

ba ngena; ba hlala b'osa inyama, imibengo ya mitatu. Wa ti umne wabo, "Se i vutiwe inyama; a si d'le manje." Ba i tata ke inyama, ba i d'la. Izimu la ba bheka, la kconsa amate. Wa ti umne wabo, "Musa ukukonsa amate. Ngi za 'u ku gwaza, loku u kconsa amate." Ba hlala ke, ba i kgeda inyama.

house, and went in; they sat and roasted flesh, three strips.⁷⁷ The brother said, "The flesh is now ready; let us eat it now." So they took the meat, and ate it. The cannibal looked at them; his mouth watered. The brother said, "Do not allow your mouth to water. I will stab you, since your mouth waters." They sat and ate all the roasted meat.

The cannibal is prevented from appeasing his hunger.

Kwa ze kwa hlwa ba lala. Izimu la lala ngaseziko, inyama ya i bekiwe eduze nomnyango; bona be lele ngasend'la. Kwa ti ebutsuku izimu la vuka la nyonyoba, la ya la u tata umswani, la u kqapuna ngesand'la. Wa e se vuka udade wabo, e ti kumne wabo, "Vuka, vuka! Nangu e se kqapuna umswani." Wa ti umne wabo, "U kqatshunywa ubani na?" Wa ti udade wabo, "U kqatshunywa izimu." Wa e se vuka ke umne wabo ngamand'la, e ti, "Beka, beka umswani wenkomo yami. U u nikwe ubani na?" La ti, "Ai, tina, nkos'; be ngi ti, a ku si wo owako; be ngi ti, u za 'u u kcita." Wa ti, "U beke masinya. Ngi nga ku gwaza." La u beka ke izimu umswani. Ba lala.

When it was dark they lay down. The cannibal lay near the fireplace; the flesh had been placed near the doorway, and they lay at the upper part of the house. In the night the cannibal awoke, and went stealthily, and took a handful of the contents of the ox's stomach. The sister awoke, saying to her brother, "Awake, awake! There is some one taking handfuls of the contents of the ox's stomach." The brother said, "By whom is it being taken?" The sister said, "By the cannibal." The brother then awoke at once, saying, "Put down, put down the contents of the stomach of my bullock. Who gave it to you?" He said, "No, indeed, my lord; I thought it was not yours; I thought you were going to throw it away." He said, "Put it down at once. I could stab you." The cannibal put it down. They slept.

The cannibal dies.

Kwa sa. Ba hlala insuku ezingi, be i d'la inyama. Izimu be nga li niki 'luto. Amatambo be wa ponsa ngapansi; be li lindile izimu ukuba li nga kcotshi 'luto

The day dawned. They tarried many days, eating the meat. As for the cannibal, they gave him nothing. The bones they cast down to the earth; they watched the cannibal, lest he should pick

⁷⁷ The natives cut their meat into long strips, and griddle them on the fire.

pansi. La hlala ke izimu li fa indhlala. Kwa ti ebusuku la fa. Ba lala be nga li boni. Kwa ti kusasa ba vuka ba bona ukuba se li file. Ba li lahla ngapansi.

up something from the ground. So the cannibal remained dying of famine. It happened during the night that he died. They were asleep, and did not see him die. In the morning when they awoke they saw that he was already dead. They cast him to the earth.

The sister proposes that they shall go down from the tree and seek their sister.

Wa ti udade wabo, "A si hambe si fune udade wetu, loku uma wa e si tshela e ti, u kona udade wetu omunye owendileyo. A si m fune ke, si ze si m tole; si hlale kuyena, loku se ba fa obaba noma, se si sobabili nje." Wa ti umne wabo, "Uma s' ehle—Ai! a si 'ku wa bona ini amazimu na?" Wa ti udade wabo, "Loku se sa hlala lapa isikati eside kangaka, u ti a se kona amazimu na?" Wa ti umne wabo, "A si hambe ke s' ehlike, si ye 'ku m funa."

The sister said, "Let us go and look for our sister, for our mother used to tell us that there is another sister of ours who is married. Let us seek her until we find her, and live with her, since our fathers and mothers are dead, and there are now we two only." Her brother said, "When we have gone down—No! shall we not see the cannibals?" The sister replied, "Since we have now staid here so long a time, do you think the cannibals are still there?" The brother said, "Let us set out then, and descend, and go and seek her."

They find their sister, and live with her in peace.

Ba tata umkcilo owa u sele kuleyo a ba be kwelisa ngayo izimu; ba u kwilisa emanzini, wa tamba. Ba ti emini ba funa ukuni olukulu, ba lu mbela pansi, lwa tshona kakulu, ba tekelezela umkcilo lona ugongolo; ba se b' euka ngawo umkcilo ba ze ba fika pansi. Ba u shiya ke umkcilo u lenga ogongolweni. Ba hamba ba dlhula ematanjeni alelo 'zimu ela fayoy. Ba dlhula ba hamba ba funa udade wabo; ba hamba inyanga ya ze ya

They took the rope which was left with which they raised the cannibal; they soaked it in water until it was softened. And during the day they sought a large log, and fixed it in the ground; it went in very deep; they fastened the rope to the log, and descended by the rope until they reached the ground. So they left the rope hanging from the log. They set out, and passed the bones of the cannibal which had died. They went on and sought their sister; they travelled until that moon

fa be nga m boni. Kwa ti lapa se ku twasa enye inyanga ba m tola. Ba fika ba m bona udade wabo, kodwa ba be nga m azi igama lake uma ubani. Wa ba bona yena, wa ba biza ngamagama abo, wa ti, "Songati abantwana bakwetu laba." Wa vuma. Wa ti, "Ni vela ngapi na?" Ba ti, "Kade s' ahlukana naobaba noma. Kepa sa si hlutshwa amazimu. Si vela ezweni elihle pezulu e sa si hlezi kulona, si nga hlutshwa luto. Sa ze sa li kwelisa elinye izimu, sa li hlupa nati; sa ze sa li ncitsha ukudhla, la fa, sa li lahla; s' elika ke ukuyo'ufuna wena. Si ya jaba se si ku tolile."

Ba hlala kahle bobatatu kuleyo 'ndawo.

USKEBE NGUBANE,
(LYDIA, UMKASETEMBA.)

died, without finding her. But when another new moon came they found her. When they arrived they saw their sister, but they did not know her name. She saw them, and called them by their names, saying, "These are like our children." They assented. She said, "Whence come you?" They replied, "Long ago we separated from our fathers and mothers. But we were troubled much by the cannibals. We are now come from a beautiful country above, where we tarried without any trouble. We raised a cannibal, and we too harassed him; we refused to give him food; he died; and we cast him out: then we descended to go and seek you. We are happy now we have found you."

All three lived in peace at that place.

APPENDIX.

THE HEAVEN-COUNTRY.

UBANI o nga pot' igode lokukupuka a ye ezuhvini? "Who can plait a rope for ascending that he may go to heaven?"—It is remarkable that with this native saying to express an utter impossibility, there should also be found the legend of an ascent to heaven by a tree, so common in various parts of the world. Like other unadvanced people the Zulus think that the heaven is at no great distance above the earth. Utshaka claimed to be king of heaven as well as of earth; and ordered the rain-doctors to be killed because, in assuming power to control the weather, they were interfering with his royal prerogative. These doctors have medicines and other means by which they imagine or pretend that they are able to influence the heaven, bring rain, repel a storm, send the lightning-stroke to kill an enemy, or circle a kraal with an influence which shall protect it from its fatal power.

In the Polynesian Mythology we read of a tree whose tendrils reached the earth, and by which it was possible to ascend to heaven. By these tendrils Tawhaki ascended to heaven to seek Tango-tango. (*Grey. Op. cit., p. 71.*) Rupe too ascends to the tenth heaven, it is not clear by what means, breaking through heaven after heaven, as though they were solid roofs overlaying each other. (*Id., p. 83.*) In the Zulu legend the floor of the heavenly house is *burnished*. Tylor, in his interesting work, *Researches into the Early History of Mankind*, has collected from different sources various legends of this kind. There is Chakabech, who ascended with his sister by a tree to heaven, and found a beautiful country (*p. 342.*) And Chapewee, who "stuck a piece of wood into the earth, which became a fir-tree, and grew with amazing rapidity,

until its top reached the sky." By this tree he reached the stars, and found a firm plain and a beaten road by which the sun pursued his daily journey (p. 343). These legends are from America. In the Malay Island of Celebes there is found the legend of Utahagi, who, like Tawhaki, had married a daughter of heaven and been forsaken by her, and ascended to heaven in search of her, by rattans (p. 347). We have in our own Nursery Tales "Jack and the Beanstalk." In connection with these myths we may remember too those of the American Indians. Nokomis was swinging in a swing of grape-vines in the moon; her companions severed the vine, and she fell to the earth, where she gave birth to Hiawatha's mother. And Osseo, who descended from the evening star,

"Once, in days no more remembered,
Ages nearer the beginning,
When the heavens were closer to us,"

went together with several others, by the power of magic, again raised to the evening star, to descend again to earth when the spell was broken.

In a Dayak tale Si Jura ascends by a large fruit tree, the root of which was in the sky, and its branches, hanging down, touched the waters, and reaches the country of the Pleiades. He there obtains the seed of three kinds of rice, with which he returns to be a blessing to mankind. But in the beautiful myth of Mondamin—the Spirits' grain, Mondamin descends from heaven in the form of a beautiful youth to fight with Hiawatha, and to be overcome by him; that from his body, when buried, there might spring up the magic-plant.

In other legends we have the account of an ascent from regions under the earth to its surface. In that of the Mandans this was effected by a grape-vine. In the Zulu legend, to be given hereafter, the ascent is mentioned, but not the means.

Then in the mythology of the North we have "Yggdrasil, the largest and best of trees; its branches spread themselves over the whole world, and tower up above the heavens." (*Thorpe. Northern Mythology. Vol. I., p. 13.*) And should "the mythic Yggdrasil have been to the men of remote ages the symbol of ever-enduring time," (*Mallet's Northern Antiquities, p. 493.*) and of a strictly spiritual significance, it yet might be that which suggested the various legends, which have become mere senseless children's tales in different parts of the world. Or all may have had a common origin in some older tradition now lost for ever.

But, as Tylor says, "it must be remembered in discussing such tales, that the idea of climbing, for instance, from earth to heaven by a tree, fantastic as it may seem to a civilized man of modern times, is in a different grade of culture quite a simple and natural idea, and too much stress must not be laid on bare coincidences to this effect in proving a common origin for the stories which contain them, unless closer evidence is forthcoming. Such tales belong to a rude and primitive state of knowledge of the earth's surface, and what lies above and below it. The earth is a flat plain surrounded by the sea, and the sky forms a roof on which the sun, moon, and stars travel. The Polynesians, who thought, like so many other peoples, ancient and modern, that the sky descended at the horizon and enclosed the earth, still call foreigners *papalangt*, or 'heaven-bursters,' as having broken in from another world outside. The sky is to most savages what it is called in a South American language, *mumeseke*, that is, the 'earth on high.' There are holes or windows through this roof or firmament, where the rain comes through, and if you climb high enough you can get through and visit the dwellers above, who look, and talk, and live very much in the same way as the people upon earth. As above the flat earth, so below it, there are regions inhabited by men or man-like creatures, who sometimes come up to the surface, and sometimes are visited by the inhabitants of the upper earth. We live as it were upon the ground floor of a great house, with upper storeys rising one over another above us, and cellars down below." (*Op. cit., p. 349.*)

The Arabs believe that there "are Seven Heavens, one above another, and Seven Earths, one beneath another; the earth which we inhabit being the highest of the latter and next below the lowest heaven." (*Lane's Arabian Nights. Vol. I., p. 18.*)

UMBADHLANYANA AND THE CANNIBAL.

Kwa ku kona umfana igama lake Umbadhlanyana kamakqubata ; wa ti e se mncane wa tanda uku-zingela izinyamazane. Kwa ti ngesinye isikati Umbadhlanyana wa hamba wa ya 'uzingela, wa bulala ukcilo ; wa ti lapa e sa hamba e m pete ukcilo, wa bona ku vela amazimu amaningi : a m hhakqa pakati, a ti, "Sa 'u bona, mbadhlanyana kamakqubata." Wa vuma. Kwa ti 'emi pakati kwawo amazimu, l' esuka elinye izimu, la tata ukcilo, la mu dhlala. Kwa ti lapa se li mu dhlile ukcilo izimu, Umbadhlanyana wa finyela, wa ba mfutshane, wa ziponsa emakaleni ezimu. La ti izimu, "Thi, mbadhlanyana, puma ; ukcilo owako." Wa ti Umbadhlanyana, e kuluma pakati emakaleni ezimu, wa ti, "Be kw enzelwa ni ukuba ku dhlilwe ukcilo wami, ku buye ku tiwe ku za 'udhlilwa nami ? Nanto⁸³ elinye, fikci." La pinda izimu la timula ngamandhla, la ti, "Thi, mbadhlanyana, puma ; ukcilo

THERE was a boy whose name was Umbadhlanyana,⁷⁸ the son of Umakqubata ;⁷⁹ when he was a child he liked to hunt game. On one occasion Umbadhlanyana went to hunt, and killed an ukcilo,⁸⁰ as he was going along carrying the ukcilo, he saw many cannibals make their appearance : they enclosed him in the midst of them, and said, "Good day, Umbadhlanyana Kamakqubata."⁸¹ He saluted in return. As he was standing in the midst of the cannibals, one of them took away the ukcilo, and ate it. When the cannibal had eaten the ukcilo, Umbadhlanyana contracted himself and became short, and threw himself into the nostrils⁸² of the cannibal. The cannibal sneezed, and said, "Come out, Umbadhlanyana ; the ukcilo is yours." Umbadhlanyana answered, speaking in the nostrils of the cannibal, "Why did you eat my ukcilo, and then say you would eat me too ? There is another morsel, which will quite fill you." The cannibal sneezed again violently, and said, "Come out, Umbadhlanya-

⁷⁸ *Umbadhlanyana*.—The meaning of this word is not clear ; but it implies a small person, a dwarf. It reminds us of the term *imbatshehana* applied to Uthlakanyana (p. 3).

⁷⁹ *Umakqubata*.—*Ukuti kqu-kqu-kqu* is applied to the mode in which a short person, incapable of making strides, runs, viz., by a succession of short rapid steps. *Umakqubata* is a man who runs in this way.

⁸⁰ *Ukcilo* is a very small bird. There are three very small birds, the incete, the intiyane, and the ukcilo ; this last is the smallest, about the size of the humble bee.

⁸¹ *Ka-makqubata*, the son of Umakqubata ; the *ka* is equivalent to Mac, or O', as in MacGregor, O'Connor.

⁸² In the tales from the Norse Thumbikin hides himself from his mother in the horse's nostril. (*Dasent*, p. 430.)

⁸³ *Nanto*, not nanti ; that is, Umbadhlanyana speaks as though he was a great way off from the cannibal. *Elinye*, that is, *ikgata*, a slice of meat. *Ukuti fikci*, to fill up entirely.

owako." Wa ti, "Be kw enzelwa ni uma ku d/liwe ukcilo wami; ku buye ku tiwe ku za 'ud/liwa nami? Nanto elinye, fikci."

Lapo amazimu onke, lapa e se bona Umbadh/anyana e se ngene emakaleni ezimu, a baleka onke; wa sale wa puma Umbadh/anyana emakaleni ezimu; la fa.

Umbadh/anyana kamakqubata. Umakqubatshana. Uma-'sila-'kugijima-u-gijimisa-'kufana. Inqataba-kazana-owa-bukca-amatulwa-wa-nika-umnguni. Inyatikazi-e-netole. Usomzinza-ngotwane-ubakazi-yena-umfo-a-nga-i-zinza-na?

LYDIA, (UMKASETEMBA.)

nyana; the ukcilo is yours." He replied, "Why did you eat my ukcilo, and then say you would eat me? There is another morsel, which will quite fill you."

Then all the cannibals, when they saw that Umbadh/anyana had gone into the nostrils of the cannibal, fled; and then Umbadh/anyana came out of his nostrils, and the cannibal died.

Umbadh/anyana kamakqubata. Umakqubatshana.⁸⁴ Uma-'sila-'kugijima-u-gijimisa-'kufana. Inqataba-kazana-owa-bukca-amatulwa-wa-nika-umnguni. Inyatikazi-e-netole. Usomzinza-ngotwane-ubakazi-yena-umfo-a-nga-i-zinza-na?⁸⁵

A M A Z I M U

(CANNIBALS.)

Ng' azi kodwa ukuba ku tiwa, Amazimu a /lubuka abanye abantu, a ye 'ku/lala entabeni. Ngokuba kukqala Amazimu a e ng' abantu. Kwa kcitek' izwe; kwa kona ind/llala enkulu; ba tanda ukud/la abanye abantu ngobunzima bend/llala. Kwa ti ind/llala inkulu, abantu be dinga, ku nge ko indawo a ba nga tola ukud/la

ALL I know is, that it is said that the Amazimu deserted other men and went to live in the mountains. For at first the Amazimu were men. The country was desolate; there was a great famine; and they wished to eat men because of the severity of the famine. When the famine was great, and men were in want and there was no place where they could obtain food,

⁸⁴ *Umakqubatshana*.—As *Umakqubata* means the small, rapid stepper, so *Umakqubatshana* is a diminutive of this word, meaning a very small, rapid stepper,—the Little *Umakqubata*. *Uma-'sila-'kugijima-u-gijimisa-'kufana*, "When he escapes by running he runs as though he would die." *Inqataba-kazana-owa-bukca-amatulwa-wa-nika-umnguni*, "Little strong one the son of the little one who mixed together wild medlars and gave umnguni." *Inyatikazi-e-netole*, "Buffalo-cow-with-a-calf." *Usomzinza-ngotwane-ubakazi-yena-umfo-a-nga-i-zinza-na?* "Chief-of-dancers-with-a-rod (viz., at an *ijadu*) can any stranger handle the dancing-rod-like him? *Umnguni* is a name applied to the Zulus; it is also given to the Amakzosa.

⁸⁵ We may judge from this string of epithets (*izibongo*, praise-giving names) that we have here but a small fragment of the life and adventures of Umbadh/anyana. If we knew them all, he would be found probably to rival or even surpass our old friend Uthlakanyana.

kuyo, ba *kgala* ukubamba abanye abantu, ba ba *d/la* ke. Kwa so ku tiwa ukubizwa kwabo, kwa tiwa Amazimu; ngokuba leli *'zwi lamazimu*, ukukumusha kwalo, ku ukuhhula, ukuminza. A *h/ubuka* ke abantu, a tanda ukud/la abantu. Uku/h/ubuka kwawo kambe a shiya abantu, a *d/la* abantu; a *kzotshwa* abantu. A hamba ezindaweni zonke, a hamba e funa abantu; kwa so ku tiwa isizwe esinye, ngokuba abantu ba ba *izinyamazane* kuwo. Ka wa b' e sa lima; ka wa b' e sa ba nankomo, ka wa b' e sa ba nazind/lu, ka wa b' e sa ba nazimvu, ka wa b' e sa ba nazinto zonke a e nazo e se ng' abantu. A hamba e *h/ala* emhumeni. A ti a nga fumana umhume, be se ku ba ind/lu yawo leyo, e se ya *'kuzingela* abantu. A ti a nga tola umuntu, e be se ya emhumeni; a buya a u shiye futi lowo *'mhume*, a hamba e funisisa abantu. A nga bi nandawo. Uma e nga ba toli abantu, a hambe njalo, e be suka a funa abantu.

A ti a nga m bona umuntu e hamba yedwa, e be se ya kuye, a m yenge, a zitshaye o nomsa, a m pate ka/le, a kulume ka/le naye; ku nga ti ka z' ukwenza *'luto*. A ti umuntu lapo e se libele e ng' azi *'luto*, e ti abantu abamnene nje, a b' e se m bamba: a ti ingabe wonamand/la, a lwe nawo, um/la-umbe a wa *kzotshe*; m/laumbe a m a/lule, a m tate, a b' e se a ya *'ku mu d/la*. A buy' a zingele njalo; ngezikati zonke ku i wona umsebenzi wawo ukuzingela.

they began to lay hold of men, and to eat them. And so they were called Amazimu; for the word Amazimu when interpreted means to gormandise,—to be gluttonous. So they rebelled against men; they forsook them, and liked to eat them; and men drove them away. They went everywhere seeking men for food, and so they were regarded as a distinct nation, for with them men became game. They no longer cultivated the soil; they no longer had cattle or houses or sheep, nor any of those things which they had had whilst they were men. They went and lived in dens. When they found a cave, it became their dwelling place, whilst they went to hunt men. If they caught a man, they went to the cave; again they left it, to go and hunt men. They had no fixed habitation. If they did not catch a man, they were constantly on the move, going about hunting for men.

If they saw a man going alone, they went to him; they decoyed him, and made themselves out merciful people; they treated him kindly, and spoke gently with him; and appeared incapable of doing any evil. When the man was thus beguiled and entirely unsuspecting, regarding them as pleasant people only, they would then lay hold of him:⁸⁶ if he was a powerful man, he might fight with them, and perhaps drive them off; or they might overcome him, and carry him away to eat him. Again they hunted; at all times their occupation was to hunt.

⁸⁶ How exactly this description corresponds with that given of the way in which the Thugs decoy their victims.

Ku ti uma e ba bona abantu, noma baningi, umhlaumbe ba ya w'azi; ba ti ba nga bona Amazimu e za kubo, ba kqale ukulungisa izikali zabo: Amazimu ingabe maningi, a ti hle; abantu nabo be se ti hle, b'enza uhla. Be se be sondelana, Amazimu e se sondela nawo; kodwa abantu be sondela ngezibindi ezikulu, ngokuba ba y'azi ukuba Amazimu abantu aba namandla kakulu, ba lwe. Ingabe ba lwe, umhlaumbe ba nga lwi; ba baleke abantu ngokubuka nje kodwa, ngokuba Amazimu a e sabeka. Abanye abanezibindi ba lwe nawo, umhlaumbe ba wa kzotshe Amazimu, a baleke, a ba shiye, ngokuba Amazimu abantu aba namajubane kakulu, ba nga lw enzi luto, ba wa yeke.

A buye a zingele njalo, a hlangane nabanye: a ti a nga hlangana nabanye, ba ti ba nga bona ukuba Amazimu, ba baleke, a ba kzotshe wona, a z' a ba fumane; a ti a nga ba fumana, a ba bamba. Abanye ba kzotshe, a nga ba boni. A ti a m bonileyo, uma e nga kcatshanga, ku be kudekude naye, a m kzotshe njalo, a z' a katale. Ngokuba uma umuntu e nga kcatshanga, e pika ngokugijima nje, a m kzotshe a z' a m fumane, ngokuba wona a y' epuzakatala. A b' e se m twala, a hambe naye, e funa indawo esiteleyo kubantu ehlane; e be se fika, a m peke, a mu dhle.

When they saw many men, perhaps the men recognised them, and when they saw the Amazimu coming to them they began to prepare their weapons: if the Amazimu were numerous they threw themselves into line; and the men too threw themselves into line, forming a row. Then they drew near to each other, the Amazimu too drawing near; but the men drew near with great courage,⁸⁷ for they knew that the Amazimu were very powerful men and fought. Perhaps they fight, perhaps they do not fight; but the men run away on casting one glance at them, for the Amazimu were terrible. Some who are brave may fight with them, and perhaps beat them; they then run away, and leave the men behind, for the Amazimu were very swift; and the men can do nothing, and give over the pursuit.

Again the Amazimu hunt and fall in with other men: when they fall in with them, perhaps they see that they are Amazimu, and run away, and the Amazimu pursue them, until they overtake them; when they overtake them they lay hold of them. Others hide themselves, and they do not see them. If they have caught sight of a man who has not hid himself, he must run a great distance, they pursuing him till he is tired. For if a man does not hide himself, but contends with them by running only, they pursue him till they overtake him, for they do not readily tire. Then they carry him away with them, seeking a place concealed from men in the wilderness; when they come to such a place, they boil and eat him.

⁸⁷ That is, it required very great courage to think of fighting them.

I loko ke e ngi kw aziyo e ngi ku zwile ngab' azi 'nsumansumane. ULUTULI DHLADHLA (USETEMBA).	This then is what I know by hearsay from those who are ac- quainted with legends.
---	---

APPENDIX.

CANNIBALISM.

It is a common opinion among the natives of these parts, that cannibalism was introduced at a comparatively recent period, having arisen in times of famine. Arbousset found this notion prevalent among tribes in immediate contact with the Marimo or Bechuana cannibals. (*South Africa*, p. 88.) He speaks of cannibalism as having been formerly "one of the most active causes of depopulation" (p. 91); but adds that now (1852) "it is only in secret that they indulge their taste for human flesh." We do not know on what kind of evidence such statements are founded. The Marimo, like the cannibals of the Zulu legends and those who are said once to have infested Natal, speak of men as "game."

There are various forms in which cannibalism is said to be practised by the savages of Africa. Some eat their own dead, as the Amanganja on the Shire. In allusion to some such custom Purchas remarks:—"The Grecians burned their dead Parents, the Indians intombed them in their owne bowels." Others sell their dead to neighbouring tribes as an article of food, and purchase their dead in return. In times of famine they are said to adopt the system of buying the people of other tribes with their own wives and children, to gratify their craving for human flesh. Some eat "witches condemned to death"; others object to such food on the ground of its "being unwholesome." Others devour only prisoners of war, as an indication of savage triumph; this probably is the most common form of cannibalism. Besides these there are said to be others who may be regarded as professional cannibals, who look upon men generally as their game, and hunt them as they would any other game. (*Savage Africa*. Winwood Read, p. 156, &c.—*Explorations and Adventures in Equatorial Africa*. Du Chailu, pp. 84, 88.)

Herodotus alludes to another form of cannibalism:—"Eastward of these Indians are another tribe, called Padæans, who are wanderers, and live on raw flesh. This tribe is said to have the following customs:—If one of their number be ill, man or woman, they take the sick person, and if he be a man, the men of his acquaintance proceed to put him to death, because, they say, his flesh would be spoilt for them if he pined and wasted away with sickness. The man protests he is not ill in the least; but his friends will not accept his denial—in spite of all he can say, they kill him, and feast themselves on his body. So also if a woman be sick, the women, who are her friends, take her and do with her exactly the same as the men. If one of them reaches to old age, about which there is seldom any question, as commonly before that time they have had some disease or other, and so have been put to death—but if a man, notwithstanding, comes to be old, then they offer him in sacrifice to their gods, and afterwards eat his flesh." (*Rawlinson's Herodotus*. Vol. II., p. 407.)

Winwood Read suggests that cannibalism might be "a partial extension of the sacrificial ceremony." (*Op. cit.*, p. 158.) And it seems by no means improbable that it had, in some instances, its origin in human sacrifices. It is worth noting that the Zulu-Kafir considers it as unnatural, and that those who practise it have ceased to be men. They distinguish, too, between the man who has eaten human flesh from necessity in time of famine, and the cannibal proper.

One cannot, however, avoid the belief that there is, and always has been, very much exaggeration in the accounts of cannibalism. It is perfectly clear that the cannibals of the Zulu legends are not common men; they are magnified into giants and magicians; they are remarkably swift and enduring; fierce and

terrible warriors. They are also called "long-haired." This would make it appear probable that the cannibals which once infested Southern Africa were not natives of these parts, but people of some other country. The Fans, the mountain cannibals of Western Africa, are said to have longer and thicker hair than the coast tribes. Their hair is said by Burton to hang down to their shoulders; but it is still woolly. (*Winwood Read, p. 144.*—*Du Chailu, p. 69.*—*Captain Burton. Anthropological Review, p. 237.*) The hair of the Fulahs or Fellatahs is said to be "more or less straight, and often very fine." (*Types of Mankind. Nott and Glendon, p. 188.*) Again Barth mentions seeing at Erarar-n-sakan, near Agades, a long-haired race, which he thus describes:—

"They were very tall men with broad, coarse features, very different from any I have seen before, and with long hair hanging down upon their shoulders, and over their faces, in a way that is an abomination to the Tawarek; but upon enquiry I learnt that they belonged to the tribe of Ighdalen or Eghedal, a very curious mixed tribe of Berbe and Souhay blood, and speaking the Souhay language." (*Travels in Central Africa. Vol. I., p. 404.*)

But none of these can be considered as answering to the description of long-haired as given in the Zulu legends of cannibals; neither could they possibly have formed their historical basis. Indeed, at the present time we occasionally meet with natives with long hair reaching to the shoulders, or standing out from six to nine inches, like a fan, from the head. It may be worth while to compare with the Zulu legends those of the Scotch Highlands, where we have accounts of Gruagachs, that is "long-haired," gigantic magicians and cannibals, who play a somewhat similar part to the long-haired Amazimu of South Africa. (*Campbell. Op. cit. Vol. I., p. 1. Vol. II., pp. 186, 188.*)

It is probable that the native accounts of cannibals are, for the most part, the traditional record of incursions of foreign slave-hunters. The whites are supposed to be cannibals by the Western Africans, because they hunt and buy slaves. (*Winwood Read, p. 160.*) And even though the object for which slaves are purchased by the whiteman may be well understood, yet the use of "eat" every where among Africans for the purpose of expressing to *waste utterly*, and which across the Atlantic, in the elegant slang of the backwoods, is translated by "chaw up," would very naturally give rise to the notion of men-eaters. Read relates that a slave just brought from the interior, after gazing on him intently for some time, asked, "And are these the men that eat us?" Which he supposes to intimate a belief that white men are cannibals; but the native might have meant nothing more than that they were a wasting and destroying people. It is when different tribes come into contact, and the superior is continually driving further and further back, and stratening more and more the feebler one, that legends of this kind spring up. A few years ago in Natal the children were frightened by being told that the whitemen would eat them; and no doubt they are still used to the present time, in retired places, as nursery bogies. And should the whiteman cease to be an occupant of Natal, there would be legends of men-eating, long-haired, gigantic, flying whitemen, magicians, and wizards told around the hut-fires of the next generation. To the savage the arts and habits of the whiteman appear to be magical; and his adroitness and skill are supposed to be the result of spells.

But it is not only the savage who imagines that the superior which is oppressing him is a cannibal; but the superior has his mind filled with a similar dread of the savage neighbour whom he is oppressing, and who is destined to disappear before his steadily advancing progress. The Ancients had their Anthropophagi. And European travellers have so generally ascribed cannibalism to savages, that a cannibal and a savage are all but convertible terms in the minds of many.

We may refer, for instance, to a passage in the *Arabian Nights*, in "The Story of Ghanim, the Son of Eiyooob." The black slave says to another, "How small is your sense! Know ye not that the owners of the gardens go forth from Baghdad and repair hither, and, evening overtaking them, repair to this place, and shut the door upon themselves, through fear, lest the blacks, like ourselves,

should take them and roast them and eat them?" Upon which Lane remarks in the note:—"I am not sure that this is to be understood as a jest; for I have been assured by a slave-dealer, and other persons in Cairo, that sometimes slaves brought to that city are found to be cannibals; and that a proof lately occurred there, an infant having been eaten by a black nurse. I was also told that the cannibals are generally distinguished by an elongation of the os coccygis; or, in other words, that they have tails!"

We find from *Willis' Pencilings by the Way* that Turkish children are taught to believe that the Franks are cannibals. He relates the following anecdote:—"Hush, my rose!" said the Assyrian slave, who was leading a Turkish child, "these are good Franks; these are not the Franks that eat children. Hush!" A relic thus possibly of traditions of the times when European warriors, under the banners of the Cross, strove to wrest the Holy Sepulchre from the possession of the Saracens. Accompanying the army of the Crusaders, led by Cœur de Lion, there was a body of unarmed fanatics, who were known by the name of Thafurs. The Saracens, being possessed with the idea that they fed on the dead bodies of their enemies, which the Thafurs took care to encourage, regarded them with the greatest horror, and dreaded them even more than they did the armed knights. Hence probably arose the tradition of the cannibalism of Richard himself, which is preserved in *Ellis's Specimens of Early English Metrical Romances*. The Rhymster tells us that a deputation was sent by Saladin to offer immense treasure for the ransom of prisoners. Richard told the ambassadors that he needed not their treasures, and added,

"But for my love I you bid
To meat with me that ye dwell;
And afterward I shall you tell."

The first course consisted of *boiled Saracens' heads*, which were served up having affixed to them the names of the prisoners who had been slain for the horrible feast. Richard, "without the slightest change of countenance, swallowed the morsels as fast as they could be supplied by the knight who carved them."

"Every man then poked other;
They said, 'This is the devil's brother,
That slays our men, and thus hem eats!'"

Richard apologised for the first course on the score of "his ignorance of their tastes." And then told them that it was useless for Saladin to keep back supplies in the hope of driving away the Christian army by starvation; for, said he,

"Of us none shall die with hunger,
While we may wenden to fight,
And slay the Saracens downright,
Wash the flesh, and roast the head,
With oo Saracen I may well feed
Well a nine or a ten
Of my good Christian men.
King Richard shall warrant,
There is no flesh so nourissant
Unto an English man,
Partridge, plover, heron, ne swan,
Cow ne ox, sheep ne swine,
As the head of a Sarazyn.
There he is fat, and thereto tender,
And my men be lean and slender.
While any Saracen quick be,
Livand now in this Syrie,
For meat will we nothing care.
Abouten fast we shall fare,
And every day we shall eat
All so many as we may get.
To England will we nought gon,
Till they be eaten every one."

(Quoted by Sir Walter Scott.)

In connection with the above the following account relating to real facts in Zulu life will be interesting :—

INDABA ngokudhliwa kwomuntu e dhliwa inkosi e b' i banga naye.

Inkosi e dhliwayo eyezizwe, uma ku kona ukuzondana ngokweisana. Ku ti uma impi yenye inkosi i puma i ya kwenye, i i tete ngezinyembezi ngokuti, “Ngo ka ngi zwe ke, bandhla lakwetu! Uma ni b' ahlulile nje, ngi nga boni ubani lapa, a ngi yi 'kukolwa. Ku ya 'kuba kuhle ni i bambe inkosi yakona, ni nga i shiyi, i ze lap', ngi y ekqe, ukuze izizwe zi ng' azi.”

Nembala ke i pume ngokutukutela okukulu kwenkosi, i tukutelele leyo e zondana nayo. I hlangane, kumbe i hlangana njalo, izinhloli zakona se zi banjwe, ukuze zi tsho lapa inkosi yakona i keatshe kona. Nembala zi tsho uma z' esaba ukubulawa. Impi y ahluka kabili, i ye lapo, lapa inkosi i kona; i kqabuke se i banjwa ngokuzumeka. Uma ku tiwe, a ba nga i bulali, ba nga i bulali ngokuti, “Si ya kwapuka ukutwala umuntu; kuhle a zihambele, a zitwale yena.”

THE account of a man being eaten by the chief with whom he had contended.

The chief that is eaten is one of a foreign nation, when there is mutual hatred through mutual contempt between two chiefs. It happens when the army of one chief goes to attack another, the chief addresses the soldiers with tears, saying, “I shall soon hear then of your doings, soldiers of my father! If you merely conquer them, and I do not see So-and-so⁸⁸ here, I shall not be satisfied. It will be well for you to catch their chief, and not leave him behind, but let him come here, that I may leap⁸⁹ over him, that the nations may know me.”

So then the army is levied through the great rage with which the chief rages against the chief which is at enmity with him. When the armies meet, perhaps, at the very time of meeting, the spies of the place are seized that they may tell where their chief is concealed. And indeed they tell, if they are afraid of being killed. The army is distributed into two divisions, and one goes to the place where the chief is; he first becomes aware of its presence when he is suddenly seized. If they have been told not to kill him, they do not kill him, thinking, they should be burdened excessively by carrying a dead man; and that it would be well for him to walk for himself, and carry himself.

⁸⁸ *So-and-so*, mentioning the chief who is about to be attacked by name.

⁸⁹ *Ng'i y ekqe*.—As the weasel leaps over a snake which it has killed (see p. 4), so a native chief leaps over the captive chief of another tribe which is brought before him; or over his dead body. He also leaps over a lion, which his people have killed and brought home. This is done as an indication of perfect triumph. But sometimes a chief fears to leap over another chief of great reputation, lest he should be killed by the medicines with which he has been “charmed” by his doctors.

Nembala ke ba i bambe. I ya kqabuka impi yayo e libele uku-lwa nenyane, i bone se ku kqutshwa inkosi yayo, i pel' amandhla, ngokuti, "O, a si s' azi ukuba si sa lwela 'bani, loku nanku se be m bambile nje." I kateke nje, ku be ukupela, ku dhlwe izinkomo.

Ku fikwe nayo ekaya. I nga ka fiki, ku hambe izigijimi pambili zokuya 'kuti, "Nkosi, si m bambile ubani namuhla." I be i zilungisa ke leyo 'nkosi e bikelwayo, i kumbula ukuti, "Konje uma ngi nga zilungisi, ngi nga fa, ngokuba a ngi kw azi ukugeza kwale 'nkosi uma i b' i geza ngani. Ku ya 'kuba kubi uma ngi ti ngi ya kuyo, ngi ye ngi nge nasibindi, loku uma ngi tshaywa uvalo se ngi ya 'kufa, ngokuba isitunzi sake a ngi s' azi; kumbe si nga ng' a-pula."

I bize inyanga yoku i kqinisa, ukuze i ye ngesubindi. Nembala ke i ya ya se i ya i kqalabile, i nga s' esabi 'luto. Loku leyo e banjiweyo i se i hlezi pansa, se i umfo-kazana nje, se i zibonela ukuti, "Namuhla nje se ngi sekufeni." I fike le e za 'ku i bulala, i y ekqe kaningi, ekupeleni i i bulale. Lapa se i file i hlale pezu kwayo; i y' e-suka se i i kcwiywa umzimba wonke, ku nga shiywa nendawana

So then they seize him. And his soldiers which have been detained fighting with the enemy are first aware of it when they see their chief driven before the hostile army; their courage fails, and they say, "O, we can no longer fight for So-and-so, since behold there he is already a prisoner." So the army is scattered, there is an end of opposition, and the cattle are captured.

The victors take him to their own country. But before the arrival of the captive chief, messengers go forward to tell their chief, saying, "Chief, we have made So-and-so prisoner this time." Whereupon the chief who receives the information prepares himself, and remembers, saying, "So then, if I do not prepare myself, I may die, for I do not know with what medicines he has washed himself. It will be bad if I go to him without courage, for if I am struck with dread, I shall die at once, for I do not know how terrible his influence⁹⁰ may be; perhaps it will break me."

And he calls a doctor to strengthen him that he may go to the captive chief boldly. So indeed he goes having confidence, and fearing nothing. Since the chief who has been taken prisoner is now sitting on the ground, and is now a man of nought, already seeing that he is now about to die. So the chief comes who is about to kill him, he leaps over him again and again, and at last kills him. When he is dead he sits upon him; he then cuts off small portions from every part of the body, without leaving a single place of

⁹⁰ *Isitunzi* is used to express what we mean by *presence*. It is applied either to a reverential presence, which however in the native mind is not separated from fear; or to a terrible presence. It means also *prestige*. And what is called "fascination" would be ascribed to *isitunzi*.

yomzimba ; kumbe i i ngume in-
hloko, i londolozwe endaweni yen-
kosi, ukuze leyo 'n/hloko i be
in/hloko e ku bulawa ngayo amanye
amakosi ngokutata isibindi kuyo
ngoku i bheka.

Leyo 'nyama yonke i bekwe
odengezini, i hlanganiswe nemiti
yobukosi, i tshiswe i ze i be um-
sizi ; inkosi i ncinde ngayo, i y e-
nza izembe. Ku tshiwo ke lapa
se i wezwa ngamazibuko, ukuti,
"Bani kabani owa d/hla ubani, a
kwa ba 'ndaba zaluto." Ku tshi-
wo ngokuba a mu d/hla umzimba e
nga mu d/hlanga 'zinkomo ; ku
tshiwo amakqiniso.

Ku ti lapa ku za 'upuma impi,
lelo 'kanda li tatwe li bekwe eduze
nemiti yenkosi e za 'kwelatshwa
ngayo, ukuze i m' isibindi, ngo-
kuti, "Na lo ngi ya 'ku m enza
njenga lo. U za 'kuza lap', ku
tatwe izinto zakona, ukuze ba ba
tome, zi letwe kuleli 'kanda lomun-
tu owa ngotshwa." Kw enziwe
umlingo wokuba nabo ba ze ba
ngotshwe njenga lo owa ngo-
tshwayo.

consequence in the whole body ;⁹¹
perhaps he cuts off his head, that
it may be kept in the chief's house,
that the head may be a means of
killing other chiefs, by giving him
courage when he looks on it.

All the flesh which is cut off is
placed on a sherd, and mixed with
king-medicine,⁹² and burnt until it
is charcoal ; the king eats it with
the tips of his fingers, making it
an izembe.⁹³ And so it is said,
when his praises are recorded,
"So-and-so, the son of So-and-so
who ate So-and-so, without any
harm resulting." It is said thus
because he ate his body and did
not eat his cattle only ; it is said
truly.

When an army is about to be
levied, the head is placed near the
king-medicine with which the chief
is about to be treated, that he may
have courage, saying, "And this
fellow, I shall treat him as I did
this. He shall shortly come here,
and his things be taken, (that my
people may be successful when fight-
ing with his people,) and be brought
to this head of the man that was
conquered." The head is made
a charm with which they too may
be conquered as he was.

⁹¹ The parts selected are the skin from the centre of the forehead and the
eyebrow ; this is supposed, when eaten, to impart the power of looking stead-
fastly at an enemy ; the nose, the right ear and hand, the heel, the prepuce and
glans penis.

⁹² *King-medicine*, that is, medicines which are supposed to have the power
of producing kingly power and feelings in a man. Just as they say head-medi-
cine, or eye-medicine, &c.

⁹³ *Izembe* is a mixture of various substances used either for medical or ma-
gical purposes. It is thus prepared. The medicines are placed in a sherd over
the fire and charred : when the sherd is red hot, the contents of the stomach of
a bullock, goat, or sheep, or the dregs of beer, are squeezed over it, in such a
way that the fluid drops into the sherd, and is stirred into the charred medi-
cines. The fingers are then dipped into the hot preparation, which is rapidly
conveyed to the mouth and eaten. When it is done with a magical object, the
person whilst eating spits in different directions, especially in the direction of
those he hates, or who are at enmity with him, and whom he thus, as it were,
defies, fully believing that he is surrounding himself with a preserving influence
against their machinations and power, and at the same time exerting an influ-
ence injurious to them. In the minds of savages, medicine, magic, and witch-
craft are closely allied. These and kindred superstitions will be fully discussed
hereafter.

I njalo ke indaba yokudhliwa kwomuntu kwabamnyama. Ka dhliwa njengenyama yenkomo; u dhliwa ngokutshiswa nemiti emikulu, ku ncindwe ngaye. Ku njalo ukudhliwa kwenkosi.

Ukukcwiywa kwenkosi e bulewe enye ku ukudumaza okukulu kuleso 'sizwe, ngokuba ku tiwa, "Nina, kade sa ni dhla; se ni lapa esiswini: a ni se 'luto kitina."

UMPENGULA MBANDA.

Such, then, is the account of a man being eaten among black men. He is not eaten like the flesh of cattle; he is eaten when he has been charred with great medicines, and the chief eats it with the tips of his fingers. Such is the mode of eating a chief.

For a chief to have been killed by another chief and to have had portions cut from his body, is a great humiliation of his tribe, for it is said, "As for you, we ate you long ago; you are now here in our stomachs: as regards us you are nothing at all."

UGUNGQU-KUBANTWANA.

An old woman lives at her son-in-law's kraal.

KWA ku kona isalukazi esitile kukgala; sa si Mlezi kandodakazi; sa si umkwekazi. Umkwenyana wa si nika amasi, wa ti, a si wa dhle; ngokuba kwa ku nge ko 'kudhla okuningi, kwa ku indhlala. Sa w'ala amasi. Wa si nik' inkomo, e t' a si wa dhle; s'ala, sa ti, si nge dhle amasi kamkwenyana.

THERE was in times of long ago a certain old woman; she was living with her daughter; she was the mother-in-law.⁹⁴ Her son-in-law offered her amasi, telling her to eat; for there was not much food, it was a famine. She refused the amasi. He offered her a cow, telling her to eat the milk: she refused, saying, she could not eat the milk of her son-in-law.⁹⁵

⁹⁴ Viz., in that household.

⁹⁵ The father-in-law and mother-in-law may not eat their son-in-law's milk. The bride elect cannot eat milk at the lover's kraal, until she is actually married. Neither can a suitor, either before or after marriage, eat it at the bride's kraal. If a lover eat milk at the bride's kraal, or the young woman eat it at the suitor's kraal, it is equivalent to breaking off the engagement. Those of the same house only eat each other's milk, that is, brothers and sisters and cousins. But the chief's milk can be eaten by any of his people, for he is as it were the father of them all; they are one house,—all brethren in him. The milk of other people is termed *ikwababa*, "a crow,"—that is, carrion.

She steals her children's milk.

Ngesikati sokulima sa si lamba kakulu; si buye emini, si fike si vule endhlini kamkwenyana, si tutule amasi, si wa d/le. Kepa lapa se li tshonile ilanga, a ti umkwenyana, "Buya," (e tsho kumkake,) "u yo'upeka izinkobe, si vube amasi, ngokuba igula se li gewele." Ba fike, a zi peke izinkobe, a gaye umkcaba; i suke indoda i tate igula, i finyanise igula, lize, so ku kona umlaza. Ba kale nabantwana be lambile, nomkwekazi a ti, "Ba za 'kufa abantwana bomntanami, ngokuba isela li d/la igula ngendhlala engaka." Isalukazi s'enze njalo zonke izikati. Kodwa be ng' azi indoda nomkayo uma li d/liwa unina wabo.

In the digging-season she was very hungry; she was in the habit of returning home at noon, and on her arrival to open her son-in-law's house, and pour out the amasi and eat it. But when the sun had set, her son-in-law said, speaking to his wife, "Go home and boil some maize, that we may mix it with the amasi, for the calabash is now full."⁹⁶ On their arrival she boiled maize, and made a soft mass; the husband went and took the calabash; he found it empty; there was now nothing but whey in it.⁹⁷ They and their children cried, being hungry; and the mother-in-law said, "My child's children will die, for a thief is eating their milk, through this great famine." The old woman did thus at all times. But the husband and wife did not know that the milk was eaten by their mother.

The son-in-law detects her; and sets her an impossible task.

Indoda ya lalela, ya m bamba unina; kodwa unina wa kala, wa ti, "Ngi ya kqala namhla nje." Wa ti umkwenyana, wa ti, "Hamba, u yo'u ngi tatela amanzi lapa isele li nga kali; kona ngi nga yi 'ku ku veza kubantu."

The husband lay in wait, and caught their mother; but their mother cried, saying, "I did it for the first time this very day." Her son-in-law said, "Go and fetch for me water at a place where no frog cries; and I will not expose you to the people."

She sets out to fetch water from a pool where no frog cries.

Wa m nika isigubu. Wa hamba, wa hamba, kwa za kwa ba isikati eside, e d/ulula imifula eminingi; wa fika emifuleni a nga y azi; wa buza wa ti, "Ku kona

He gave her a water-vessel. She went on and on for a long time, passing many rivers; she came to rivers which she did not know; she asked, "Is there any

⁹⁶ The daily milk is poured into a large calabash; the whey is drawn off, and fresh milk poured in, till it is quite full; the amasi thus obtained is then eaten.

⁹⁷ This implies that she had drawn off the whey into another vessel, and returned it to the calabash when she had eaten the curds.

'sele nje lapa na?' La ti, "Khhwe, ngi kona." Wa dhlula; wa ya wa fika kweny' indawo; wa si bona isiziba, wa ya wa fika kona, wa k' amanzi; la ti isele, "Khhwe, ngi kona." Wa tulula, wa hamba 'enza njalo, amasele nawo e kona kuzo zonke iziziba. Wa fika kwesinye isiziba, wa ti, "Ku kona 'sele nje lapa na?" La tula. Wa hlala pansi, wa ka amanzi. Kwa ti, lapa e se gwala, ngokuba isigubu sa si sikulu, la ti, "Khhwe, ngi kona." Wa buya wa wa tulula amanzi, e se kala e ti, "Maye, mamu! nga ke nga zenza ukudhla amasi akamkwenyana." Wa dhlula.

frog here?" A frog answered, "Khhwe,⁹⁸ I am here." She passed on, and came to another place; she saw a pool; she went to it and dipped water; a frog said, "Khhwe, I am here." She poured it out. She travelled acting thus, and the frogs answering in like manner, for there were frogs in every pool. She came to another pool and said, "Is there any frog here?" No frog answered. She sat down and dipped water. But when the vessel was nearly full (for it was a large one), a frog said, "Khhwe, I am here." She poured out the water again, now crying and saying, "Woe is me, mamu! I merely took of my own accord the amasi of my son-in-law for food." She passed on.

She reaches a pool of delicious water.

Wa fika esizibeni esikulu kaku; wa bona izindhla eziningi ezi ya kona esizibeni; w' esaba. Kwa ku kona imitunzi eminingi ngapezulu kwesiziba. Sa fika isalukazi esizibeni, sa hlala pansi, sa ti, "Ku kona 'sele nje lapa na?" Kwa tula. Sa pinda. Kwa tula. Sa kelela amanzi esigujini, s' egwala isigubu. Sa ti uma se si gwele, sa puza kakulu, sa ze sa pela isigubu: sa buye sa ka s' egwala; sa puza, a sa be si sa si kgeda, so kubuhlungu isisu, ngokuba kwa kw ala ukuba a yeke ukupuza, kumandi.

She came to a very great pool; she saw many paths which went to the pool. She was afraid. There were many shady trees on the banks of the pool. She went to the pool and sat down; she said, "Is there any frog here?" There was no answer. She repeated her question. There was no answer. She dipped water into the vessel; the vessel was full. When it was full, she drank very much, until the vessel was empty. She dipped again till it was full; she drank; she was no longer able to drink the whole, she had a pain in the stomach, for she was unable to leave off drinking, it was so nice.

The animals warn her of the arrival of Ugungqu-kubantwana.

Kepa lapa se si tanda ukusuka si hambe, kw' ala ukuba si suke;

But when she wished to arise and depart, she was unable to

⁹⁸ As pronounced by the native, this is an exact imitation of the croaking of a frog.

sa si donsa isigubu, sa ya pansi kwomtunzi, sa hlala kona, ngokuba kwa ku nga vumi ukuba si hamba. Kwa ze kwa ba ntambama; kwa fika imbila, ya ti, "Ubani o hlezi emtunzini wenkosi?" Sa ti, "U mina, baba. Ngi te ngi y' esuka, kwa ti ke/le ke/le." Ya ti imbila, "U zo'u m bona Ugungqu-kubantwana." Sa ya, sa puza esizibeni, sa ya sa hlala pansi kwomtunzi. Kwa buya, kwa fika impunzi, ya ti, "Ubani o hlezi emtunzini wenkosi?" Sa ti, "U mina, baba. Ngi te ngi y' esuka, kwa ti ke/le ke/le." Ya ti impunzi, "U zo'u m bona Ugungqu-kubantwana." Kwa fika isilo, sa ti, "Ubani o hlezi emtunzini wenkosi?" Sa ti, "U mina, baba. Ngi te ngi y' esuka, kwa ti ke/le ke/le." Sa ti isilo, "U zo'u m bona Ugungqu-kubantwana." Za fika zonke, zi tsho njalo. Kepa kwa za kwa nga li nga tshona zi fika ziningi kakulu nezinkulu; zonke izilo zi tsho njalo.

arise; she dragged the water-vessel, and went into the shade, and sat down there, for she was unable to walk. At length it was noon; there came a rock-rabbit,⁹⁹ and said, "Who is this sitting in the shade of the king?"¹ She said, "It is I, father. I was about to depart; but my limbs failed me." The rock-rabbit said, "You will soon see Ugungqu-kubantwana."² She went and drank at the pool, and returned to the shade. A duiker³ came and said, "Who is this sitting in the shade of the king?" She said, "It is I, father. I was about to depart, but my limbs failed me." The duiker said, "You will soon see Ugungqu-kubantwana." A leopard came and said, "Who is this sitting in the shade of the king?" She said, "It is I, father. I was about to depart, but my limbs failed me." The leopard said, "You will soon see Ugungqu-kubantwana." All animals came saying the same. And when at length it was about sunset, there came very many and great animals; all the animals said the same.

A huge animal arrives, and the old woman is alarmed.

Kwa ti lapa ilanga se li tshona, w' ezwa umsindo omkulu ku ti gunggu, gunggu. W' esaba e tutumela. Kwa ze kwa vela okukulu pczu kwezilo zonke a zi bonileyo. Kwa ti lapa se ku velile, za ti kanye kanye, za ti, "U ye lowo ke Ugungqu-kubantwana." Wa fike wa ti e se kude, wa ti,

When the sun was now setting, she heard a great noise,—gunggu, gunggu. She was afraid and trembled. At length there appeared something greater than all the animals she had seen. When it appeared they all said with one accord, "That is Ugungqu-kubantwana." When she came in sight, whilst still at some distance, she

⁹⁹ Rock-rabbit, improperly so called. The Daman or Hyrax Capensis has been improperly placed among the Rodentia; it belongs to the Pachydermata. "They are," says Cuvier, "Rhuceroses in miniature."

¹ All through this tale the mother of beasts is called king or chief.

² See Appendix A at the end of the tale.

³ The Cephalopus Mergens.

“Ubani, ubani o hlezi emtunzini kagunggu-kubantwana?” Lapo isalukazi sa si nga se namandhla okukuluma; kwa se ku nga ti so ku fikile ukufa kusona. Wa pinda wa buza futi Ugunggu-kubantwana. Sa pendula isalukazi, sa ti, “U mina, nkosi. Ngi be nga ti ngi y’ esuka, kwa ti kehle kehle.” Wa ti, “U zo’u m bona Ugunggu-kubantwana.”

said, “Who, who art thou sitting in the shade of Ugunggu-kubantwana?” Then the old woman had no more any power to speak; it was now as though death had already come to her. Ugunggu-kubantwana asked a second time. The old woman replied, “It is I, my lord. I was thinking of departing, but my limbs failed me.” She said, “You will soon see Ugunggu-kubantwana.”

Ugungqu orders the old woman to be eaten.

Wa ya emfuleni; wa fika, wa gukqa ngamadolo, wa puza isiziba; loku sa si sikulu kakulu, wa puza kwa ze kwa vela udaka olupansi esizibeni. Wa buya wa hlala pansi. Kepa amaula a e kona e izinduna kagunggu-kubantwana; ku kona nezimpisi. Wa ti Ugunggu, “A ka dhlwe.” Za vuma izimpisi. Kepa amaula a ti, “U ya ’udhlwe e se kulupele, nkosi.” Wa pinda wa ti, “A ka dhlwe.” A ti amaula, “So ku hlwile; u ya ’udhlwe kusasa, nkosi.”

She went to the river; when she reached it, she knelt on her knees, and drank the pool; although it was very great, she drank until the mud at the bottom of the pool appeared.⁴ She then sat down. And there were oribes⁵ there, who were the officers of Ugunggu-kubantwana; there were also hyenas. Ugunggu-kubantwana said, “Let her be eaten.” The hyenas agreed. But the oribes said, “She shall be eaten when she is fat, O chief.” Again she said, “Let her be eaten.” The oribes said, “It is now dark; she shall be eaten in the morning, O chief.”

She is delivered by four oribes.

Kwa hlwa; ba lala, nezilwane zonke za lala. Kepa izilwane ezinye z’ epuza ukulala ngokuba zizanda ukuba a dhlwe. Kwa tu lapa se ku busuku kakulu za se zizilelele zonke. Kepa amaula amane a e nga ka lali wona, a vuka, a tata isalukazi, a si pakamisa, a si beka emhlana kuwona omatatu. La ti lesine iula l’ etwala isigubu.

It was dark; they slept, and all the animals slept. But some animals put off sleeping because they wished that she should be eaten. At length it was midnight and all were asleep. But four oribes had not gone to sleep; they arose and took the old woman, and raised her and placed her on the back of three of them; the fourth oribe took the water-vessel. They ran

⁴ Compare what is said of Behemoth, Job. xiv. 22, 23.

⁵ Redunca Scoparia.

A gijima ngobusuku; a ye, a m beka ekcaleni kwomuzi ngapand/le; a buya ngamajubane, e ti, u kona e ya 'ufika ku nga ka si. Nembala ke a fika masinyane.

during the night, and went and placed her on the border of her village on the outside. They returned with speed, saying, then they should arrive before morning. And truly they soon arrived.

The oribes contrive to throw suspicion on the hyenas.

La ti elinye kwamanye, "Si ya 'kwenze njani na? A si veze ikcebo ukuze ku nga bonwa ukuba i tina esi si balekisile." A ti amanye, "Loku izilwane ezi tanda ukud/la abantu isilo nebubesi, nezinye izilo nezimpisi—" La ti elinye, "A si ze si bekce udaka ezimpisini, ngokuba i zona ezi tanda ukud/la abantu; i ya 'kuvuma inkosi, i ti, 'Zi i tatile, za ye, za i d/lela kude inyamazane yenkosi;' ngokuba uma si bekca esilweni, si ya 'kuzwa, ngokuba into e nolunya kakulu, si vuke, ku vuke abantu bonke, inkosi i ti, i tina esi tatile inyamazane yayo, sa ya 'u i d/la." A vuma ke onke amaula. A fika, udaka a lw esulela ezitweni zempisi, a e se zesula amaula, a lala endaweni lapa e be lele kona.

One said to the other, "What shall we do? Let us devise a plan, that it may not appear that it is we who have enabled her to flee." The others said, "Since the animals which like to eat men are the leopard, the lion, other wild beasts, and hyenas—" Then one said, "Let us smear mud on the hyenas, for it is they who like to eat men; and the chief will agree and say, 'They have taken the game of the chief, and gone and eaten it at a distance;' for if we smear the leopard it will feel, (for it is a very wrathful creature,) and awake, and all the people will awake, and the chief say, it is we who have taken away the game, and gone to eat it." So all the other oribes agreed. They went and smeared the mud on the legs of the hyenas; and when they had cleansed themselves they went and lay down where they had lain.

Ugungqu devours the hyenas.

Kwa sa kusasa za vuka izilo zonke, za ti, "I pi inyamazane yenkosi? Inkosi i za 'ubulala amaula, wona 'alile ukuba i d/liwe." A e se vuka masinyane, e ti amaula, "Inkosi i za 'ubona izinyawo zabantu bonke. Uma be nga hambanga, zi ya 'kuba zin/le. Kepa uma be hambile, ku

In the morning all the animals arose and said, "Where is the game of the chief? She will kill the oribes, it was they who objected to its being eaten." The oribes at once awoke, saying, "The chief will look at the feet of all the people. If they have not gone any where, they will be clean. But if they have

ya 'ubonakala udaka ezinyaweni na sezitweni zabo." Ya vuma inkosi, ya ti emauleni, "Tshetsha ni masinya, ni bheke izito ezi nodaka, ba banjwe, ba letwe labo kumina. Kwa se ku suka zonke izilwane, zi bhokana; kwa funyanwa ezimpisini udaka. A ti ama-ula, "Izimpisi ezi m tatile, za ye za mu d/la, ngokuba ku izinto ezi tanda ukud/la." Za tatwa izimpisi, za yiswa enkosini. Ya fika inkosi ya zi tata, ya zi d/la zontatu izimpisi.

gone, there will be seen mud on their feet and on their legs."⁶ The chief agreed, and said to the oribes, "Make haste at once, and look for the muddy legs, and let them be seized and brought to me." All the animals stood forth, and looked at each other; there was found mud on the hyenas. The oribes said, "It is the hyenas who have taken and eaten her, for they are animals which like to eat men." The hyenas were seized and taken to the chief. She seized the three hyenas, and ate them.

The old woman is received by her son-in-law.

Sa hlala isalukazi ekceleni kwomuzi, sa ze sa bona umuntu wasekaya; wa tshela umkwenyana waso; wa ya wa si tata kanye nesigubu. Umkwenyana wa hlala e puza lawo 'manzi a fike nomkwekazi.

The old woman remained at the border of the kraal; at length she saw some one belonging to her home; he told her son-in-law; he went and fetched her and the water-vessel. The son-in-law continually drank the water which his mother-in-law had brought.

She sets her son a dangerous and difficult task.

Kwa ti umhlana e pelayo sa ti isalukazi, "Loko nami nga ya nga ka amanzi, nawe hamba u yo' u ngi tatela isibindi sengogo." Kwa gaywa izinkwa ezinongi, a ya 'uhamba e zi d/la end/leleni, ngokuba kwa ku kude kakulu. Kwa

It came to pass on the day the water was finished the old woman said,⁷ "Since I went and fetched water, do you go and fetch for me the liver of an ingogo."⁸ Many loaves were made for him to eat on his journey, for it was a great way

⁶ In the Basuto legend of the Little Hare, the hare "rose in the night and drank the water of the kung, and then took some mud and besmeared the lips and the knees of the jerboa that was sleeping at his side." The mud is witness, and with one voice all the animals condemn the jerboa to death. (*Casalis. Op. cit.*, p. 352.) And in the Hottentot fable, the jackal smeared the hyena's tail with fat, and then ate all the rest that was in the house. When accused in the morning of having stolen it, he pointed to the hyena's tail, as a proof that he was the thief. (*Bleek. Op. cit.*, p. 18.) Comp. "The fox cheats the bear out of his Christmas fare." (*Thorpe. Yule-tide Stories*, p. 280.)

⁷ The son-in-law had spell-bound the old woman to do what was apparently an impossibility. Having accomplished it and returned, she avenged herself by binding him to enter on a dangerous adventure. Compare the tale of Mac Iam Direach, where the step-mother and son bind each other by spells. (*Campbell. Op. cit. Vol. II.*, p. 328.)

⁸ See Appendix B.

sa kusasa e zi twala izinkwa, wa hamba e lala endhla; wa za wa fika lapa i twasayo inyanga, wa zi funyanisa izingogo ziningi kakulu, z' ekqa odongeni, zi dhlala. Wa fika naye e se gijima, e hamba ngezandhla na ngenyawo. Za ti ezinkulu, "Nansi ingogo yetu." Za ti ezincane, "Ingogo njani le na, e-nwele ngamuntu; e-mehlwana ngamuntu; e-ndhletshana ngamuntu; e-makalana ngamuntu?" Za ti ezinkulu, "Ingogo, ingani ingogo nje; ingani ingogo nje." Za binda ke ezincane. Kepa uma zi hlezi zodwa, zi hleka, zi ti, "A ku si yo ingogo le, si ya bona tina." Za ze za buya za ya ekaya.

off In the morning, carrying the loaves, he set out on his journey, sleeping in the open air; at length he arrived at the new moon, and found very many izingogo, leaping on the bank of a river, at play. He approached them, he too now running and going on his hands and feet. The old izingogo said, "There is our ingogo."⁹ The young ones said, "What kind of an ingogo is that, which has hair like a man; and little eyes like a man; and little ears like a man; and little nostrils like a man?" The old ones said, "It is an ingogo: by such and such things we see it is nought but an ingogo; by such and such things we see it is nought but an ingogo." So the little ones were silent. But when they were by themselves they laughed, saying, "That is not an ingogo; we see, for our parts." At length they returned to their homes.

The man is suspected and watched by the young izingogo.

Wa fika wa bona ukuba kanti ku kona unina-kulu, o se mdala. Kwa sa kusasa za ti, "Hamba, wetu; si yo'uzingela." Wa ti, "Ngi katele; a ngi z' ukuya namhla nje." Za hamba ke zonke ezinkulu; za ti ezincane, "Tina a si zi 'kuya 'ndawo." Za ti ezinkulu, "A si ze si fike se ni tezile izinkuni zokupeka." Za ti ezincane, "A si tandi ukushiya ukulu yedwa nomuntu o fikileyo." Za hamba ke za ya 'uzingela; za ze za buya, za fika ezincane zi hlezi; za tukutela ezinkulu, za ti,

On his arrival he saw that there was at the kraal a grandmother, who was now old. In the morning they said, "Go, our fellow, we are going to hunt." He said, "I am tired; I shall not go to-day." All the old ones went; the young ones said, "As for us, we shall not go any where." The old ones said, "Let us come home by and bye, and find that you have already fetched firewood for cooking." The little ones said, "We do not like to leave grandmother alone with the person who has come." So they went to hunt. At length they returned; on their arrival the little ones were sitting still; the old ones were angry, and

⁹ That is, they claim him as one of themselves, whom, having come to them, they would use as a dependent.

"Tina se si vela 'uzingela; kepa nina a ni yanga 'kuteza." Za binda ezincane. Kwa pekwa izinyamazane. Za d/la, za lala.

said, "We are already come from hunting; but you have not been to fetch firewood." The little ones were silent. The game was cooked. They ate, and lay down.

He hunts with the izingogo.

Kwa sa kusasa za ti, "Hamba, si ye 'uzingela." Wa hamba nazo. Za ya za zingela, za buya ntambama; za funyanisa ezincane nazo se zi vela 'kuteza. Za fika, za peka izinyamazane zazo. Ya ti lena ingogo e s' and' ukufika, ya ti, lapa izinyamazane se zi vutiwe, ya ti, "A no ngi bekela umlenze, ngokuba isisu sibuhlungu. A ngi 'uze nga i d/la inyama." Za vuma ke, za u beka umlenze. Za lala.

In the morning they said, "Let us go and hunt." He went with them. They went and hunted, and returned in the afternoon; they found the little ones too now returning from fetching wood. They cooked their game. The newly arrived ingogo¹⁰ said, when the game was dressed, "Just put aside a leg for me, for I have a pain in my stomach. I cannot just now eat meat." They assented, and put him aside a leg. They lay down.

He kills their grandmother, and runs off with her liver.

Kwa ti kusasa za buza za ti, "Isisu si njani na?" Ya ti, "Si se buhlungu." Za ti, "A si hambe tina, si yo'uzingela." Za hamba ke; ya sala yona nezincane. Kwa ti zi s' and' ukumuka, ya ti, "Hamba ni, ni yo'u ngi kelela amanzi emfuleni, ngi ze ngi puze." Za tata isigubu, za hamba naso. Kepa sa se si vuza isigubu si nembobo ngapansi. Za fika emfuleni, za kelela amanzi, sa vuza isigubu. Z' epuza kakulu ukubuya emfuleni, kwa za kwa ba semini kakulu. Kanti ku te zi sa puma ya se i suka ingogo, i tata umkonto, ya gwaza unina-kulu walezi izingogo ezi nge ko; ya i dabula isifuba nesisu, kwa vela isibindi, ya

In the morning they asked him how his stomach was. He said, "It is still painful." They said, "Let us go and hunt." So they went, and he remained alone with the little ones. As soon as they were gone, he said, "Do you go and fetch me some water from the river, that I may drink." They took a water-vessel and went with it. But the vessel leaked, having a hole in the bottom. They arrived at the river, and dipped water; the vessel leaked. They took a long time in returning from the river, until it was midday. But as soon as they went out, the ingogo¹¹ arose and took a spear, and killed the grandmother of the izingogo which were absent; he cut open the chest and bowels; the liver appeared; he took it out; he

¹⁰ That is, the man who had just arrived pretending to be an ingogo.

¹¹ That is, the man.

si kipa, ya kqalaza, ya bheka pezulu, ya bona uvati, ya lw etula, ya baleka. | looked on every side; he looked upwards and saw an uvati;¹² he took it down and fled.

The young izingogo give the alarm.

Kwa ti lapa se li tshona ilanga za buya izingogo ezincane, za ti zi se senzansi kwomuzi, za bona igazi eliningi li gijime ngendlela, se l' omile ngokuba wa e i gwazile ekuseni. Za ya se zi gijima ekaya, za fika za ngena endlelani; kepa indlela ya inde kakulu, ku nga kanyi kakulu pakati kwayo. Za fika, za m bona unina-kulu e se file. Za puma zi gijima ngamandlela, zi kala, zi bheka ngalapa ku yiwe 'uzingela ngakona. Za zi bona ezinkulu izingogo; za ti ezincane, zi tsho zi tsho zi tsho zi ti, "Ingogo njani le e-me/lo ngamuntu lena na?" Za ti ezinkulu, "Kw enze njani na?" Za ti ezincane, "U m bulele ukulu." Za gijima, za lalela izinyamazane, za pata imikonto, za ti, "U bheke ngapi lowo 'muntu e be si ti ingogo?" Za ti ezincinane, "A si m bonanga; be si ye 'kuka amanzi; sa m funyana ukulu e se file, si nga sa m boni yena."

When the sun was setting the little izingogo returned; when they were in the lower part of the village, they saw much blood which had run on the path, now dry, for he had stabbed the old ingogo in the morning. They at once ran home; on their arrival they entered the house; but the house was very long, and not very light inside; they found their grandmother dead.¹³ They went out running with all their might, crying, and looking in the direction whither they had gone to hunt. When they saw the old ones, the little ones cried out again and again, saying, "What kind of an ingogo is that who has eyes like a man?" The old ones said, "What has happened?" The little ones replied, "He has killed grandmother." They ran, they threw down their game; they carried their spears in their hands. They asked, "In what direction has the man gone who we thought was an ingogo?" The little ones said, "We saw him not; we had gone to fetch water; on our return we found grandmother dead; but saw no more of him."

¹² *The Uvati*, or fire-producing apparatus of the natives, consists of two sticks cut from an *umuti womlilo*, "fire-tree," that is, a tree which will readily yield fire by friction. The *usando* is preferred. The sticks are called male and female; the male is small, a foot or two long and pointed; the female is somewhat larger and longer, as it is more rapidly worn out; it is notched in the middle with three notches; the one which is uppermost is called the mouth; it is larger than the others, and in this the point of the male-stick works; from the mouth on each side are two smaller notches, which are called eyes. The male-stick is rotated between the hands, its point working in the mouth of the female-stick, lying on the ground; by rubbing, dust is formed, which collects in the eyes, and falls from them on dry grass, which is placed underneath; when enough is collected, the male-stick is rotated with greater rapidity, the dust is ignited, and fire is produced.

¹³ See Appendix C.

They pursue the murderer.

Za landela ngegazi lapa be ku hambe ku kconsa igazi kona. Za gijima, kwa ku lapa se ku hlwile za lala endhle. Kwa sa kusasa za vuka za gijima ngamandhla kakulu. Kwa ti lapa se ku semini, wa bheka umuntu o pete isibindi, wa bona utuli oluningi ngasemuva kwake. Wa gijima kakulu. Kepa zona izingogo za zi nejubane kunaye, ngokuba yena wa e umuntu, zona zi izilwane. Kwa ti emini kakulu za m bona. Kwa nga ti zi ya ndiza ngoku m bona kwazo. Wa bona ukuba zi zo'u m funyanisa. Wa ya w' enyuka ngomango omude kakulu; wa ti e dundubala, za zi fika nazo ngapansi kwomango. W' ehla, wa funyanisa isikqungwa si siningi kakulu, kw enile; wa tata uvati, wa hlala pansi, wa lu pehla, wa vuta umlilo, wa tshisa isikota, wa zungeza leyo 'ntaba e nomango; za baleka izingogo ngokuba za zi w esaba umlilo. Za buyela ngalapaya kwentaba; wa e se gijima e kqonda pambili, kwa ze kwa hlwa e nga zi boni.

They followed his track by the blood where it had gone dropping in the path. They ran; when it was dark they slept in the open country. In the morning they awoke and ran with all their might. When it was noon, the man who was carrying the liver looked and saw much dust behind him. He ran very fast. But the real izingogo were more swift than he; for he was a man; they were animals. At midday they saw him. It was as though they flew through catching sight of him. He saw that they would soon catch him. He ascended a very long steep place; when he was at the top, they were reaching the bottom; he descended; he found very much long and thick grass; he took the uvati, and sat down, and churned¹⁴ it, and kindled a fire, and set the grass on fire; it surrounded the steep hill; the izingogo fled, for they feared the fire; they went back from the mountain by the way they came. And he ran forward until it was dark without seeing them.

He escapes.

Wa lala. Kwa sa wa vuka wa baleka wa ye wa lala kwomunye umuzi u senkangala. Kwa sa kusasa e vuka e gijima. Kwa ti emini wa bheka ngasemuva, wa zi bona zi za zi gijim' izingogo. Ku ti e be zi sele emuva, se zi katele, zi nga m bona zi gijime kakulu, ku buye ku nga titi se ku pelile ukukatala kuzona. Wa bona futi ukuba zi za 'u m bamba. Wa pehla uvati, wa vuta umlilo, wa

He slept. In the morning he awoke and fled; he went and slept at another village on the high land. In the morning he awoke and ran. At noon he looked behind him, and saw the izingogo coming to him running. And those who had lagged behind being now tired when they saw him, ran rapidly. It was again as if their fatigue was at an end. Again he saw they were about to catch him. He churned the uvati, and kindled

¹⁴ Other people also apply the term *churn* to the mode of producing fire by friction.

tshisa isikota; za bona umlilo u vuta, z'ema. Wa gjima, a ka be e sa zi bona; wa ze wa lala kwa ba kabili endhleleni e nga zi boni. Kwa ti ngolwesitatu, umhla e za 'ufika kubo, wa zi bona emini, za m kzotsha; wa tshetsha wa sondela eduze nemizi, za se zi buyela emuva.

fire, and burnt the grass: when they saw the fire burning, they halted. He ran and saw them no more; until he had slept twice in the way he did not see them. On the third day, the day he would reach his own people, he saw them at noon; they pursued him; he hastened and approached near the villages, and then they turned back.

The izingogo boil and eat their grandmother.

Za fika ekaya. Za fika, za m tata unina-kulu, za m peka ngembiza enkulu. Wa lala e pekiwe eziko. Kwa za kwa sa zi i kwezela; kwa ti na kusasa za kwezela kwa ze kwa ba semini. Kwa ti ntambama za m epula, za m beka ezitebeni; wa hlala, wa za wa pola. Za ti ezinkulu kwezincane, "A si dhle ukulu, kona si nga yi 'kufa." Za mu dhla ke, za m kgeda.

They reached their own home. On their arrival they took the grandmother, and boiled her in a large pot. They took a whole day cooking her.¹⁵ Until it was morning they kept up the fire, and during the morning they kept up the fire. At noon they took her out of the pot, and placed her on the feeding-mats; she remained there till she was cold. The old ones said to the little ones, "Let us eat your grandmother, then we shall not die."¹⁶ So they ate her up.

The son-in-law reaches home.

Wa e se fika ekaya umkwenyana waleso 'salukazi; wa fika wa si nika isibindi. Sa ti, "W enzile, mntanami."

The son-in-law of the old woman reached his home; on his arrival he gave her the liver. She said, "You have done well, my child."

LYDIA, (UMKASETEMBA.)

¹⁵ The natives reckon their days' journey by the times they sleep. *Nga lala katatu*, "I slept three times,"—that is, I took three days. *U ya 'kulala kahlamu*, "You will sleep five times,"—that is, you will take five days. Here it is said, the dead grandmother slept or lay down when cooked,—that is, they were not satisfied with the ordinary time, but left her one day in the pot over the fire.

¹⁶ This is in allusion to a strange medical theory or superstition. When a serious disease invades a kraal, a doctor is summoned not merely to treat the disease, but to give "courage-medicines." He selects, among other things, the bone of a very old dog which has died a natural death, from mere old age, or of an old cow, bull, or other very old animal, and administers it to the healthy as well as to the sick people, that they may have life prolonged to the same extent as the old animal of whose remains they have partaken. This is the native "Life-pull." The izingogo eat the old woman that they may not die.

A P P E N D I X (A).

UGUNGQU-KUBANTWANA.

UGUNGQU-KUBANTWANA, kwa ku tshiwo ngokuba e unina wezilo zonke, ngokuba a e inkosi yazo; nesiziba leso za zi fika kukqala izilwane zi puze, zi m shiyele, ngokuba wa e nge ze a puza kukqala, ngokuba a e nga pela onke amanzi, zi nga ka puzi, uma e puzile kukqala; kepa umzimba wake ngenzenye kwo/langoti wa e milile ilizwe, ngenzenye ku kona imifula nama/lati amakulu; kepa leyo 'mifula eya i kuyena za zi ngatandi uku i puza, ngokuba ya i fana namanzi; isiziba leso e za zi puza kusona kwa ku nga ti ubisi; ngaloko ke zi nga puzi kweminye imifula, zi puze kona esizibeni. U tiwa Ugungqu ngokuba wa e zwakala e se kude, ukuti u y' eza, ngokuba uma e hamba be ku zwakala umsindo omkulu, b' ezwa ukuba so ku fika yena ngokuti gungqu, gungqu.

LYDIA.

UGUNGQU-KUBANTWANA was so called because she was the mother of all animals, for she was their chief; and as regards the pool, the animals used to go to it first and drink, and leave water for her; for she could not drink first, for all the water would have been exhausted before the animals had drunk if she had drunk first; and as to her body, on one side there was a country, on the other rivers and great forests; but the rivers which were in her the animals did not like to drink, for they were like common water; that pool at which they drank was, at it were, milk; therefore they did not drink at other rivers, they drank at the pool. She was called Ugungqu because when she was still at a distance she was heard coming; for when she was moving there was heard a great noise, and they heard that she was coming by the gungqu, gungqu.¹⁷

In other legends of South Africa the elephant is represented as the king of beasts. The Basuto tale of the Little Hare has so many things in common with this of Ugungqu-kubantwana, that one cannot doubt that they have a common origin. There a woman longs for the liver of a fabulous animal, the niama tsane; her husband goes to hunt one to gratify her; he finds a large herd, but as they could "leap three sleeps at a bound,"—that is, a distance equal to three days' journey,—and "their backs and legs were like a live coal," he has some difficulty in catching one, and succeeds at last only by means of magic; he kills one, and gets possession of the longed-for liver; his wife devours it with avidity, but it is as a burning fire within her, and she rushes to the great lake and drinks it dry; and remains, overpowered by the excessive draught, stretched on the ground, unable to move. The king of beasts, when informed, tells several animals to go and punish the woman, but one after another makes an excuse. The ostrich at length goes to her, and gives her such a violent kick that the water spouts up into the air, and rushes in torrents into the lake. The animals do not dare to drink the water; but the hare goes stealthily by night, and drinks, and then smears the lips and knees of the jerboa with mud, that the charge may fall on it. (*Casalis. Op. cit., p. 350.*) Compare also "The Elephant and the Tortoise." *Bleek. Op. cit., p. 27.*

¹⁷ *Gungqu, gungqu.*—This word is intended as an imitation of the noise produced by the animal, which is said to resemble that made by a heavily laden wagon passing over a bad road. The English reader will not be able to pronounce the click; but he will succeed in producing a sound sufficiently similar by uttering *gungqu*, nasalising and aspirating strongly the *g*.—Another native adds, she was so called because she swallowed every thing that came in her way, so that when she moved the contents of her stomach rattled.

APPENDIX (B).

THE IZINGOGO.

THE Izingogo are fabulous animals,—*degenerated men*, who by living continually apart from the habitations of men have become a kind of baboon. They go on all fours, and have tails, but talk as men; they eat human flesh, even that of their own dead.

IZINGOGO, kwa ku nga ti za zi abantu; kepa kwa ti ngokutanda kwazo za hlala end/le, kwa za kwa tiwa izilwane, ngokuba za zi hlala end/le, ngaloko ke umuntu za mu d/la. Kepa uma ku fika umuntu o vela kubantu 'enza imikuba e njengeyazo, zi jabule zi ti, "Naye u ingogo," ngokuba 'enza njengazo. Kepa abantwana a se be /lakani-pile, uku/lakanipa kwabo kwa ku d/la okwezinkulu, ngokuba ba be m kwaya, be ti, "A ku si yo ingogo;" noma ezinkulu zi tuku-tela zi ba tshaye abantwana, ba pike noma zi ba tshaya. Kwa ku ti uma zi hambile zi yo'ud/la odongeni, zi fike zi pikisane ngokwekqa, zi ti o nga kw azi ukwekqa a ka si yo ingogo; nezincane z' ekqe; kepa uma ku fika umuntu e ti u ingogo, be zi ya naye odongeni, zi ti a k' ekqe njengazo; ngokuba ku tiwa ukwekqa za zi lula ngokuba za zi d/la ibomvu; ku ti uma se zi kqedile ukwekqa, zi me odongeni olukulu, zi fulatele enzansi zonke, zi ti, "A si tsheke sonke, si ye 'kubheka in/le yake uma injengeyetu na?" Uma injalo, zi ti u ingogo; uma i nge njalo, zi mu d/le; ku ti uma lowo 'muntu o fikile kuzona, uma e nga tsheki njengazo, zi mu d/le. Be ku ti uma umuntu e ya kona a bunjelwe izinkwa zebomvu, a /lale ekaya e d/la zona, ku ze ku fe inyanga, e nga sa ku d/la ukud/la, e se d/la ibomvu lodwa; a hambe nalo eli pete izigakqa eziningi, kona e ya kuti uma e se fikile kuzona izingogo naye a tshekis' okwazo, zi be se zi ti naye ingogo.

THE Izingogo were apparently men; but it came to pass by their own choice they lived in the open country, until they were called animals, for they lived in the open country, and therefore they ate man. But when there arrived a man who came from other men who practised the same habits as themselves, they rejoiced, saying, he too was an ingogo, because he did as they did. But the discernment of the children, who were now sharp, was greater than that of the older ones, for they were on their guard against him, saying, "It is not an ingogo;" and even though the old ones were angry and beat them, they denied notwithstanding they were beaten. They used to go and play on the bank of a river; on their arrival they contended by leaping, saying, that he who could not leap was not an ingogo; the little ones leaped too; and if there came a man feigning to be an ingogo, they would go with him to the bank, and tell him to leap like them; for it is said, when they leapt they were light, because they ate red earth.

* * * * *

* * * * *

* * * * *

Izingogo za zi hamba ngezinyawo ezine ; za zi nemisila ; kodwa za zi kulumisa kwabantu.

The Izingogo used to go on all fours ; they had tails ; but they talked like men.

LYDIA.

It may be well to compare this account of the Izingogo with Gulliver's account of the Yahoos. The native imagination has quite equalled Swift in describing degenerate man.

This will be the proper place to introduce the native legend on the origin of baboons. According to this theory, man is not an elevated ape, but the ape is a degenerated man.

UKUVELA KWEZIMFENE.

(THE ORIGIN OF BABOONS.)

EMAFENENI isizwe esa penduka izimfene. Abantu ba kona ba vama ukuvilapa, be ngena uku-lima ; ba tanda ukud/la kwabanye abantu, ngokuti, "Si ya 'kupila, noma si nga limi, uma si d/la ukud/la kwabalimayo." Inkosi yakona, kwatusi, isibongo sakona, ya buta isizwe sakona, ya ti, "A ku funwe ukud/la ku be umpako ukuze ku d/liwe, loku ku za 'u-punywa emakaya ku yiw' end/le." Nembala ke kwa ba njalo. Kwa butwa ukud/la konke nezinkwa, kwa pekwa ; kwa tatwa imipini yamagejo okulima : ya patwa ukuze ba zipisele ngayo ngemuva. U lapo ke a ba penduka ngako izimfene. A si zwa 'ndab' enkulu a ba y enza ukuze ba penduke izimfene, ukupela ukupisela impini njalo ; ya mila ya ba umsila ; kwa vela noboya ; ba puka ubuso, ba ba izimfene ke. Ba hamba emaweni ; imizi yabo ya ba amawa. Na nam/la nje ku sa tshiwo njalo uma i bulewe imfene, ku tiwa, "Umuntu wakwatusi. Emafeneni lapa ku dabuka kona izimfene."

UMAMADUNJINI, UMKATUTA.

AMONG the Amafene was the tribe which became baboons. The people of that tribe were habitually idle, and did not like to dig ; they wished to eat at other people's houses, saying, "We shall live, although we do not dig, if we eat the food of those who cultivate the soil." The chief of that place, of the house of Tusi, the surname of that tribe, assembled the tribe, and said, "Let food be prepared, that it may be food for a journey, for we are going to leave our homes and go into the wilderness." And they did so. All kind of food was collected, and bread made ; and they took the handles of digging-picks : they took these that they might fasten them on behind. It was then that they turned into baboons. We do not know any long account of what they did that they might turn into baboons, but only that they thus fastened on the pick-handles ; they grew and became tails ; hair made its appearance on their bodies ; their foreheads became overhanging, and so they became baboons. They went to the precipices ; their dwellings were the rocks. And even to this day it is still said, when a baboon is killed, "It is one of Tusi's men. The Amafene is the nation from which the baboons sprang."

ANOTHER VERSION.

Ku tiwa, imfene kwa ku umuntu, u/lobo lwabantu bakwatusi. I y' aziwa u/lobo lwayo lapa ya vela kona. Na manje ku sa tiwa emafeneni, isizwe sakona. Ku tiwa, umuntu wakona wa ba ivila elikulu; w' engena ukusebenza imisebenzi yonke; wa tanda ukudhla oku setshenzwe abanye abantu; kepa wa hlupeka kakulu, abantu be m sola, be m hleka, be m dumaza ngobuvila bake: wa za wa tata umpini wegejo lake, wa u faka ngemva, ukuze a be inyamazane, a dhle ngokweba loko 'kudhla a ba m sola ngako. Wa lal' endhle, wa ba imfene.

Wa fika ngolunye usuku e se imfene, umuntu e lindile; kepa w' ahluleka ukulinda, wa lala. Imfene leyo ya ngena ensimini, ya dhla ya dhla, y' ezwa ukuba se y esuti; ya hamba ya ya lapa lo 'muntu e lele kona, y' apula ugonoti lwebele, ya hamba nalo uku lw enza uswazi lwokuba i ze i m vuse ngalo; ya kwela ekzibeni e lele ubutongo, ya m tshaya ngalo kakulu; wa vuka ngokwetuka, wa kuza; ya ba se y ehla ke, se i puma ensimini: wa kgalaza ukuti, "Hau! Umuntu o ngi tshayileko u ye ngapi na!" Wa bona i se y enyuka i ya eweni; wa ti, "Konje nga ba ngi tshaywa i yo le 'mfene." W' ehla wa bona izinyawo zayo pansi kwekziba. Wa hlola insimu, wa fumana se i dhliwe.

It is said, the baboon was a man of the nation of men who are called Amatusi. The nation from which it sprang is known. And to this day the Amafene say, the baboons descended from them. It is said, a man of that nation was a very great idler; he was disinclined to do any kind of work; he liked to eat what others had worked for; but he was greatly troubled when men scolded him, and laughed at him, and ridiculed him for his idleness: at length he took the handle of his hoe, and fastened it on behind, that he might become an animal, and eat by stealing the food, for which they scolded him. He slept in the open country, and became a baboon.

He came one day, when he was now a baboon, where a man was watching; but he got tired of watching, and went to sleep. The baboon entered the garden; he ate and ate, until he felt satisfied; he went to the place where the man was sleeping; he broke off a reed of corn; he took it with him that he might use it as a switch for the purpose of arousing him; he climbed into the watchhouse, he being asleep, and hit him hard with the reed; he woke with a start, and cried out with surprise; the baboon at once descended from the watchhouse, and went out of the garden: he looked on this side and that, saying, "Hau! Where has the man gone that struck me?" He saw the baboon now ascending the precipice, and said, "So then I was struck by that baboon." He descended, and saw the footprints below the watchhouse. He examined the garden, and found it already wasted.

Ku njalo ke ngemfene. Ku tiwa umuntu wakwatasi. Labo 'bantu bakwatasi na nam/la nje ba se kona, abona ba penduka izimfene. Ku tshiwo njalonjalo, ku ti, uma izimfene zi kala eweni, z' enza umsindo, ku tiwe kubo ngokulaula, "Nampo abantu bakwini eweni, be kuluma." Noma zi d/la amasimu, ngoku ba laulela, ku tiwe, "Bani, tshela ni abantu bakwini laba, ba yeke ukud/la kwetu; si ya zilimela; nabo a ba lime njengati."

I loko ke e ngi kw aziyo ngemfene.

UMPENGULA MBANDA.

It is quite noteworthy that among the Mussulmans there is a similar legend of the descent of apes from man :—

"On one of Solomon's progresses from Jerusalem to Mareb, he passed through a valley inhabited by apes, which, however, dressed and lived like men, and had more comfortable dwellings than other apes, and even bore all kinds of weapons. He descended from his flying carpet, and marched into the valley with a few of his troops. The apes hurried together to drive him back, but one of their elders stepped forward and said, 'Let us rather seek safety in submission, for our foe is a holy prophet.' Three apes were immediately chosen as ambassadors to negotiate with Solomon. He received them kindly, and inquired to which class of apes they belonged, and how it came to pass that they were so skilled in all human arts? The ambassadors replied, 'Be not astonished at us, for we are descended from men, and are the remnant of a Jewish community, which, notwithstanding all admonition, continued to desecrate the Sabbath, until Allah cursed them, and turned them into apes.'" (*Weil's Biblical Legends of the Mussulmans*, p. 205.)

A P P E N D I X (C).

IZIMU ELA TOLWA UMASENDENI.

(THE CANNIBAL WHOM UMASENDENI RECEIVED INTO HIS HOUSE.)

THE following tale, told as an historical fact of comparatively modern times, bears so much resemblance to that of the slaughter of the grandmother of the izango, that it is inserted here :—

UMFO wetu, Umasendeni ibizo lake, wa tola umfokazi; wa ti, "Ngi ku tolile; hlala lapa; izwe li ind/hlala, ku nge ko amabele."

Such, then, is the history of the baboon. It is said to be one of the Amatusi. The Amatusi still exist to the present time, the very people who became baboons. And when the baboons are crying on the precipice, and making a noise, it is continually said to them in jest, "Behold your people on the precipice, talking." Or if they have devoured the gardens, it is said in sport, "You So-and-so, tell those people of yours to leave alone our food; we dig for ourselves; and let them too dig for themselves, as we do."

This, then, is what I know about the baboon.

My brother, whose name is Umasendeni, received a stranger into his house; he said to him, "I have received you into my house; stay here; there is famine in the land; there is no corn." So the

Wa hlala ke umfokazi, wa hlala insukwana nje. Wa ti ngelinye ilanga, "Ngi ya fa namhla. A ngi zi 'kupuma ngomzi lo." Wa e be e fa ebu/hlungu unina kama-sendeni. Kwa ti ukuba b' emuke abantu ekaya, wa mu bamba umfokazi, wa m bulala, wa m peka ke, wa mu dhlala ke. Wa m beka izitsha zonke, wa twala, wa hamba, w' emuka. Ya buya ke indodana, ya fika, ya funyana se ku kubi endhlalini; ya fumana se kw ande inyama endhlalini. Ya kala ke, ya ti, "Woza ni, bantu! ni ze 'ku ngi buka; loku nank' umhlola; umame u dhlaliwe umfokazi, e be ngi m tolile." Ba butana ke ekaya. Ba ti, "Ku boni ke? Si be si nga tshongo na, ukuti, 'Lizimu leli?' Wa ti wena, umuntu wako. Wa ti, 'Ka 'zimu.' Sa ti, 'Lizimu,' tina." Wa m twala ke unina ngazo izitsha zonke, e ya 'u m lahlala ngezitsha.

UMPONDO KAMBULE (AARON).

stranger staid; but he staid only a few days. He said one day, "I am ill to-day. I shall not go out from this kraal." Umasendeni's mother had been suffering from pain. When the people had left home, the stranger laid hold of her and killed her, and boiled her and ate her. He filled all the vessels with her, and loaded himself, and went on his way. Her son came back again, and found the house befouled; he found that there was much flesh in the house. So he cried, saying, "Come ye, people! come and look upon me; for here is a prodigy; my mother has been eaten by the stranger whom I took into my house." So they assembled in his house; and said, "Do you not see then? Did we not say this man was a cannibal? You said for your part, he was your dependent; you denied that he was a cannibal. We said, on our part, that he was a cannibal." So he carried out his mother in all those vessels, and went and buried her in them.

UMKXAKAZA-WAKOGINGQWAYO.

The birth of Umkxakaza.

KWA ku kona inkosi etile; ya zala umntwana; w' etiwa igama, kwa tiwa Umkxakaza-wakogingqwayo. Loko kwa ku tshiwo ngokuba kwa ku puma impi i kxakaza izikali, w' etiwa ukuti Umkxakaza; nokuti o wakogingqwayo, kwa ku tshiwo ngokuba impi

THERE was a certain king; he had a child; her name was Umkxakaza-wakogingqwayo.¹⁸ That name was given because an army went out to battle rattling weapons, and so she was named Umkxakaza; and further the name Wakogingqwayo was given because

¹⁸ *Umkxakaza-wakogingqwayo.*—The-rattler-of-weapons-of-the-place-of-the-rolling-of-the-slain.

ya gwaza kakulu abantu, kwa | the army killed very many men,
tiwa se be gingqika nje; kwa | and when they were rolled alto-
tshiwo ke ukuti wakogingqwayo. | together on the ground, she was
Kwa buye kwa zalwa omunye | named Wakogingqwayo. Again
umntwana; w' etiwa igama, kwa | he had another child; she was
tiwa Ubalatusi, ngokuba wa e nga | named Ubalatusi,¹⁹ because she
ti u fana netusi. | resembled brass.

Her father's rash promise.

Wa ti Umkzakaza lapa e se | When Umkzakaza was growing
kula, wa ti uyise, "Bheka, wena, | up, her father said, "Look you,
umhlana u tombayo ku ya 'ubutwa | on the day when you are of age
izinkomo eziningi zokuza uku ku | there shall be collected many
buyisa; ngokuba ezako izinkomo | cattle for the purpose of bringing
zi ya 'udhliwa ngemikonto, ku | you home;²⁰ for the cattle which
hlaselwe ezizweni ezi kude, zi fike | shall be brought to you shall be
zi kume ilanga." | taken at the point of the spear,
and forays be made into distant
nations, and when they come they
will darken the sun."

Umkzakaza's maturity.

Wa za wa kula Umkzakaza. | At length she came to maturity.
Wa ti e nabanye bodwa endhle wa | When she was with others in the
ba tshela ukuti, "Ngi tombile." | open country she said to them, "I
Za jabula izintombi, za gijima, za | am of age." The damsels rejoiced,
ya emizini yonke, zi mema ezinye | and ran to all the villages, calling
intombi; za fika, za hlala kuyena; | other damsels; they came and re-
za buye z' esuka, za m shiya, za ya | mained with her; again they left
ekaya, za ya 'upanga umuzi wonke. | her and went home, going to
plunder the whole village.²¹

The size of the town in which she dwelt.

Kepa umuzi wa umkulu ngoku- | But the town was immeasurably
ngenakulinganiswa, ngokuba izin- | large; for the rows of its houses
dhlu zawo za zi nga balwa; ngo- | could not be counted, for if a man
kuba umuntu, uma e memeza, e | standing in the middle of the

¹⁹ *Ubalatusi*.—Composed of *um-bala*, "a colour;" and *i-tusi*, "brass." The brass-coloured one.

²⁰ *Ukubuyisa*—When a princess royal comes of age, she quits her father's home, and goes out into the wilds, from which she is brought back by having a bullock slaughtered on her account. Other girls tell her parents where she is, and all law and order are at an end; and each man, woman, and child lays hold on any article of property which may be at hand, assagais, shields, mats, pots, &c. The king says nothing, it being a day of such general rejoicing, that it is regarded as improper to find fault with any one. If during this reign of misrule, any thing is taken which the chief really values, he can obtain it again only by paying a fine.

²¹ See preceding note.

pakati esibayeni, ngalapa kwohlangoti be be ng' ezwa uma u kona umuntu o memeza esibayeni; ngokuba umuntu uma e vela okalweni u be ti imizi eminingi, kanti umuzi munye.

cattle-enclosure shouted, people standing on one side could not hear that there was any one shouting in the cattle-enclosure; for a man standing on the top of a hill would say it was many villages, when in reality it was but one.

Umkzakaza despises her father's offering.

Za buya izintombi, za ya kuyena Umkzakaza. B' etuka aba sekaya ngokubona izintombi zi zopanga; ba ti, "U tombile umntwana wenkosi." Uyise wa kipa amashumi amabili okuya 'ku m buyisa endle. Wa fike Umkzakaza, wa ti, "A ngi boni 'luto." Kwa pindelwa ekaya; wa fike uyise, wa kipa amashumi amane; ba ya nawo kumkzakaza; wa ti Umkzakaza, "A ngi boni 'luto." Ba pindela ekaya. Wa fika uyise, wa kipa ikulu. Wa ti, "Hamba ni nalo." Ba hamba, ba fika kumkzakaza. Wa ti Umkzakaza, "Nansi inhlamvu yelanga." Ba pindela ekaya.

The damsels returned to Umkzakaza. The people at home wondered when they saw the damsels coming to plunder; they shouted, "The king's child is of age." The king selected twenty head of cattle to go and bring her back from the open country. But Umkzakaza said, "I do not see anything." They were taken home again. Then the father selected forty; they went with them to Umkzakaza; Umkzakaza said, "I do not see anything." They went home again. Her father selected a hundred, and said, "Go with them." They went with them to Umkzakaza. Umkzakaza said, "There is the globe of the sun." They returned home.

A larger offering is made, but still despised.

Kepa abantu bonke pakati kwesizwe sikayise ba be gijima nenkomo, bonke be ti, "U tombile Umkzakaza-wakogingqwayo." Ku te uma ba fike labo aba be yisile izinkomo kumkzakaza, ba fika ba nikwa amakulu amabili; ba ya nawo. Wa fike wa ti Umkzakaza, "Ngi sa li bona ilanga. Kwo ze ku kdtshwe ilanga njengokutsho kukababa." Ba buya ba ya enkosini. Kwa fike kwa gjinyiswa

But all the men belonging to her father's tribe were running with cattle, shouting, "Umkzakaza-wakogingqwayo is of age." When those who had taken the cattle to Umkzakaza returned, they were given two hundred; they went with them; Umkzakaza said, "I still see the sun. Until the sun is darkened according to my father's saying [I will not return.]"²² They returned to the king. Men ran to the whole

²² It is necessary to add these words to complete the sense. Such elliptical modes of expression are common in Zulu.

abantu ezweni lonke, be tata izinkomo kubantu bakayise, nezikayise za hlanganiswa, za yiswa 'ndawo nye zonke. Wa ti Umkzakaza, "Ngi sa li bona ilanga." Ba buya ba ya ekaya.

nation, taking the cattle from her father's people, and the cattle of her father were collected and all brought to one place. Umkzakaza said, "I still see the sun." They returned home.

Again she despises a still larger offering.

Kwa fike kwa kitshwa impi; ya ya 'ku zi d'la ezizweni; ya buya nazo. Za yiswa. Wa fike wa ti Umkzakaza, "Ngi ya li bona ilanga." Kwa buye kwa kitshwa impi; ya buya nenkulungwane eziningi. Wa fike wa ti Umkzakaza, u ya li bona ilanga.

An army was levied; it went to spoil foreign nations of their cattle, and came back with them. They were brought to Umkzakaza. She said, "I still see the sun." Another army was levied, and returned with many thousand. But Umkzakaza said, she still saw the sun.

The army sent to obtain cattle fall in with Usilosimapundu.

Kwa puma impi futi. Ba hamba, ba ya, ba fika ba zi bona izinkomo zi d'la esigodini esikulu kakulu. A ba zi balanga uma za zi 'makulu 'mangaki na. Kepa kwa ku kona nezim'lope nezimtoto nezinsundu nezimnyama nezibomvu; ezinye impondo zi bheke pansi; ezinye impondo zi pume za kzege; kwenye lu pume lu be lunye; zi nemibala eminingi. Kepa kwa ku kona isilwanyazane esikulu si hlezi ngapezulu kwaso leso 'sigodi esa si nezinkomo; igama laso kwa ku Usilosimapundu. Kwa ku tshiwo ngokuba kwa ku kona izintaba namapunzu ezintatshana ezincane; kwa tshiwo ukuti Usilosimapundu. Kepa kwa ku kona ngenzenye kwaso imifula emikulu; ngenzenye kwa ama'hlali amakulu; ngenzenye kwa amawa amakulu; ngenzenye kwa ku senkangala nje.

Again an army was levied. They set out, and at length saw some cattle feeding in a very large valley. They did not count how many hundred they were. But there were both white and dun, and brown, and black, and red; the horns of some were directed downwards,²³ the horns of others were moveable;²⁴ others had only one horn. They were of various colours. And there was a very huge beast sitting on the hills overhanging that valley, where were the cattle. The name of the beast was Usilosimapundu.²⁵ It was so called because there were hills, and elevations of little hills (upon it); and so it was named Usilosimapundu. And there was on one side of it many rivers; and on another side great forests; and on another side great precipices; and on another side it was open high land.

²³ Cattle whose horns hang down are called *imidhlovu*.

²⁴ These are called *amahlawe*.

²⁵ *Usilosimapundu*.—A beast covered with small elevations. The rugose, nodulated, beast.

Usilosimapundu's officers.

Kepa pakati kwemiti yonke eya i kona kuleso 'silwane, kwa ku kona imiti emibili, ya i mide kakulu pezu kwemiti yonke; amagama ayo kwa ku Imidoni yombili. Kwa ku i yona ku izinduna zikasilosimapundu.

And amidst all the trees which were on the beast, there were two trees; they were very much higher than all the rest; they were both named Imidoni.²⁶ It was they who were the officers of Usilosimapundu.

The soldiers contemn Usilosimapundu, and are threatened.

Wa ti Usilosimapundu lapa e i bona impi i kquba izinkomo, wa ti, "Lezo—lezo 'nkomo e ni zi kqubayo ezikabani na?" Ba ti, "Yiya; a si suke lesi 'silosimapundu." Wa ti, "Eh, eh! Hamba ni nazo ke."

When Usilosimapundu saw the army driving away the cattle, he said, "Those—those cattle which you are driving away, to whom do they belong?" They replied, "Out on you; let the rugose beast get out of the way." He replied, "Eh, eh! Go off with them then."²⁷

Description of Usilosimapundu.

Kepa kuyena kwa ku bonakala umlomo wodwa name/lo; ubuso bake ba bu idwala. Kepa umlomo umkulu, ubanzi kakulu, kepa ubomvu; kwamanye amazwe a semzimbeni kuyena kwa ku sebusika; kwamanye ku sekwinhla. Kepa kowokwake konke loko.

But as regards the beast there appeared only a mouth and eyes; his face was a rock; and his mouth was very large and broad, but it was red; in some countries which were on his body it was winter; and in others it was early harvest. But all these countries were in him.²⁸

²⁶ Water-boom.

²⁷ "Eh, eh! go off with them then."—These words are to be regarded as a threat. They mean, Very well, I let you take them now, but see to it, you will suffer for it by and bye.

²⁸ We are forcibly reminded of Milton's description of Leviathan, which,

"Hugest of living things, on the deep
Stretched like a promontory, sleeps or swims,
And seems a moving land."

This fabulous animal of the Zulus "seems a moving land." It may possibly have some connection with the notion found among other people that the world is an animal. A similar one appears now and then, but not in a definite form, to crop out in the thoughts of the natives of this country. Some parts of this account would lead us to suppose that the basis of the legend is a traditional recollection of a landslip, or some extensive convulsion of the earth.

We may compare this beast overgrown with trees, &c., with Es-sindbad's great fish. The captain says:—"This apparent island, upon which you are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it; so that it hath be-

The cattle at length darken the sun, and Umkzakaza is satisfied.

Ba zi kquba ke izinkomo zikasi-losimapundu. Ba ti be ya nazo ngasekaya, kwa ku nga ti li za 'kuna, ngokuba ilanga nezulu kwa ku nga bonakali; ku site utuli lwazo. Ba ze ba ti, "Hau! loku izulu be li sile, le 'nkungu i vela pi e si nga sa boni i yona na?" Ba buya ba bona uma kw' enza utuli; ba vela ngasekaya. Kepa ba bona kumnyama, a ba be be sa zi bona inkomo; ba ye ba zi sa kumkzakaza. Wa fike wa ti, "Nazi ke ezi kcima ilanga."

They drove off the cattle of Usi-losimapundu. As they were going with them near home, it was as if it was going to rain, for neither sun nor heaven appeared; they were concealed by the dust raised by the cattle. At length they said, "Hau! since the sky was clear, whence comes this mist through which we are no longer able to see?" Again they saw that it was occasioned by the dust; they came near home; and they saw it was dark, they could no longer see the cattle; they took them to Umkzakaza. She said, "Behold then the cattle which darken the sun."

Umkzakaza returns home.

Ba buya ke ba ya ekaya. Wa fika umgongo se w akiwe, wa pela, nencapa se y endhilelwe. Wa fika, ba ngena nentombi, ba hlala emgongweni.

So they went home again. On her arrival the umgongo²⁹ was already completed, and the incapa spread on the ground. She entered the umgongo with the damsels, and remained there.

There is universal rejoicing.

Kepa bonke abantu aba be pumile impi, a ku ko namunye pakati kwabo owa e nga i hlalile inkomo; bonke kulowo e hlabe eyake inkomo. Kepa eziningi izinkomo a zi hlinzwanga ngobuningi bazo. La ti igwababa la

And as for all the men who had gone out with the army, there was not one among them who had not killed a bullock; every one in the town killed his own bullock. But many of the cattle were not skinned because they were so many. The crow skinned for itself; the

come like an island, and trees have grown upon it since times of old." And with the huge tortoise, "upon whose back earth collected in the length of time, so that it became like land, and produced plants." (*Lane's Arabian Nights. Vol. III., p. 6 and p. 79.*) Compare also the monster Ugunggu-kubantwans (p. 176); and "the Unkulunkulu of beneath," who has a forest growing on one side, given below.

²⁹ *Umgongo* is a small hut or chamber erected within a house, in which a girl when of age is placed. She is kept there for one, two, or three months, and fed for the purpose of making her fat; but if there should be a scarcity of food, she may be allowed to go out at the end of a few weeks. Umkzakaza is represented as remaining in the umgongo for several years.

<p>zi/linzela ; namankqe a zi/linzela ; nezinja za zi/linzela. Kwa nuka inyama yodwa pakati kwesizwe. Kodwa ku nga hlatshwa kuzona ezikasilosimapundu ; ku hlatshwa kulezi zikayise.</p>	<p>vultures skinned for themselves ; and the dogs skinned for themselves. There was no other smell but that of meat throughout the whole nation. But the cattle of Usilosimapundu were not slaughtered, but those belonging to her father.</p>
--	--

All the people go to dig in the royal garden, leaving Umkxakaza and her sister alone.

<p>Wa hlala iminyaka e nga balwa emgongweni. Abantu a ba be be sa m azi ; w' aziwa intombi zodwa, ngokuba za z' ala uma abantu b' eze emgongweni ; ba ti aba ngenile endhlini, ba hlale nje, be nga m boni e hlezi pakati emgongweni. Ku te ngesikati eside ba ti bonke abantu, "A ku ze 'kuti e nga ka pumi Umkxakaza, ku hanjwe ku yiwe embutisweni wenkosi." Ba vuma bonke abantu, ngokuba ba be ti, "Ku ya 'kuba 'bu/lungu uma be vuna e se pumile, ngokuba ku ya 'kwenziwa utshwala esizweni sonke." Kwa ti e s' eza 'upuma, kwa vukwa ekuseni kakulu abantu bonke ; kepa ekaya lapa kubo, kwa ku kona utshwala umuzi wonke ; enzenye bu voviwe, enzenye bu vutshelwa, enzenye bu isijingi. Kwa sa ba hamba ke bonke abantu ; kwa sala yana nodade wabo ekaya. Kepa umbutiso wenkosi wa u kude kakulu ; be vuka be ti u kona be ya 'ubuya masinya kusi/lwa.</p>	<p>She remained uncounted years in the umgongo. The people no longer knew her ; she was known only by the damsels, for they would not allow people to enter the umgongo ; and those who entered the house merely sat down without seeing her, she remaining inside the umgongo. It happened after a long time all the people said, "Before Umkxakaza come out, let all the people go to the royal garden."³⁰ All the people agreed, for they had said, "It will be painful to harvest after she has come out, for beer will be made throughout the whole tribe." It happened when she was about to go out, all the people rose very early in the morning ; but at her father's there was beer in the whole village ; in one place it was strained ; in another it was mixed with malt ; in another it was soaking. In the morning all the people set out ; there remained herself and her sister only at home. But the royal garden was very far off ; when they arose they thought that by arising early they could return early in the evening.</p>
--	--

There is thunder and an earthquake.

<p>Kwa ti so ku isikati be mukile, b' ezwa ku duma izulu, kwa zama-</p>	<p>Some time after their departure Umkxakaza and her sister heard</p>
---	---

³⁰ *Umbutiso*, the royal garden, in which all the tribe assembles to dig and sow for the king.

zama umlabati na sendlini lapa be hlezi kona. Wa ti Umkzakaza, "Ak' u pume u bone, balatusi, uma ini leyo na, izulu ukuduma be li balele kangaka." Wa puma Ubalatusi, wa bona ku mi ilati esangweni; a ka be e sa bona uma isango li ma pi na. Wa ngena endlini, wa ti, "U za 'ubona, mntanenkosi, ku kulu ku sesangweni; utango nganzanye lw apukile, so lu lele pansi nje."

the heaven thundering, and the earth moved even in the very house where they were sitting. Umkzakaza said, "Just go out and see, Ubalatusi, what this is, the heaven to thunder when it was so bright?" Ubalatusi went out, and saw a forest standing at the entrance of the village, and she could no longer see where the entrance was. She came into the house, and said, "You will see, child of the king, there is something huge at the gateway; the fence is broken down on one side, and is now just lying on the ground."

They are visited by strange guests.

Kwa ti be sa kuluma, kwa se kw apuka amakgabunga amabili | As they were speaking, two leaves⁸¹ broke off from the Imi-

⁸¹ *Speaking Trees* are heard of in the legends of other people; but I know of none in which any such personal action is ascribed to them as here. In the *Amanzi* stories, collected among the negroes of the West Indies, we read of a *Doukana Tree* which was covered with fruit; a lazy man went daily to this tree alone and ate the fruit, but never took any home to his wife and children. When one only was left, it is represented as assuming the power of volition, and effectually eluding all his efforts to catch it. (*Dasent. Popular Tales from the Norse*, p. 503.) In the same stories, the trees cry out "Shame" when the lion is about to devour the woman who had set him free (p. 490).

Shakespeare makes *Macbeth* say,

"Stones have been known to move and trees to speak
Augurs."

Comp. "Prince Hatt, or the Three Singing Leaves." *Thorpe's Yule-tide Stories*, p. 17. Also "The Two Caskets," p. 99; and "Temptations," p. 369. — "The Two Step-sisters." *Dasent.*, p. 134.

Comp. also *Hawatha's* appeal to the different forest-trees to give him the materials for building a canoe, and their answers. (*Longfellow.*) And the address "of the green reed, the nurse of sweet music, divinely inspired by a gentle breeze of air," to *Psyche*. (*Apuleius*, p. 117.)

We close this note on speaking trees by the following extract from the tale of "*Lilla Rosa*":—"One day, while wandering on the sea-shore, she found the head and leg of a fawn that had been killed by the wild beasts. As the flesh was still fresh, she took the leg and set it on a pole, that the little birds might see it the better, and come and feed upon it. She then lay down on the earth, and slept for a short time, when she was wakened by a sweet song, more beautiful than anything that can be imagined. *Lilla Rosa* listened to the delightful notes, and thought she was dreaming; for nothing so exquisite had she ever heard before. On looking around her, she saw that the leg which she had placed as food for the little fowls of heaven was changed to a verdant linden, and the fawn's head to a little nightingale sitting on the linden's summit. But every single small leaf of the tree gave forth a sweet sound, so that their tones together composed a wondrous harmony; and the little nightingale sat among them and sang his lay so beautifully, that all who might hear it would certainly have imagined themselves in heaven." (*Thorpe's Yule-tide Stories*, p. 43.)

emidonini, a fika endhlini lapa be hlezi kona. A fike a ti, "Tata isigubu, balatusi, u ye 'kuka 'manzi emfuleni." Wa tata isigubu, wa ya emfuleni. A hlala e m bhakile Ubalatusi. Kepa emfuleni wa kelela isigubu, s' egwala, kw' ala uma 'esuke. A ze a ti amakqabunga, "Puma, mkzakaza, u hambe u fune amanzi ekaya lapa." Wa ti, "Ngi tombile; a ngi pumi emgongweni." A ti, "Si ze s' azi ukuba u tombile; kepa si ti, Puma, u ye 'kuka amanzi." Wa puma wa ye, wa wa ka amanzi kwenye indhlu, wa buya nawo. A ti amakqabunga a ti, "Pemba." Wa ti, "A ngi kw azi ukupemba." A ti amakqabunga, "Si ze s' azi uma a u kw azi ukupemba; kepa

doni, and entered the house where they were sitting. On their arrival they said, "Take a water-vessel, Ubalatusi, and go and fetch water from the river." She took the water-vessel and went to the river. They sat waiting for Ubalatusi. But at the river she dipped water into the water-vessel; when it was full she was unable to leave the place.⁵² At length the leaves said, "Go out, Umkzakaza, and look for water here at home." She said, "I am of age, and I do not yet quit the umgongo."⁵³ They replied, "We already knew that you were of age; but we say, Go and fetch water." She went and fetched water from another house, and came back with it. The leaves said, "Light a fire." She replied, "I cannot light a fire." They said, "We already knew that you could not light a fire;

⁵² This inability to move from being spell-bound is common in the nursery tales of all countries. In the tales of the North is a story of a bride who had been separated from the bridegroom; whilst waiting for him she is annoyed by the importunity of other lovers. She gives them permission to come one at a time by night, but before retiring to her chamber, sends them to do something for her, to lock the door, to fasten the gate, or to tie up the calf; and by a spell fastens them to the object till morning. (See *Thorpe. Yule-tide Stories. "The King's Son and the Princess Singorra," p. 218.*—"Goldmaria and Gold-feather," p. 449.—*Campbell. Op. cit. "The Battle of the Birds." Vol. I., p. 36.*) The girl who attempts to steal a few feathers from Dummiling's golden goose, has her hand and fingers instantly fixed to it; and all who approach and touch her are in like manner fixed, and are compelled to follow Dummiling in a long line wherever he wishes to go. (*Grimm. Op. cit., p. 282. "The Golden Goose."*) Marama-kiko-hura by her enchantments fixed a boat so firmly to the earth that no human strength could move it. (*Sir George Grey. Op. cit., p. 145.*)

The master smith's three wishes all refer to this power of binding others by a spell. "Well," said the smith, "first and foremost, I wish that any one whom I ask to climb up into the pear-tree that stands outside by the wall of my forge, may stay sitting there till I ask him to come down again. The second which I wish is, that any one whom I ask to sit down in my easy chair which stands inside the workshop yonder, may stay sitting there till I ask him to get up. Last of all, I wish that any one whom I ask to creep into the steel purse which I have in my pocket, may stay in it till I give him leave to creep out again." (*Dasent. Popular Tales from the Norse, p. 123.* Compare "The Mastermaid," p. 96.)

⁵³ Compare this treatment of Umkzakaza with the method adopted by Hacon Grizzlebeard to subdue "the proud and pert princess for whom no suitor was good enough." (*Dasent. Popular Tales from the Norse, p. 50.*)

si ti, Pemba." Wa pemba. A ti amakqabunga, "Tata ikanzi, u li beke eziko." Wa ti Umkzakaza, "A ngi kw azi ukupeka." A ti amakqabunga, "Si ze s' azi uma a u kw azi ukupeka; kepa si ti, Peka." Wa li beka eziko, wa tela amanzi. A ti amakqabunga, "Hamba, u yo'kcapuna amabele esilulwini kwenu, u zo'utela lapa eziko." Wa ye wa wa kcapuna amabele, wa tela eziko. A hlala; za vutwa izinkobe. A ti, "Zibukula ilitshe, u gaye izinkobe." Wa ti, "A ngi kw azi ukugaya, ng' umntwana wenkosi. Bheka ni,"—e ba tshe-ngisa izand/la, ngokuba inzipo zake za zinde kakulu. La tata umkonto, la ti, "Leti izand/la lapa kumina." La zi nquma inzipo ngomkonto, la ti, "Gaya ke." Wa ti Umkzakaza, "A ngi kw azi, ng' umntwana wenkosi." A ti amakqabunga, "Si ze s' azi uma a u kw azi ukugaya, nokuba u umntwana wenkosi." L' esuka elinye ikqabunga, la zibukula ilitshe, la tata imbokondo, la tata inkobe, la gaya, la ti, "Bheka, ku tiwa ukugaya." L' esuka, la ti, "Gaya." Wa gaya umkaba, wa muningi kakulu. A ti, "Tata isikamba sakwenu samasi, u beke lapa." Wa si tata. A ti, "Tata ukamba olukulu, u beke lapa." Wa lu tata. A ti amakqabunga, "Lu geze." Wa lu geza. A ti amakqabunga, "Hamba u kete igula elikulu emaguleni akwenu, u lete

but we say, Light a fire." She lighted a fire. The leaves said, "Take a cooking-pot and place it on the hearth." Umkzakaza said, "I cannot cook." The leaves replied, "We already knew that you could not cook; but we say, Cook." She put the pot on the fire, and poured water into it. The leaves said, "Go and bring some corn from your corn-basket, and come and pour it into the pot." She went and fetched some corn, and put it on the fire. They sat; the corn was boiled. They said, "Turn up the millstone, and grind the boiled corn." She replied, "I cannot grind, I am the king's child. Look here,"—showing them her hands, for her nails were very long.⁸⁴ One of the leaves took a knife and said, "Hand hither your hand to me." It cut off the nails with the knife, and said, "Now grind." Umkzakaza said, "I cannot grind; I am the king's child." The leaves said, "We already knew that you could not grind, and that you were the king's child." One of the leaves arose and turned up the millstone, and took the upper stone, and put the boiled corn on it and ground it, and said, "See, that is called grinding." It quitted the stone, and said, "Grind." She ground a large mass of corn. They said, "Take your pot of amasi, and put it here." She took it. They said, "Take a large pot and place it here." She took it. The leaves said, "Wash it." She washed it. The leaves said, "Go and pick out the milk calabash from your calabashes, and bring it here." Um-

⁸⁴ Chiefs and great men allow their nails to grow long; such long nails are regarded as honourable. But women are not allowed to have long nails, as they would interfere with their work. Umkzakaza being the chief's child, has allowed her nails to grow. Cutting the nails is a reproof for her idleness and uselessness.

lapa." Wa ti Umkakaza, "Igula lakwetu likulu; ngi nge ze nga li tata ngedwa. Li tatwa abantu abatatu." A ti amakgabunga, "Hamba, si hambe nawe." Ba puma ba hamba, ba fika ba li tata igula, b' eza nalo. A ti, "Li tulule." Wa sondeza isikamba, ba li tululela kona, na kulolo ukamba ba tululela kulona. Ba tata imbenge, ba tela umkaba; ba tata enye imbenge, ba zibekela umkaba. Ba buya ba tata enye imbenge, ba zibekela amasi a sokambeni. La tata ukezo, la lw eleka ngapezulu kwembenge; la tata ukamba namasi, li yisa kusilosi-mapundu.

kakaza said, "Our milk-calabash is large; I cannot carry it alone. It is carried by three men." The leaves said, "Go, and we will go with you." They went and fetched the calabash, and came back with it. The leaves said, "Empty it." She brought the pot near, and they poured the amasi into it; they also poured it into the large pot. They took a basket, and placed in it some of the ground corn; they took another basket and placed it on the top of the ground corn. Again they took another basket, and covered the amasi which was in the pot. One of the leaves took a spoon, and put it on the top of the basket; and took the pot and the amasi to Usilosimapundu.

Usilosimapundu's eating.

La fika kuyena, wa tata umkaba kanye nembenge kanye nembenge e zibekela umkaba; wa kamisa, wa ku faka esiswini, lezo imbenge zombili nomkaba. Wa buye wa tata amasi e zitshekelle ngembenge, wa faka esiswini kanye konke nokezo.

When the leaf came to him, he took the ground corn together with the basket, and together with the basket which covered the ground corn; he opened his mouth, and put it in his stomach, both the two baskets and the ground corn. Again he took the amasi which was covered with the basket, and put it all at once into his stomach, together with the spoon.

The leaves force Umkakaza to eat amasi.

L' enyuka la ya la ngena endlini, la ti, "Yetula inkezo ezintatu." La ti, "Mina, nant' ukezo; yidila, si dila." Wa ti Umkakaza, "A ngi wa dila mina amasi,

The leaf went up again and entered the house. It said, "Take down three spoons." It said, "Look here, here is a spoon; eat, and we will eat with you." Umkakaza said, "For my part, I do not eat amasi, for I am still under the

ngokuba ngi tombile." A ti amakqabunga, "Si ze s' azi ukuba u tombile, a u wa d/ili amasi ; kepa si ti, Yid/ila." Wa kala Umkzakaza-wakogingqwayo, e ti, "Hau ! We mame ! ubani o za 'kud/ila amasi e tombile na ?" E tsho ngokuba kwa ku ya 'kuti, um/ilana e wa d/ilayo, ku /latshwe izinkabi eziningi, ngokuba e wa nikwa uyise ka/ile. A ti amakqabunga, "Yid/ila masinya." Wa tata ukezo ; ba d/ila, ba kgeda.

obligations of puberty."³⁵ The leaves said, "We already knew that you were of age, and that you did not yet eat amasi ; but we say, Eat." Umkzakaza-wakogingqwayo cried, saying, "Hau ! O ! my mother ! who would eat amasi before the ceremonies of puberty are completed ?" She said this because when she should eat amasi many oxen would be slaughtered, because it would be given her properly by her father. The leaves said, "Eat immediately." She took a spoon ; they ate all the amasi.

They spoil the village, and Uxilosimapundu devours everything in it.

'Euka a ya end/ilini e sesangweni. A fike a kipa izimbiza ezi notshwala, ezinye zi nesijingi, namakcansi, nezitebe ; konke oku send/ilini a yisa esangweni. Loku umuzi wa umkulu, a kipa umuzi wonke izinto, e nga shiyi nalunye uluto end/ilini. Ku te lapa e se ya 'kukipa kabo-mkzakaza, wa ti Umkzakaza, "Ni ze ni ngi shiyele umpanjana, u semsamo, u vunekiwé ; no'ubona mncane." A ya a kipa ; a shiya izimbiza ezinkulu kakulu zi notshwala obu voviwe ; a shiya wona ke umpanjana. 'Euka a ya esangweni. Konke

The leaves went down to the house which was near the gateway. As soon as they arrived, they took out the pots containing beer, and pots which contained the boiled meal, and mats and vessels ; everything that was in the house they took to the gateway. And though the village was large, they took out the things from the whole village, and did not leave anything in a single house. When they were about to take the things from the house of Umkzakaza's mother, Umkzakaza said, "Just leave for me the little pot,³⁶ it is in the upper part of the house, it is luted down with cowdung ; you will see it, it is little." They went and took out the things ; but they left the very large pots which contained beer which was strained,³⁷ they left too the little pot. They went down to the gateway.

³⁵ That is, she had not quitted the umgongo, and was still bound by the customs which are observed on coming to puberty, one of which is, that the young woman is not to eat amasi until she is called by her father to quit the umgongo. When she comes out, they slaughter for her a bullock (*inkomo yokwemula*), the caul of which is placed over her shoulders and breasts ; the head is shaved, and the whole body bathed ; she dances, and then she can eat amasi.

³⁶ The natives, not having boxes or cupboards, keep their ornaments, &c., in pots, or in sacks made of skins.

³⁷ "Beer which was strained,"—that is, already fit for use.

loko okwa kitshwa kulowo 'muzi wa ku d/la, wa ku kgeda Usilosimapundu. Kodwa wa e nga hla-funi, wa e gwinya nje.	Everything that was taken out of the village Usilosimapundu entirely ate up. But he did not chew it, he merely swallowed it.
--	--

The leaves drink.

Kwa ze kwa pela izinto ezi kitshwe kulowo 'muzi, e ng' esutanga Usilosimapundu. 'Enyuka amakqabunga, a fika, a ngena end/lini lapa e shiye kona izimbiza ezimbili ezi notshwala; l' esuka elinye ikqabunga, la ponseka kwenye imbiza, nelinye la ponseka kwenye. Kepa ekupumeni kwawo ezimbizeni amakqabunga, izimbiza zombili za zize. A zi tata, a zi yisa esangweni kusilosimapundu. Wa fika wa zi tata zombili, wa zi faka emlonyeni, wa gwinya.	At length all the things which were in that village were taken out, but Usilosimapundu was not satisfied. The leaves went up and entered the houses where they had left two pots of beer; one of the leaves threw itself into one of the pots, and the other cast itself into the other; and when the two leaves came out of the pots, both pots were empty. They took them and carried them to the gateway to Usilosimapundu. He took them both, and put them in his mouth, and swallowed them.
--	--

Umkxakaza goes to Usilosimapundu.

Wa ti umlomo kasilosimapundu wa zamazama ngamand/la; wa ti, "Yeuka ke, mkxakaza-wakogingqwayo." Umkxakaza wa ngena end/lini, wa tata umpanjana, wa u sibukula, wa kipa itusi lomzimba wake, wa li faka emzimbeni; wa kipa isikcamelo sake setusi; wa kipa ingubo yake yetusi; wa kipa ukcansi lwake lwetusi; wa kipa induku yake yetusi; wa kipa umuntsha wake wezindondo, wa binca, wa pumela pand/le; w' e-ma e bambe ingubo yake nesikcamelo sake, 'emi ngokcansi lwake na ngenduku yake. Wa ti Usilosimapundu, "A u fulatele ke,	The mouth of Usilosimapundu moved with rapidity; he said, "Come down now then, Umkxakaza-wakogingqwayo." Umkxakaza went into the house, and took the little pot, and uncovered it; she took out the brazen ornaments for her body, and put them on; she took out her brazen pillow; ³⁸ she took out her garment ornamented with brass; and her sleeping mat ornamented with brass; she took her walking stick of brass; she took out her petticoat ornamented with brass beads; she dressed herself and went outside; she stood holding her garment and pillow, resting on her sleeping mat, and rod. Usilosimapundu said, "Just turn your back to me,
--	---

³⁸ The native pillow is generally made of some tree; a fantastic piece is often chosen, with three or four branches, which, when cut, resembles a little stool; sometimes it is a mere block of wood. The princess is represented as having a brazen pillow.

mkzakaza-wakogingqwayo." Wa filatela. Wa ti, "A u penduke ke, mkzakaza - wakogingqwayo." Wa penduka. Wa ti Usilosimapundu, "A u hleke ke, mkzakaza-wakogingqwayo." Kepa Umkzakaza a ka tandanga ukuhleka, ngokuba wa e hlupeka e shiya uyise nonina nokubusa kwake. Wa ti Usilosimapundu, "Yeuka ke, mkzakaza - wakogingqwayo." W' euka wa fika kusilosimapundu.

Umkzakaza-wakogingqwayo." She turned her back to him. He said, "Now turn again, Umkzakaza-wakogingqwayo." She turned. Usilosimapundu said, "Just laugh now, Umkzakaza-wakogingqwayo." But Umkzakaza did not wish to laugh, for she was in trouble, because she was leaving her father and mother and her princely position. Usilosimapundu said, "Come down now, Umkzakaza-wakogingqwayo." She went down to Usilosimapundu.

Her sister and mother have a presentiment of evil, and hasten home.

Kepa ngokweuka kwake kwa ku nga ti intombazana yakwabo ya i zwile emfuleni; ya sukuma ngamandhla nesigubu, ya kupuka. Nonina kwa ku nga ti u zwile, ngokuba wa shiya abantu bonke emuva aba be hamba naye.

But by her going down it was as if her little sister at the river felt her departure;³⁹ she started up suddenly with her water-vessel, and went up to the village. And it was as if her mother felt it, for she left all the people behind which were walking with her.⁴⁰

Usilosimapundu runs off with Umkzakaza.

Wa kwela Umkzakaza-wakogingqwayo. U te e s' and' uku-kwela, w' esuka masinyane Usilosimapundu, wa gijima ngamandhla. Ku te lapa e ti site ngentaba intombazana ya ku bona oku site-layo, kepa a ya kw azi uma ku ini na. Kanti nonina ku te ku sitela wa e ku bona; kepa a k' azanga uma ku ini na.

Umkzakaza - wakogingqwayo mounted on Usilosimapundu. As soon as she had mounted, Usilosimapundu speedily ran off. When he was just becoming hidden behind a hill, the sister saw something which was disappearing, but did not know what it was. And the mother too, when it was becoming concealed, saw it; but did not know what it was.

³⁹ "Felt her departure,"—was sensible of her departure. There is an allusion here to what is called sympathy or presentiment, by which a person is impressed with a feeling that he must go to a certain place, or that something is about to happen to a certain person which requires his immediate presence, &c.

⁴⁰ The sympathetic impression of the mother has its correspondence not only in the legends of other people as the relic of an old and effete faith, but to the present day the reality of such impressions forms a part of the creed not only of the natives of South Africa, but of a large number of educated people in all parts of the world. We cannot enter into the consideration of such a question here, further than to remark that it rarely happens that a wide-spread belief is without any foundation in facts, badly observed, it may be, and worse interpreted, but still facts, which it is always worth while to examine, to discuss, and to classify.

The sister and mother reach the town together.

Ba fika kanyekanye ekaya intombi nonina. Unina wa bona utango ekceleni lw apukile; wa ti, "Ku ini o be ku lapa na?" Wa ti Ubalatusi, "Ngi ti isilwanyazane okwa d/liwa inkomo zaso." Wa ti unina, "U b' u ye ngapi wena na?" Wa ti, "Ngi tunywe amakqabunga ukuka 'manzi ngesigubu emfuleni. Kwa fike kw' ala ukuba ngi suke." Unina wa ti, "Maye! Kepa ni ti u se kona umntanami lapa ekaya na? Ini e ngi te, ngi vela lapaya, ya i ti site lapaya na?" Wa gijima unina, wa ye wa ngena emgongweni; wa fika e nge ko. Wa puma, wa ngena kwenye ind/lu; wa funyana e nge ko. Wa ngena kwenye; wa funyana e nge ko. Wa gijima ngejubane, wa pindela emuva emadodeni, wa ti, "Tshe-tsha ni; umntanami u mukile nesilwanyazane o kwa tatwa inkomo zaso." Ba ti, "U si bonile ini na?" Wa ti, "Ku kona oku sitele ngentaba lapa ngi vela ngesekaya. Futi umntanami a ka se ko ekaya."

They arrived home both together, the girl and her mother. The mother saw the fence broken down on one side; she said, "What has been here?" Ubalatusi said, "I say it was the beast whose cattle were taken away." The mother said, "Where had you gone?" She said, "I had been sent by the leaves to fetch water with a vessel from the river. On my arrival I was unable to get away again." Her mother said, "Alas! but do you say that my child is still here at home? What was that which became hidden yonder, as I reached that place yonder?" The mother ran, and entered the umgongo; on her arrival she was not there. She went into another house; she did not find her there. She went into another; she did not find her there. She ran swiftly back again to the men, and said, "Make haste; my child is taken away by the beast who was plundered of his cattle." They said, "Have you seen him?" She replied, "There is something which disappeared behind the hill as I came near home. And my child is no longer there."

The king and his army arm, and pursue the beast.

Ba hamba ba fika ekaya, ba iloma bonke. Ba ya ba hamba ngomkondo waso; ba si bona, ba ya kusona, si mi, si ba lindile. Ba fika kusona, sa hleka, sa ti, "Yenza ni ke bo; yenza ni masinya, ngi hambe; li tshonile." Ba ponsa, ba ponsa. Omunye umkonto wa ponseka esizibeni; omunye wa ponseka etsheni; omunye wa wela esikoteni; omunye wa

They went home, and all armed. They set out on the tracks of the beast; they saw it, they went to it, it having stood still and waited for them. They came to it; it laughed and said, "Do what you are going to do; do it quickly, that I may go; the sun has set." They hurled and hurled their spears. One spear was thrown into a pool; another on a rock; another fell in the grass; another

wela e/latini; yonke ya pela i nga gwazanga 'luto. Ba pelelwa imikonto. Sa ti isilwane, "Hamba ni, ni yo'hloma futi." Ba buyela ekaya, ba yo'hloma. Ba buya ba ponsa; kw enze njalo futi; a ba gwazanga 'luto. Ba ti, "Se s' a-hlulekile." Wa ti Usilosimapundu, "Sala ni ku'hle."

fell in the forest; all were used, without stabbing anything. They had not a single spear left. The beast said, "Go and arm again." They went home to arm. Again they hurled their spears; it happened again as before; they did not stab any thing. They said, "At length we are worsted." Usilosimapundu said, "Good by."

The army tries in vain to rescue Umkzakaza.

Ba kala abantu bonke, be ti, "A ku m ehlise." Wa vuma ke, w' ehla, e ti, "Ye/lika ke." Ba m anga, be kala, naye e kala. Ya m faka pakati impi yonke yakubo Umkzakaza. Kepa sa ti ukubona isilo, sa ti, "Kanti ba ya funa ukumuka naye." Sa penduka, sa ba dabula pakati; kwa ku nga ti ku kona oku m ponsa pezulu Umkzakaza; sa penduka naye, sa hamba naye.

All the people cried, saying, "Let her come down." He assented, and she came down, on his saying, "Descend then." They kissed her, weeping, and she too weeping. The whole army of her people put Umkzakaza in the middle. But when the beast saw it, he said, "Forsooth they want to go off with her." He turned round, and passed through the midst of them; it was as though something threw Umkzakaza into the air; he turned back with her, and went away with her.

Umkzakaza's father and mother, and brother and sister, follow the beast.

Kw' esuka unina nodade wabo noyise nomne wabo, be si landela. Ba hamba, ku ti lapa si lele kona, nabo ba lala. Ku se si vuka, nabo ba hambe naso. Unina e hamba e kala. Kepa uyise nomne wabo nodade wabo ba katala, ba buyela emuva. Unina wa hamba naso. Ba ye ba lala. Wa ti Usilosimapundu wa ka imfe nombila, wa pa unina kamkzakaza. Wa d'la.

Her mother and sister, and father and brother, followed the beast. They went on, and where the beast rested, there they too rested. In the morning when he awoke, they too went with him. The mother went weeping. But the father and brother and sister were tired and turned back. Her mother accompanied the beast. They went some distance, and rested. Usilosimapundu plucked sugarcane and maize, and gave it to the mother of Umkzakaza. She ate.

The mother also, being tired, turns back.

Kwa sa Usilosimapundu e hamba naye, unina kamkakaza wa hamba. Wa ze wa katala, wa ti, a si m ehlise Umkakaza, a m bone. Sa ti, "Ye/lika ke, mkakaza-wakogingqwayo; ye/lika, a ku bone unyoko." W' e/lika. Ba kala bobabili nonina. Wa m anga unina, e ti, "Hamba ku/le ke, mntanami."

In the morning, when Usilosimapundu set out, the mother of Umkakaza set out. At length she was tired, and asked the beast to allow Umkakaza to come down that she might see her. He replied, "Get down then, Umkakaza-wakogingqwayo; get down, that your mother may see you." She got down. They both wept, both she and her mother. Her mother kissed her, saying, "Go in peace, my child."

The beast takes Umkakaza to a beautiful cave, and leaves her there.

Wa ti Usilosimapundu, "Kwela, mkakaza." Wa kwela. Sa hamba naye, sa ya, sa m beka kude, lapa e nga s' azi uma ku pi kubo na. Sa fika enziweni; ku kona isiguai esikulu pakati kwenziwa; ekceleni kwesiguai kwa ku kona umgodi omu/le, u gud/liwe ngonwali, u kazimula kakulu pakati kwawo; ku kona ingubo nokcansi nesikcamelo nesigubu samanzi.

Usilosimapundu said, "Get up, Umkakaza." She got up. He went away with her, and put her afar off, where she did not know in what direction the country of her people was. He came to the site of an old village; there was a large tobacco garden in the midst of it; on the border of the garden there was a beautiful cave; its floor was smeared with fat, it was very bright inside; and there was a blanket and sleeping mat there, a pillow, and a vessel of water.

The beast's parting address.

Wa ti Usilosimapundu, "Hlala lapa ke, mkakaza-wakogingqwayo. Ngi ti uyi/lo ngi mu d/lele kakulu, ngokuba uma w ende be ya 'uzuza izinkomo eziningi ngawe. Kepa ngi mu d/lele, ngokuba a u sa yi 'ku m bona; naye a ka sa yi 'ku ku bona. Sala lapa ke. Uyi/lo wa ngi d/la inkomo zami eziningi; nami ke ngi mu d/lele."

Usilosimapundu said, "Stay here, Umkakaza-wakogingqwayo. I say, I have spoiled your father excessively; for when you married, he would have got many cattle for you. And I have spoiled him, for you will never see him again, and he will never see you. Stay here then. Your father spoiled me by taking away my many cattle; and now I have spoiled him."

Umkzakaza sleeps alone in the cave.

Wa hamba ke Usilosimapundu, w' emuka. Wa sala wa hlala yedwa lapa, e hlezi nemfe imbili nezikwebu zombila ezine a zi piwe Usilosimapundu. Wa hlala, wa ze wa lala kona emgodini. Kwa ti kusasa wa vuka w' etamela ilanga. Wa tata imfe, wa y apula, wa i lahla; wa y apula, wa i lahla; wa shiya ilungu la ba li nye; wa li hluba, wa li dhla. Wa tata umbila, wa w osa, wa w apula wa w apula, wa dhla isingamu esi pakati, wa u lahla wonke kanye nemfe.

So Usilosimapundu departed. And she remained there alone, with two sugarcanes and four ears of maize which Usilosimapundu had given her. She sat until she lay down to sleep there in the cave. In the morning she awoke and sat in the sun. She took a sugarcane, and broke off a joint, and threw it away. She broke off another, and threw it away; she left one joint only, she peeled it, and ate it. She took the ears of maize, and roasted them; she rubbed off the grain, she rubbed off the grain, and ate the portion which was in the middle, and threw the rest with the sugarcane.⁴¹

Umkzakaza is frightened by the approach of a strange being.

Kwa ti emini, se li balele, wa bona uluto lu za kude; ngokuba kwa ku senkangala; ku kona umuti umunye, umuti nje. Kwa ye, kwa hlala pansi kwawo lowo muti. Wa buye wa ku bona, ku za ku kuma. Wa ya wa ngena emgodini Umkzakaza. Kwa ngena esiguaini; kwa hamba, ku ka uguai. Ku ti lapa ku bona inyawo, kw esabe; ku bheke, ku buye ku ke futi uguai, kwa ye kwa m beka ngapandhle kwesiguai. Kwa ya emgodini. Wa ku bona Umkzakaza-wakogingwayo; wa sukuma, wa veza isandhla; kwa bona isandhla, kwa baleka, kwa shiya uguai. Kwa hamba, kwa ye kwa tshona. Wa sale wa hlala kwa ze kwa hlwa.

At noon, the sun being now bright, she saw something coming in the distance; for it was on the high land; there was there one tree, one tree only. The thing went and sat under the tree. Again she saw it approaching by leaps. Umkzakaza went into the cave. The thing entered the tobacco garden; it went plucking the tobacco. When it saw footprints, it was frightened; it looked, and again plucked the tobacco, and went and put it outside the garden. It entered the cave. When Umkzakaza-wakogingwayo saw it, she arose and thrust out her hand; it saw the hand, and fled, and left the tobacco. It went and disappeared over a hill. She remained till it was dark.

⁴¹ Great people and men select the joints of the sugarcane which are in the middle, rejecting both the upper and lower joints. In like manner chiefs and great men reject the grains of maize which are at the ends of the ear, selecting those only which are in the middle.

Two of these strange beings visit the cave.

Kwa sa kusasa wa puma, wa hlala pand/le Umkzakaza ; wa bona futi ku za ku kubili, ku hamba ku kxuma ; kwa ye kwa hlala emtunzini. Kwa buye kw' esuka kwa ya esiguaini. Wa ngena emgodini Umkzakaza. Kwa ngena, kwa ka uguai ; kwa ti loku a ku bonile izolo, kwa ka kw etuka, kw esaba ; ku ti, "Hau, nyawo, nyawo, ti vela pi na?" Ku ti okunye, "U ti bona pi na?" Ku ti, "Nati."⁴² Kwa ye kwa m beka uguai ngapand/le. Kwa buye kw' ez' emgodini. Wa sukuma Umkzakaza, wa veza izand/la ezimbili. (Wa bona ukuba Amadlungund/lebe.) A bona

In the morning Umkzakaza went and sat outside ; again she saw two things coming, proceeding by leaps ; they went and sat in the shade of the tree. Again they arose and went to the tobacco garden. Umkzakaza went into the cave. On entering the garden they plucked the tobacco ; the one which she saw the day before plucked starting and afraid ; it said, "O, footprints, footprints, whence did they come?" The other said, "Where did you see them?" It replied, "There." They went and put the tobacco outside. Again they entered the cave. Umkzakaza arose and thrust out both hands. (She perceived that they were Amadlungundhlebe.⁴³) When they saw the hands,

⁴² These creatures are represented as talking a strange dialect ; it resembles that of the Amaswazi ; and is introduced to make them appear ridiculous.

⁴³ Keightley has remarked in his *Fairy Mythology*, p 28 :—"An extensive survey of the regions of fancy and their productions will incline us rather to consider the mental powers of man as having a uniform operation under every sky, and under every form of political existence, and to acknowledge that identity of invention is not more to be wondered at than identity of action." However comprehensive we may be disposed to make this sentiment, there will still be left many tales in the folk-lore of different peoples so similar not only in their general characteristics, but also in their details ; and also some things so strange, that one feels compelled to refer them to a common origin. This of Half-men belongs to this class. It is so strange, wild, and eccentric, that it is not easy to conceive that it could arise spontaneously in two minds. Yet we find allusions to "One-legged men" in various authors.

Pliny mentions a nation of Monoscell. The Marquis of Hastings states that during his sojourn in India he found the germ of fact from which many of the most incredible tales of ancient history has grown. "A Grecian author mentions a people who had only one leg. An embassy from the interior was conducted into the presence of the viceroy, and he could by no persuasion prevail upon the obsequious minister to use more than one of his legs, though he stood during the whole of the protracted audience."

It is quite possible that such a custom as that of standing on one leg as a ceremony of etiquette should become the starting point of the legends, in which we meet with the account of half-men. "The Shikk," says Lane in his notes to the *Arabian Nights*, p. 33, "is another demoniacal creature, having the form of half a human being, (like a man divided longitudinally) ; and it is believed that the Nesnas is the offspring of a Shikk and a human being.

"The Nesnas is described as resembling half a human being, having half a head, half a body, one arm and one leg, with which it hops with much agility." It is said to be found in several places. "It resembled a man in form, excepting that it has but half a face, which is in its breast, and a tail like that of a sheep." A kind of Nesnas is also said to inhabit "the island of Raug in the sea of Es-Seen or China, and to have wings like those of a bat."