

<23.4.1905> File 62, Vol. 64, p. 5.
Also present: Maziyana, Nodwanga
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Note: [5] bringing out
kip' itshanatane = ie. to cut as Pondo do, refers to, ubub'a zalwa
nabo, ie igar' elibi ukuba li punne ku mantu, - not unlike the
cutting of little finger by amabomvu, amaTuli, amaTdele, amaTolo
- Socwatscha says that among his Ngcabo tribe ~~two~~ children are still
cut in little finger of left hand, he himself was cut but no
mark now showing - simply at tip of finger - one cut, inside
of tip & middle of it, length of cut $\frac{1}{2}$ in. or thereabouts. The licwatile
li te'cwe = perfect clear, cloudless sky this is when the cutting
takes place at dawn, just as the sun comes out. A Person goes
out early in the ordinary course & finding the sky absolute cloudless
~~does~~ says "the child must come in, the isbaya as the sky is
clear Ku ye hlatsheva'untwan'utlanga. This is spoken of as
ingalati ya kati ie. upawu should anyone question what the
operation is. The child may be held by its mother or near relation
and be cut by some other woman of the kraal. A man not only
does not cut the child but is not even present when the operation
takes place. There will be a number of children present. The
operator calls on the children to sing just as she is about to cut.
They then start a song (~~in~~ umcayo or umvetho - hlabelela)
any kind of song will do. This singing ^{goes on} only for a minute or two.
The cut is done with a knife. Formerly the little joint was
cut off and the blood of child mixed with that of a man or other
grown up person whose finger was already cut. This person
would only be slightly scratched to draw blood from the little
finger whose little joint had been cut from. Males & females
cut the little joints. Nowadays males & females still cut
but the little joint is no longer removed - the cutting is only
as about stated. Cutting takes place when child 2, 3 or 4 months old & before
Kasane Maziyana's little joint of little finger left hand has
been removed.

S. says a child who has not been hlatsheva' upawu will
cave himself inside the hut even though he is big enough to
alusa. This is the result of failure to comply with custom. Others
will remonstrate & he will be cut.

to cupa, a ye ngunyang' indike kati - unga pind'akwenge ku muna, ^{loko}