda nge zolo.

izembe = izinsizi, like amswani, kamad into dengezi ^{mixed with medicines}
neinda & zaula, siki' izinhlanga

black cow or duna, or black sheep, but not goat. This is the animal hlatochwad' ku 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 ~~separate~~ 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.

if a man sleeps at kraal & does not mukisa 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 mukisa'd. see below.

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

izulu, izulu
isikwehlala
sembofo

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

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

pungai 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 in hut or on tango, izinsingizi,
umhlangwe (snake), as well as all other animals
unaccustomed to entering kraal, ^{is not forgiven} 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
tuna'd them ^{by} umiti. If umfene enters kraal,
kungapungwa kutuwa umhlola. Ibelulu, umamba,
umhlangwana not punga'd. Dubesi not punga'd, for
come to eat call; also ingwe, impofu, ingwenya, impaka,
impaka said to zaula a person asleep, gundas yinwele
& takes to his 'father' is umtakati.

izilili
izilili
= sides of house
= izimhlangothi

ingqungqulu if umfene's mouth be sealed or dies - is
umhlola.

cakide bad luck ^{you} will go all day without food - unesisila
kakufu is ukwalelwa eg. one not gonna'd = unesisila. Should you
see cakide when out courting you may as well return for you want see a girl.

Good omen

tekwane, when going to gomisa xainu ~~and~~ runs across his path he will have luck & find girls. izindhlazi if a flock ^{flies} ~~goes~~ 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 ^{two!} & stretches out wings - it is bonga'd :-

indoda ya ka ngamawendhlala ka gshana ka mangeni ka gshana I do not know how this man's name came to be part of ngamfi Zibongo

usob'adzi wa kwa zungu
umboni wamaqwala ukanyelela
inganti uyena qwal' elikulu
unxapa naxapa, utebe zi manzi.
unyama idhliwe ngamapwa ngazolo.

ungubo itungwe ^{ng} cam totwana
ongceda be peti izixa zeminoxaba

imizi yosinga, etungayo sew on izixa

hlaba ngo sungula, be takideza

Deji gaba beyi bekela
umawu onga kazi ukubine' isidwaba
uti ukubine' wenz' ikenke
ba bekisa nga ku mina

expose, open out show nakedness

uti ngi yo ba tohay' abafana
Abaku cupa nge ngange.

small white ant for cupping found in izibale

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, kuhlatshuine.

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

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

I saw one beyond Bishop's tower, this side of Umseni, yesterday. I found food.

into
shlonzelewa = acceptance
= funeral

[10]

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

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

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

isidhlike
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.

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

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

21.2.10.

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

igindondo - are unimulo yamakosi kugala, yaba - bobokazi, & amakosikazi. indicative of rank.

Two kinds, white & others red. An Amango fura'd them - gindondo only for ornament not connected with birth, so far as I know.

I know nothing of goat being pointed toward sick person. but it is a fact that a goat or cow will have head pointed ^{to} ehla to head of kraal, as if the head points downwards it means igimpahla wont anda will go on dying off, &c. But a buck skin is so pegged out as to bek' egansi, 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 get ascendancy over it. The ingwe is also eaten along with the beast, ^{eating} but 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 chief is another isilo, so as to get the better of it.

The person ^{who} stabbed isilo first given a beast for his pains. On getting home he gets a goat & gives to the one who hlomula'd.