

izandhla, a baleka a ye a tshona. A fike, a bika enkosini yawo, e ti, "Ku kona oku semgodini wenkosi." Ya ti inkosi yamadhlungundhlebe, "Ku njani na?" A ti, "Kubili."

they fled, and disappeared behind a hill. On reaching their chief, they told him, saying, "There is something in the chief's cave." The chief of the Amadhlungundhlebe said, "What is it like?" They said, "There are two."

Many come to the cave, and Umkzakaza expects to be killed.

Kwa menywa amanye Amadhlungundhlebe. Kwa sa kusasa kwa hanjwa kwa yiwa kona emgodini wenkosi. Wa bona Umkzakaza e vela e maningi kakulu, wa ti, "Namuhla lu fikile usuku e ngi za 'ubulawa ngalo." A fika, a hlala pansi kwomtunzi, lapo emtunzini a e hlala kona, e bema uguai; ngezikati zonke uma e ya 'kuka uguai, a y' a hlala kona emtunzini. 'Esuka a ya a ngena esiguaini, a ka uguai, a m beka ngapandhle; ngokuba inkosi yakona emadhlungundhlebeni ya i misele ukuba umgodi wayo u tshanelwe ngezikati zonke; kepa i misele bonke abantu aba ya 'kutshanela lowo 'mgodi ba kqale ngokuka uguai, b' amuke uguai, ba m beke ngapandhle. Kwa buzwa kulawo amabili Amadhlungundhlebe, kwa tiwa, "Ni ku bone pi na?" A ti, "Be ku vele emgodini." Kwa tiwa, "Hamba ni, ni ye, ni lunguze emnyango; ni bone uma ku kona na?" A ya, e nyonyoba, 'esaba, a lunguza, 'ahluleka ukubonisisa, ngokuba umzimba wake wa u kazimula. A buyela emuva, a ti, "Kunye, ku ya kazimula; a si ku bonisisi." Ya ti inkosi yamadhlungundhlebe, "A si tsho kanyekanye, si ti, 'Umuntu, isilo ini na?" A tsho ke onke, a ti, "U umuntu u 'silo u ini na?" Wa ti Umkzakaza, "Ngi umu-

Other Amadhlungundhlebe were summoned; and in the morning they went to the chief's cave. Umkzakaza saw very many coming, and said, "The day has now arrived in which I shall be killed." When they reached the tree they sat in the shade, there in the shade where they sat and took snuff; always when they went to pluck tobacco, they sat there in the shade. They arose and went into the tobacco garden, and plucked tobacco, and put it outside; for the chief of the country of the Amadhlungundhlebe had ordered that his cave should be regularly swept; and he had ordered that all people who went to sweep the cave should begin with plucking tobacco, and take and put it outside the garden. They enquired of the two Amadhlungundhlebe where they had seen it? They replied, "It appeared in the cave." They were told to go and look into the doorway, and see if it was there. They went stealthily, being afraid, and looked in; they were unable to see clearly, for her body glistened. They came back, and said, "It is one, it glistens; we cannot see it clearly." The chief of the Amadhlungundhlebe said, "Let us say all together, 'Is it a man or a beast?'" So all shouted, saying, "Are you a man or a beast?" Umkzakaza replied, "I

ntu." A ti, "Puma, si ku bone." Wa ti Umkzakaza, "A ngi tandi ukupuma, ngokuba ng' umntwana wenkosi." Kwa tunywa amanye Amadhlungundhlebe, kwa tiwa, a wa gijime ngamandhla a yo'utata inkomo, inkabi enkulu, a gijime, a buye nayo. Ya fika inkabi, ya hlathwa. Wa puma ke Umkzakaza-wakogingqwayo, e pete ingubo yake nokcansi lwake nesikcamelo sake nenduku yake, e bincile umuntsha wezindondo. Wa beka pansi emnyango ingubo nesikcamelo, w'ema ngenduku, nokcansi w'ema ngalo. Ya ti inkosi yamadhlungundhlebe, "Penduka." Wa penduka Umkzakaza. A ti Amadhlungundhlebe, "Yeka! Uluto lu lu!le! Keba yeka, imilente-lente!" A pind' a tsho e ti, "Nga e ba muhle uma ka si yo imilente-lente." A ti, a ka ngene endhlini. 'Emuka onke, a pindela emuva.

am a human being." They said, "Come out, that we may see you." Umkzakaza said, "I do not like to come out, for I am a chief's child." The chief sent some Amadhlungundhlebe, telling them to run swiftly and fetch a bullock—a large ox—and run back with it. When the ox came it was slaughtered. Then Umkzakaza-wakogingqwayo came out, carrying her blanket and her sleeping mat, and pillow and rod, being girded with her petticoat which was ornamented with brass beads. She put down at the doorway the blanket and pillow, and rested on her rod, and on her sleeping mat she rested too. The chief of the Amadhlungundhlebe said, "Turn your back towards us." Umkzakaza turned her back to them. The chief of the Amadhlungundhlebe said, "Turn round." Umkzakaza turned. The Amadhlungundhlebe said, "Oh! The thing is pretty! But oh the two legs!" Again they said, "It would be pretty but for the two legs." They told her to go into the cave; and they all went away.

The Amadhlungundhlebe take away Umkzakaza.

Kwa fika kwa menywa Amadhlungundhlebe amaningi. Kwa sa kusasa, kwa yiwa kuyena Umkzakaza, ku petwe ulembu olubonakalisa umzimba uma umuntu e lw embete. A fika, a hlala emtunzini, e bema uguai. Wa ti uma a wa bone Umkzakaza, wa ti, "So ku ziwa 'kubulala mina." A fika esiguaini, a ka uguai, a m beka ngapandhle. A ngena, a ya emgodini, a ti, a ka pume. Wa puma; wa nikwa ulembu, wa

Many Amadhlungundhlebe were called together. In the morning they went to Umkzakaza; they carried a veil through which, if any one put it on, the body could be seen. They came and sat in the shade and took snuff. When Umkzakaza saw them, she said, "They are now coming to kill me." They came to the tobacco garden, they plucked tobacco, and put it outside the garden. They entered the cave, and told her to come out. She went out; they gave her the veil; she put it on,

binca lona, e m buka e ti, "Yeka! uluto nga lu lu/le,—kepa yeka imilentele!" E tsho ngokuba we e nemilentele nezand/la ezimbili; ngokuba wona a e fana —uma ku hlinzwa inkomo yabelungu e datshulwe u/langoti nolunye u/langoti, wona Amad/lungund/lebe a e u/langoti lwa-nganzanye, lu nge ko olunye u/langoti. Wa sinelwa Umkzakaza a wona Amad/lungund/lebe. A sina a kpeda, a m tata, a ya naye ekaya.

they looking at her and saying, "Oh, it would be a pretty thing,—but, oh, the two legs!" They said thus because she had two legs and two hands; for they are like,—if an ox of the white man is skinned and divided into two halves, the Amadlungundhlebe were like one side, there not being another side. The Amadlungundhlebe danced for Umkzakaza. When they had finished dancing, they went home with her.

Umkzakaza is beloved by the chief, and called his child.

Wa bona umuzi wenkosi yamad/lungund/lebe, wa ti, "We! yeka lo 'muzi; umkulu njengokababa." Ngokuba wa mkulu kakulu. Wa ya wa bekwa end/lini e ngasen/la; kwa hlatshwa izinkomo eziningi, e d/la inyama. Ku tiwa u umntwana wenkosi, ngokuba inkosi yamad/lungund/lebe ya i m tanda kakulu, i ti, umntwana wayo. E h/la esigod/hlweni Umkzakaza esimnyama; ku kona ngenzansi esim/lope.

When she saw the village of the chief of the Amadlungundhlebe, she said, "Alas! oh this village; it is large like that of my father." For it was very great. She was placed in a house at the top of the village; many cattle were killed, and she ate meat. She was called the chief's child, for the chief of the Amadlungundhlebe loved her very much, and called her his child. Umkzakaza lived in the dark palace; there was a white palace at the lower part of the village.⁴⁴

Umkzakaza becomes very fat, and the Amadlungundhlebe wish to kill her.

Wa ze wa kulupala kakulu, w' ahluleka ukuhamba Umkzakaza. A ti uma e pumela pand/le esigod/hlweni, a ti lapa e hamba e pakati emkatini wesim/lope nesimnyama a katale, a buyele end/lini. Ku ti uma e suka pansu ku sale isikcibi samafuta. Inkosi yamad/lungund/lebe i si puze isi-

At length Umkzakaza was very fat, and unable to walk. When she left the palace, on getting halfway between the white and the dark palace, she was tired, and returned to the house. When she rose up there remained a pool of fat. The chief of the Amadlungundhlebe used to drink the pool

⁴⁴ *Isigodhlo* is the dwelling, consisting of several huts, which belong to the chief—the royal buildings. "The dark isigodhlo" is that part where no visitors are allowed to enter; "the white isigodhlo" is entered by those who are called by the chief.

kcibi samafuta a puma kumkzakaza, ngokuba isizwe samadhlungundhlebe sa si d/la abantu. Ba ti abantu, "Nkos', a ka d/liwe, a kqonkqwe amafuta, loku amafuta e se pelele pansi nje." Kepa inkosi yamadhlungundhlebe ya i m tanda kakulu Umkzakaza-wakogingqwayo; i ti inkosi yamadhlungundhlebe, "U ya 'ud/liwa ngi pi mina na?" A ti Amadhlungundhlebe, "O, nkos', loku ku isilima nje na? Into e nga sa kw azi ukuhamba i za 'kwenza ni i kcita amafuta enkosi?"

of fat which came from Umkzakaza, for the nation of the Amadhlungundhlebe used to eat men. The people said, "O chief, let her be eaten, and the fat melted down, for the fat is being wasted on the ground." But the chief of the Amadhlungundhlebe loved Umkzakaza - wakogingqwayo very much, and said, "When she is eaten, where shall I be?"⁴⁵ The Amadhlungundhlebe said, "O chief, since she is a mere deformity? Of what use is a thing which can no longer walk, which is wasting the fat of the chief?"

Preparations are made for melting down Umkzakaza.

Ya ze ya vuma inkosi, inyanga se zintatu be i ncenga, be ti, "A ku kqonkqwe amafuta enkosi." Ya vuma ke. Kwa menywa abantu abaningi bamadhlungundhlebe, ba ya ba teza izinkuni eziningi; kw' embiwa umgodi omkulu; kwa baswa umlilo omkulu; kwa tatwa udengezi olukulu, lwa bekwa pezu kwezinkuni ezi basiwe.

At length the king assented, they having continued to beseech him for three months, saying, "Let the fat of the chief be melted down." So he assented. Many people of the Amadhlungundhlebe were summoned; they went and fetched much firewood; a great hole was dug; a large fire was kindled; a large sherd was taken and put on the fire which was kindled.

Umkzakaza, by her incantations, raises a tempest, which destroys many of her enemies.

La li balele kakulu, ku nge ko 'lifu nalinye. Lwa ze lwa ba bomvu udengezi. Kwa ti uma so lu bomvu kakulu, wa ya wa bizwa Umkzakaza; wa ya, be hamba naye. Kwa ti uma e sesangweni wa bheka, wa bona abantu be baningi kakulu; wa hlabela, wa ti, "We, zulu le. Wo, mayoya, we.

It was very bright; there was not a single cloud. At length the sherd was red. When it was very red, Umkzakaza was called; she went with them. When she was at the gateway, she looked; she saw that there were very many people; she sang, saying, "Listen,⁴⁶ yon heaven. Attend; mayoya, listen.

⁴⁵ That is, "So long as I live you will not touch her."

⁴⁶ *We!* is an interjection by which the attention of a person is arrested. *Wo!* is an interjection in which a kind of threat is implied if the requisite attention is not given. *Mayoya* is a kind of chorus. The whole song is addressed by Umkzakaza to the sky, as though she was its lord; it is a complaint that it is merely acting in an ordinary way, and not in the way she wishes, viz., so as to destroy her enemies. *Emabihweni*, lit., in the throat.

We, zulu. Li nga dumi noku- duma. Li dumel' emabilweni. L' enza ni? Li dumela ukuna nokupendula."	Listen, heaven. It does not thunder with loud thunder. It thunders in an undertone. 'What is it doing? It thunders to produce rain and change of season." ⁴⁷
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⁴⁷ The belief in the power possessed by human beings of controlling the elements by incantations and other means, is as wide spread probably as the human race. At a future time we shall speak of the superstitious faith of the natives in weather-doctors, which will probably throw some light on the belief as it exists among civilized nations as a relic of the past, in novels or old legends. We would just allude to the curious fact that a modern philosophic thinker of no ordinary power, Professor Mansel, has thrown out the idea that it is not out of the bounds of possibility that man's scientific knowledge may one day be such as to enable him to do that which our forefathers were disposed to relegate to the domain of sorcery and witchcraft. He says:—"It is even conceivable that the progress of science may disturb the regularity of occurrence of natural phenomena. If men were to acquire vast power of producing atmospheric phenomena, the periodical recurrence of such phenomena would become more irregular, being producible at the will of this or that man. There is a remarkable note in Darwin's *Botanic Garden* (*Canto iv.*, l. 320), in which the author conjectures that changes of wind may depend on some minute chemical cause, which, if it were discovered, might probably, like other chemical causes, be governed by human agency."

Thus the wisdom of the nineteenth century is leading men back again to the dreams of the childhood of our race.

We shall refer the reader to a few instances of the superstitious belief in power to control the elements.

We are told on the authority of a Bishop, Olaus Magnus, that Eric, King of Sweden, "was in his time held second to none in the magical art; and he was so familiar with the evil spirits whom he worshipped, that what way soever he turned his cap, the wind would presently blow that way. For this he was called Windy-cap." (*Sir Walter Scott*. "The Pirate," Note 9.)

It is probable that this old legend of Eric, "Windy-cap," has come down to us in the saying, a "capful of wind." When the old heathen superstitions had been displaced by the preaching of Christianity, they disappeared rather in external form than in reality, and still held their place in the hearts of the people; and the powers formerly ascribed to gods, or deified kings, or sorcerers, came to be referred to saints. Thus Langfellow,

"Only a little hour ago
 I was whistling to Saint Antonio
 For a capful of wind to fill our sail,
 And instead of a breeze he has sent a gale."

Sir W. Scott, who appears to have no doubt that those who professed to raise and lay storms, really believed in their own powers, and therefore concludes that they were frenzied, remarks:—"It is well known that the Laplanders drive a profitable trade in selling winds." And he tells us of a Bessie Milne, at the village of Stromness, living in 1814, who helped out her subsistence by selling favourable winds to mariners; just as in this country rain-doctors obtain large herds by selling rain.

In the Manx Legends we read of "the feats of Manman," who,

"From New-year-tide round to the ideo of Yule,
 Nature submitted to his wizard rule:
 Her secret force he could with charms compel
 To brew a storm, or raging tempest quell."

(*Elizabeth Cookson's Legends of Manx Land*, p. 23.)

The reader is referred to the incantation of the "Reim-kennar" in Sir Walter Scott's "Pirate"; and to the mode in which she obtained

<p>Onke Amadlungundhlebe a bona ilifu li lukuzela ngamandhla. Wa pinda Umkakaza, wa hlabela, wa ti,</p> <p>“We, zulu le. Wo, mayoya, we.</p> <p>We, zulu. Li nga dumi noku-duma.</p> <p>Li dumel' emabilweni. L' enza ni ?</p> <p>Li dumela ukuna nokupendula.”</p> <p>Izulu la hlanganisa ngamafu ; la duma ngamandhla ; la na imvula enkulu. La kcima udengezi ; la tata udengezi, la lu ponsa pezulu,</p>	<p>All the Amadlungundhlebe saw a cloud gathering tumultuously. Umkakaza again sang,</p> <p>“Listen, yon heaven. Attend ; mayoya, listen.</p> <p>Listen, heaven. It does not thunder with loud thunder. It thunders in an undertone. What is it doing ?</p> <p>It thunders to produce rain and change of season.”</p> <p>The whole heaven became covered with clouds ; it thundered terribly ; it rained a great rain. It quenched the red hot sherd, and took it and tost it in the air ; it</p>
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“The power she did covet
O'er tempest and wave.”

Allusions to this power will be found in many of our poets. Thus in Shakespeare's “*Tempest*,” Mira says :—

“If by thy art, my dearest father, you have
Put the wild waters in this roar, allay them :
The sky it seems would pour down stanking pitch,
But that the sea, mounting to the walkin's cheek,
Dashes the fire out.”

So in H. K. White's “*Gondoline*,” one of the witches boasts that

“She'd been to sea in a leaky sieve,
And a jovial storm had brewed.”

See also *Thorpe's Yule-tide Stories*, p. 63. And for a fine description of the exertion of this power by Ngatoro, *Grey's Polynesian Mythology*, p. 140, and again p. 179. “Then the ancient priest Ngatoro, who was sitting at the upper end of the house, rises up, unloosens and throws off his garments and repeats his incantations, and calls upon the winds, and upon the storms, and upon the thunder and lightning, that they may all arise and destroy the host of Manaia.” The storm arises in its might, and the hosts of Manaia perish.

So the elements obey the call of Hiawatha, when Pau-Puk-Keewis had found shelter from his wrath in the caverns dark and dreary of the Manito of the Mountains :—

“Then he raised his hands to heaven,
Called imploring on the tempest,
Called Waywasumo, the lightning,
And the thunder, Annemeekiee ;
And they came with night and darkness,
Sweeping down the Big-Sea-Water,
From the distant Thunder Mountains.”

(*Longfellow's Hiawatha*.)

In the legends of New Zealand we find a universal deluge ascribed to the prayer of Tawaki, “who called aloud to the gods, and they let the floods of heaven descend, and the earth was overwhelmed by the waters, and all human beings perished” (*Grey, Op. cit.*, p. 61.) Compare with this the legend of St. Scolastica, who two days before her death, being unable to persuade her brother St. Benedict to remain with her a little longer, “bending her head over her clasped hands, prayed that heaven would interfere and render it impossible for her brother to leave her. Immediately there came such a furious tempest of rain, thunder, and lightning, that Benedict was obliged to delay his departure for some time.” (*Mrs. Jameson's Legends of the Monastic Orders*, p. 12.)

Iwa fa. Kwa ti Amadhlungundhlebe a be hamba naye Umkzakaza la wa bulala izulu, la m shiya Umkzakaza ; la bulala nabanye abantu ; ba sala abaningi nenkosi yabo.

was broken to pieces ; the heaven⁴⁸ killed the Amadhlungundhlebe who were walking with Umkzakaza, but left her uninjured ; it killed some others also ; but many remained with their chief.

Her enemies try again, and are destroyed.

La buya la balela nje. A ti Amadhlungundhlebe, "A ku baswe masinyane, lu tshe masinya udengezi ; a tatwe Umkzakaza a pakanyiswe, a bekwe odengezini ; kona e nga yi 'u'hlabela." La tshiswa udengezi ; lwa za lwa ba bomvu. Ba ya 'ku m tata ; ba m pakamisa. Kwa ti, lapa e sesangweni, wa bheka pezulu, wa ti,

Again the heaven became clear and bright. The Amadhlungundhlebe said, "Let a fire be kindled immediately, that the sherd may get hot at once ; and let Umkzakaza be taken, and raised and placed on the sherd ; then she will not be able to sing." The sherd was made hot ; at length it was red. They went to fetch her ; they lifted her up ; when she was at the gateway, she looked up and said,

"We, zulu le. Wo, mayoya, we.

"Listen, yon heaven. Attend ; mayoya, listen.

We, zulu. Li nga dumi nokuduma.

Listen, heaven. It does not thunder with loud thunder.

Li dumel' emabilweni. L' enza ni ?

It thunders in an undertone. What is it doing ?

Li dumela ukuna nokupendula."

It thunders to produce rain and change of season."

Kwa vela futi amafu. Wa pinda Umkzakaza, wa ti,

Again the clouds made their appearance. Again Umkzakaza said,

"We, zulu le. Wo, mayoya, we.

"Listen, yon heaven. Attend ; mayoya, listen.

We, zulu. Li nga dumi nokuduma.

Listen, heaven. It does not thunder with loud thunder.

Li dumel' emabilweni. L' enza ni ?

It thunders in an undertone. What is it doing ?

Li dumela ukuna nokupendula."

It thunders to produce rain and change of season."

La na, la duma ngamandhla. La i bulala inkosi yamadhlungundhlebe namanye Amadhlungundhlebe amaningi, a fa. Kwa sala ingcozana nje. 'Esaba lawo a ingcozana

It rained and thundered terribly. It killed the chief of the Amadhlungundhlebe, and many other Amadhlungundhlebe ; they died ; there remained a small number only. The small remnant that remained were afraid, and said,

⁴⁸ The heaven, that is, the lightning. But the natives speak of the heaven as a person, and ascribe to it the power of exercising a will. They also speak of a lord of heaven, whose wrath they deprecate during a thunder storm.

a seleyo, a ti, "A si nga be si sa m tinta; kodwa a si m ncitsho ukudhla, a ze a zakca a fe." "Let us not touch her again and again; but let us grudge her food, until she gets thin and dies."

Umkxakaza escapes from the Amadhlungundhlebe.

Wa jabula Umkxakaza ngokuba e se m ncitsha ukudhla. Wa hlala wa ze wa zakca; kodwa e nga zakcile, so ku pelile amafuta amaningi. Wa tata ikqoma, wa faka izingubo zake a e zi piwa inkosi yamadhlungundhlebe; wa hamba e ku badhlile ekqomeni; w' etwala, wa hamba e sindwa, ngokuba ezinye izingubo za z' enzwa ngendo; e hamba e lala endhle, ngokuba wa e saba Amadhlungundhlebe. Wa hamba isikati eside e nga dhlil' luto, wa ze wa ngena esizweni sabantu. Wa hamba e lala kusona; enzenye komunye umuzi ba mu pa ukudhla; enzenye kwomunye umuzi ba m ncitsha. Wa hamba wa ze wa zakca kakulu.

Umkxakaza rejoiced because they now gave her but little food. She remained until she was thin; but she was not excessively thin, only much fat had disappeared. She took a basket, and placed in it the things which the king of the Amadhlungundhlebe had given her; she set out when she had put them in the basket; she carried it on her head, and went on her way burdened, for some of the garments were ornamented with brass beads. She journeyed sleeping in the open country, because she feared the Amadhlungundhlebe. She went a long time without eating, until she came among a nation of men. She travelled sleeping among them; sometimes at one village they gave her food; sometimes at another they refused her. She travelled until she was very thin.

She reaches her home.

Kwa ti ngolunye usuku wa vela okalweni, wa bona umuzi omkulu kakulu, wa ti, "We! Yeka lo 'muzi; u fana nomuzi wamadhlungundhlebe e ngi vela kuwona; wona wa u fana nokababa." W' ehla e bona ezindhlini ezi ngasenhla ku tunqa umlilo; wa fika esangweni, wa bona indoda i hlezi pansu kwomtunzi. Kepa inwele zayo za zi ngangezimu. Wa dhlula nje, kodwa yena e fanisa e ti, "Songati ubaba lo."

It came to pass on a certain day she reached the top of a hill; she saw a very large town; she said, "Alas! O that town; it resembles the town of the Amadhlungundhlebe from which I come; and that was like my father's." She went down, seeing in the houses at the top of the town the smoke of fire; when she came to the gateway, she saw a man sitting in the shade; but his hair was as long as a cannibal's. She merely passed on; but she compared him, saying, "That man resembles my father."

She makes herself known to her mother.

Wa ya ngasen/la, e bona uma umuzi kayise. Wa fika unina e peka utshwala. Wa hlala pansi kwotango, wa ti, "Eh! nkosikazi! Emhhikweni wako." Ba ti, "Sa u bona." Wa ti, "Yebo." Wa bona nonina e nga lungisile ekanda. Wa ti, "Kepa kulo 'muzi kw enze njani na? I nani leyo 'ndoda e sesangweni na?" Wa pendula unina, wa ti, "Wena, u vela ngapi na?" Wa ti, "Ngi vela le." Wa ti, "O, po, lapa, dade, kwa fiwa. Kw' emuka inkosazana yakwami. Uyise lowa o m bone esangweni. A u ngi boni nami ngi nje na?" Wa ti, "Y' emuka ya ya ngapi na?" Wa ti, "Ya hamba nesilwanyazane." Wa ti, "Sa si m tata pi?" Wa ti, "Wa e tombile; kwa tatwa inkomo zaso, ngokuba uyise wa e te, e nga ka tombi umntwana, wa ti, uma e se tombile, ku ya 'utatwa inkomo, a buyiswe ngazo endhile, zi kime ilanga. Kepa uyise a ka ze a ba nazo lezo 'nkomo; kwa ye kwa tatwa ezesilwanyazane." Ya ti intombi, "O, kepa, kanti ni kalela

She went to the upper end of the town, seeing that it was her father's. On her arrival her mother was making beer. She sat down under the wall, and said, "Eh! chieftainess! Give me of your umhhikgo."⁴⁹ They said, "Good day." She saluted in return. She saw that her mother's head was disarranged, and asked, "But what is the matter at this kraal? And what is the matter with that man at the gateway?" The mother answered, saying, "You, whence do you come?" She replied, "I come from yonder." The mother said, "O, indeed, here, princess, death entered."⁵⁰ The princess royal of my house went away. That is her father whom you saw at the gateway. Do you not see, too, in what condition I am?" She replied, "When she went away, whither did she go?" She said, "She went with the beast." She answered, "Where did he take her?" The mother said, "She was of age; the cattle of the beast were taken away; for her father had said, before she was of age, when she is of age, cattle should be taken with which to bring her home, which should darken the sun. But her father did not possess so many cattle; they went and took those of the beast." The girl said, "O, but, why do you cry

⁴⁹ *Umhhikgo* is beer in an early state of preparation; it is called *isijingi sobutshwala*, that is, beer-porridge. It consists of the ground mealies steeped in water till it is sour. When mealies have been ground and mixed with water and boiled, it is called *umpunga*. When crushed mealies are steeped in hot water till it is sour, it is *igwele*. When the mealies have been taken from the *igwele*, and ground, and boiled in the sour water of the *igwele*, it is *umhhikgo*. *Umpunga*, *igwele*, and *umhhikgo* are all thin porridge, somewhat of the consistence of gruel. Ground malt is added to the *umhhikgo*, and when fermentation has taken place, it is *utshwala* or beer.

⁵⁰ *Kwa fiwa*, lit., it was died.

ni, loku umntwana wenu w' enziwa i nina nje na? Na ni tatela ni inkomo zesilwanyazane? Kanti na m bulala ngamabomu." Wa ti lo 'mfazi, "Wo, yeka le 'ntwana! i bona ngoba ngi i pile umhhikgo wami. Se i ngi hleka ngomntanami e nga se ko. U kona umuntu o nga tanda ukunika isilwanyazane na? Angiti u loku w' emuka umntanami lapa esizweni sikayise a ku sa buswa, se ku hlalwa nje na?" Wa ti, "Ngi lapa ke mina, mkzakaza-wakogingqwayo; noma na ngi hlala, ngi buyile futi mina."

then, since your child was treated badly by yourselves alone? Why did you take away the cattle of the beast? Forsooth, you killed her on purpose." The mother replied, "O, out upon the contemptible thing! it sees because I have given it my umhhikgo. It now laughs at me as regards my child which is dead. Does there exist a person who would be willing to give anything to the beast? From the day my child departed from the midst of her father's nation, has there been any longer any joy? do we not now just live?" She replied, "Here I am, I Umkzakaza - wakogingqwayo; although you left me, here I am again."

The father summons the nation to rejoice at the return of his daughter.

Wa kala unina, nabanye aba be hlezi emnyango. W' eza uyise e gijima, e ti, "Ni kalela ni na?" Ba ti, "Nang' Umkzakaza e fikile!" Wa ti uyise, "Po, e fikile njalo ku kalelwa ni?" Wa tuma abantu uyise, wa ti, "A ba hambe isizwe sonke, be mema be tshela abantu, be ti, 'A ku gaywe utshwala ilizwe lonke, u fikile Umkzakaza-wakogingqwayo.'"

Her mother cried, and the others who were sitting by the door. The father came running, and saying, "Why are you crying?" They said, "Here is Umkzakaza come!" Her father said, "Well, since she has thus come, why do you cry?" Her father sent men, telling them to go to the whole nation, summoning the people and telling them to make beer throughout the land, for Umkzakaza-wakogingqwayo had arrived.

The whole nation holds a great festival.

Kwa gaywa utshwala ilizwe lonke; kwa butwa abantu, b' eza nezinkomo, be bonga ngokuba inkosazana i fikile. Kwa hlalshwa inkomo; kwa dhlalwa umkosi uyise nonina; uyise wa geka isi-

Beer was made throughout the land; the people collected, bringing cattle, and rejoicing because the princess had arrived. Cattle were killed, and her father and mother had a great festival; her father cut his hair, and put on a

hlito, wa beka isikeokco; unina | head-ring;⁵¹ her mother cut her
wa geka, wa beka inke/hi. Kwa | hair, and put on a top-knot.⁵¹
jabulwa ilizwe lonke. | There was rejoicing throughout
the land.

Many kings come to woo Umkzakaza.

Kepa kwa ku dumile ezizweni | And it was rumoured among all
zonke ukuba i kona inkosazana i | the nations that the princess had
fikile, in/le kakulu. Kwa ya in- | returned to her home, and that she
kosi, i vela kwelinye ilizwe, y' eza | was very beautiful. A chief came
'ku m kcela Umkzakaza. Uyise | from another country to ask Um-
w' ala naye, wa ti, "U ya fika; | kzakaza of her father. He re-
wa e mukile nesilwanyazane; nga- | fused, saying, "She is just come
loko ke a ngi tandi ukuba 'emuke; | home; she was carried off by the
ngi ya tanda uku/hlala ngi buse | beast; therefore I do not wish that
naye nje." Kw' eza amakosi | she should go away; I wish to live
amaningi; kepa uyise a fike a tsho | and be glad with her." Many chiefs
ilizwi li be linye nje. A ze 'emuka | came; but her father gave them
amakosi e nga m zekanga Umkza- | all but one answer. At length
kaza. | the chiefs went away, without get-
ting Umkzakaza for a wife.

A distant king hears of her beauty, and sends an old man to fetch her.

Kepa kwa ku kona enye inkosi | But there was another chief of
e kude; ya i zwe ukuba ku kona | a distant country; he had heard
leyo 'ntombi. Ya tuma ikzeku; | that there was that damsel. He
ya ti, "A ku ye lona." La hamba | sent an old man; he said, "Let
him go." The old man went.

⁵¹ The head-ring is made by rolling together the midribs of the leaves of the vegetable ivory plant (*ingqondo zezala*) to about the size of the little finger; this is bound carefully and regularly with a small cord, and bent into a ring, which varies in size with different tribes; in this state it is called the *ukqondo*. This is sewn to the hair, and covered with the exudation of a species of coccus, called *ungiana*, or *ingiane*. The exudation is collected, and when the insect has been carefully separated, boiled to give it firmness; it is then placed on the *ukqondo*; it is black, and admits of a good polish.

I have never met with a native who could give me any account of the origin of the head-ring or *isikeokco*. It is a sign of manhood; and no one is permitted to assume it, until he has received the chief's command. It is regarded as the chief's mark, and must be treated with respect. If during a quarrel a man pluck off another's head-ring, it is regarded as a mark of contempt for the chief, and the man is heavily fined. The head-ring is kept in good order, except during affliction, when it is dull, being no longer burnished. It is thereby known that the man is in trouble. If a man quits his tribe, he sometimes takes off his head-ring, and is then called *igundela*, that is, one who is shorn.

The top-knot of the woman is formed of red clay. It is of a bright colour, and is placed on the top of the head. At certain periods the chief directs young men and women to sew on the head-ring, and to fix the head-knot or *inkehli*. Much attention is paid to the head-ring and head-knot, and the hair is kept shaven both inside and outside the ring, and all around the knot. When they are in trouble this is neglected, and it can be seen at once by the head that there is some cause of affliction.

ikzeku. La fika esangweni, la gukzuka isele eli/le, li kazimula. La ngena isele li kzo/zoma, la /lala empundwini. Umkzakaza e d/lala nabanye ngasesangweni, ba li bona isele lelo. Wa ti Umkzakaza, "Puma ni, ni zo'ubona loku oku/le." Ba puma abantu bonke be li buka, be ti, "La li/le isele!"

When he came to the entrance of the town, he turned into a beautiful and glistening frog. The frog entered leaping, and settled on the gatepost. Umkzakaza was playing with others near the gateway. They saw the frog. Umkzakaza said, "Come out and see this beautiful thing." All the people came out, looking at it, and saying, "What a beautiful frog!"

Umkzakaza and her people follow the frog.

La kzo/zoma, la puma ngesango. Ku te uma se li puma, wa ti Umkzakaza, "Ngi pe ni izinto zami, ni zi fake ekqomeni zonke, ni hambe nazo." Kwa kalwa, kwa tiwa, "Hau, u fika kona manje, so u ya ngapi futi na?" Wa ti, "Ngi za 'u li landela, ngi ze ngi bone lapa li ya kona." Uyise wa kipa abantu aba 'mashumi 'mabili, be twala ukud/la nezinto zaka. Ba hamba, be li landela isele li kzo/zoma, ba ze ba katala.

It leapt out of the gateway. When it had gone out Umkzakaza said, "O, give me my things; place them all in a basket, and set out with them." They cried and said, "O, you are just arrived; and where now are you going again?" She replied, "I am going to follow the frog, to see where it is going." The father selected twenty men, to carry food and her things. They set out, following the frog as it leapt, until they were tired.

The frog becomes an old man again, and proves treacherous.

Wa hamba nalo yedwa Umkzakaza. Ba ti uma se be bodwa isele la penduka umuntu. Ku te lapa se li penduke umuntu, wa mangala Umkzakaza, wa ti, "W enzawe ini uma u be isele na!" Wa ti, "Ngi pendukile nje." Wa ti, "U ngi yisa ngapi na?" Wa ti, "Ngi ku yisa ekaya enkosini yakwiti." Ba hamba naye ba ze ba kwesinye isizwe. Ku te lapa se be kude kakulu, wa bona i/lati elikulu lapa ind/lela i d/lula kona. Ba ya ba fika e/latini; kepa ikzeku lona la l' azi uma so ku seduze ekaya. La ti, "Hamba kakulu; ku kude lapa si

Umkzakaza travelled alone with it; and when they were alone, the frog turned into a man. When it turned into a man, Umkzakaza wondered and said, "What was done to you, that you became a frog?" He said, "I just became a frog." She asked, "Where are you taking me?" He replied, "I am taking you home to our chief." They went together till they came to another nation. When they had gone a great distance, she saw a large forest, through which the path went. They reached the forest; but the old man knew that they were now near home. He said, "Make haste; the place to which we are

ya kona." Wa hamba wa fika e/latini. La m tata, la i d/lula indhalela, la ya pakati kwe/lati. La ti, "Wo! Ulut' olu nje ngi te ngi yo' lu tatela omunye umuntu nje?" L' ema naye esigcaweni. Kepa Umkzakaza wa mangala ukubona e/latini ukubona indawo enhle, ku nga ti ku hlala abantu. La ti ikzeku, "A ku ze konke oku zizelayo." W' ezwa Umkzakaza ku bila i/lati lonke, ku kzakgaza; w' esaba. L' esuka ikzeku, l' enyukela ngasen/la, la memeza, li hlaba umlozi, li ti, "Fiyo, fiyo! a ku ze oku zizelayo."

going is afar off." She reached the forest. The old man took her, and quitted the path, and went into the midst of the forest. He said, "Nay! Shall I take so beautiful a thing as this just for another man?" He stood still with her in an open place. But Umkzakaza wondered to see a beautiful place in the forest, as if men dwelt there. The old man said, "Let all beasts come, which come of their own accord." Umkzakaza heard the whole forest in a ferment, and crashing; she was afraid. The old man departed, and went up the forest, and shouted, whistling, and saying, "Fiyo, fiyo!"⁵² let all beasts come which come of their own accord."

Umkzakaza ascends a tree for safety, after transforming herself.

Umkzakaza w' ema, wa ti, "Dabuka, kanda lami, ngi fake izinto zami." La dabuka ikanda lake, wa faka zonke izinto zake. La buya la hlanguana, kwa ku nga ti a ku si lo eli dabukile. Kepa la li likulu ngokwesabekayo, ngokuba uma umuntu e li bona la li sabeka. Wa kwela emtini; wa ti e se pezulu, kwa buye kwa hlanguana imiti; ngokuba wa e kwele imiti y enablei i hlanguanisile; wa i penya, wa kwela, ya buye ya hlanguana.

Umkzakaza stood still and said, "Open, my head, that I may place my things inside." Her head opened, and she put in all her things. Her head again closed, and it was as though it had not opened. But it was fearfully large; for when a man looked at it, it was fearful. She mounted a tree; when she was on the top, the branches again came together; for she had mounted where the trees were thick and united; she turned aside the branches, and went up; they again closed behind her.

All the beasts of the forest assemble at the call of the old man.

Wa bona Umkzakaza umuzi ngapambili kwalelo /lati. Wa hlala pezulu emtini. Za fika izilo, zi funa; zi li bamba ikzeku, li ti, "Ai, musa ni ukudhla mina; ka

Umkzakaza saw a village in front of the forest. She remained on the tree. Wild beasts came, seeking for prey; they caught hold of the old man; he said, "No; do not eat me; she is no longer here

⁵² *Fiyo, fiyo*, intended to imitate the sound made by whistling.

<p>se ko e be ngi ni bizela yena ; a ngi sa m boni." Za li hweba. La zi kuza, la ti, "Ngi yeke ni, banta bami ; ngi ya 'u ni pa ngomso." Za muka ke. Ikzeku la sala, nalo la hamba la ya ekaya.</p>	<p>for whom I called you ; I no longer see her." They tore him. He scolded them and said, "Leave me alone, my children ; I will give you something to-morrow." So they departed. The old man was left, and he set out and went home.⁵³</p>
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Umkakaza again joins the old man, who wonders at the size of her head.

<p>Wa li bona Umkakaza se li punele ngapandhile kwehlati, w' ehlika ngamandhla, wa gijima, wa puma ehlatini. Wa ti lapa se li seduze nomuzi ikzeku, wa li bona, wa ti, "Ngi linde, loku si hamba nawe : u ngi shiyela ni na ?" L'ema. Kepa la mangala li bona ikanda li likulu, ngokuba la li lincane ikanda likamkakaza. Kepa ikzeku la l' esaba ukubuza ukuti, "W enziwe ini ?" ngokuba la m bizela izilwane.</p>	<p>When Umkakaza saw that he had gone outside the forest, she descended quickly, and ran out of the forest. When the old man was near the village, she saw him, and said, "Wait for me, for we travel together : why do you leave me ?" He halted. But he wondered when he saw that her head was large, for Umkakaza's head used to be small. But the old man was afraid to ask, "What has done this to you ?" for he had called the beasts to her.</p>
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The people wish to drive her away because of her deformity.

<p>Ba ngena ke ekaya ; w' ema emnyango ; la ti ikzeku la kuleka enkosini yalo, li ti, "Ngi m tolile</p>	<p>They entered the village ; she stood at the doorway ; the old man made obeisance to his chief, saying,</p>
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⁵³ We find in one of the Northern tales something very like this. A damsel was passing through a forest guided by a white bear, who had given her strict directions not to touch anything as they were passing through. But the foliage glittered so beautifully around her that she could not resist the temptation, but put forth her hand and plucked a little silver leaf. "At the same moment the whole forest was filled with a terrific roaring, and from all sides there streamed forth an innumerable multitude of wild beasts, lions, tigers, and every other kind ; and they all went in pursuit of the bear, and strove to tear him in pieces." (*Thorpe's Yule-tide Stories*, p. 129.) Comp. "The Beautiful Palace east of the Sun and north of the Earth." At the word of the "very, very old woman" who ruled over the beasts of the field, there "came running out of the forest all kinds of beasts, bears, wolves, and foxes, inquiring what their queen's pleasure might be." In like manner all kinds of fishes assembled at the voice of their queen ; and all kinds of birds at the voice of theirs. (*Id.*, pp. 163, 164, 165.) So all the birds of the air, and all the beasts of the forest, were sent out to prevent the youth from obtaining the match of the wonderful horse, Grimsbork. (*Id.*, p. 258.) In "The Three Princesses of Whiteland," the lords of beasts, birds, and fish are old men. (*Dasent. Popular Tales from the Norse*, p. 212.)

umfazi wako. Kepa ikanda lake eli nga lungila." Ba ngena endlini, ba hlala. Abantu bonke ba mangala, ba ti, "Yeka e mule; kepa ikanda, ungati isilwane." Ba ti, "A ka kzotshwe." Kepa kwa ku kona udade wabo wenkosi, 'ala e ti, "Mu yeke ni: uma e isilima u nani na?"

"I have found a wife for you. But it is her head that is not right." They entered the house, and sat down. All the people wondered, saying, "O, she is beautiful; but the head is like that of an animal." They said, "Let her be sent away." But the chief's sister was there; she objected, saying, "Leave her alone: if she is deformed, what of that?"

The king's sister asks Umkzakaza to go to a dance.

Kepa umyeni wa e nga m tandi e ti, "Loku ngi kqala ukuzeka, ngi inkosi, ngi kqale ngesilima na?" A ti udade wabo, "A ku nani. Mu yeke, a hlale, noma u nga m zekile." Wa hlala ke, be m biza ngokuti, Ukandakulu. Kwa vela iketo; ya m ncenga intombi i ti, "Hamba, si yo'buka iketo." Kepa a ti Ukandakulu, "Loku mina ngi isilima, ngi za 'ulekwa abantu, uma se be ngi kzotsha be ti ngi za 'kona iketo labo; loku uma ngi vela, intombi zi ya 'uyeka ukusina, zi baleke, zi bona mina." Ya ti, "Kqa, si ya 'uhlala kude, uma be hleka." Wa ti Ukandakulu, "A u z' usina ini wena na?" Ya ti, "Kqa, a ngi tandi, ngokuba ngi ya tanda ukuhlala nawe." Ngokuba leyo 'ntombi ya i m tanda kakulu, be tandana naye; ngako ke ya i nga tandi ukuya 'usina, i m shiya yedwa.

But the bridegroom did not love her, and said, "Since I am taking my first wife, and I a king, should I begin with a deformed person?" His sister said, "It is no matter. Let her alone, that she may stay, even though you do not marry her." So she staid, and the people called her Ukandakulu.⁵⁴ There was a gathering of the people to a dance: the damsel⁵⁵ asked her to go with her to look at the dance. But Ukandakulu said, "Since I am a deformed person, the people will laugh at me, when they drive me away, saying I came to spoil their dance; for if I make my appearance, the damsels will leave off dancing, and run away when they see me." She said, "No, we will sit down at a distance if they laugh." Ukandakulu said, "Will not you yourself dance?" She replied, "No, I do not wish to dance, for I wish to remain with you." For the damsel loved her very much, and she loved her in return; therefore she did not like to go to dance, and leave her alone.

The dance is broken up on the appearance of Umkzakaza.

Ba hloba; be be hamba bobabili, be ya eketweni. Ba ti aba

They put on their ornaments, and went both to the dance. Those

⁵⁴ Ukandakulu, Big-head.

⁵⁵ That is, the chief's sister.

ba bonayo ba baleka, ba ti, "Si kona isilima esi hamba nentombazana." Ba ti, "Si njani?" Ba ti, "Hau, ikanda li y' esabeka kakulu." Kwa ti, be sa vela, kwa baleka abantu bonke; ba ye ba kuzwa, kwa tiwa, "Musa ni ukuza lapa." B' esuka ba ye ba hlala egangeni, kwa za kwa pela ukusina; ba buya ba hlala ekaya. Ku batshazwa isizwe sonke, si ti, "Ni nga ku bona oku zekwe inkosi."

who saw them fled, saying, "There is a deformed thing walking with the princess." They asked, "What is it like?" They said, "O, the head is very fearful." And immediately on their arrival at the dancing-place, all the people fled; and some warned them off, saying, "Don't come here." They went away, and sat on a hill, until the dance was ended; then they returned and sat down at home. The whole nation exclaimed in wonder, "You should see the thing which the chief has married."

Umkxakaza assumes her original beauty, and makes herself known to the king's sister.

Kwa ba izinsuku eziningi, be hlezi ekaya. Kwa ti ngolunye usuku ba hamba ba ya 'ugeza. Ba fika ba geza, ba puma emanzini, b' ema pezu kwezidindi zotshani, b' enzela ukuze k' ome imizimba nezinyawo, ngokuba ba be keopile izinyawo zabo. Ya kuluma intombi, i ti, "Hau, w' enziwa ini, kandakulu, ukuba nje na?" Wa ti, "Ukuvela kwami nje." Ya ti intombi, "Hau, nga u ba umuhle, mnta kwetu, kandakulu; w oniwe ikanda." Wa hleka Ukandakulu, wa e se ti, "Dabuka, kanda lami, ku pume izinto zami." La dabuka masinyane ikanda, kwa puma izinto zake, wa zi beka pansi. La hlalanga ikanda, la ba lincane. Ya ti intombi ngokubona loko, ya ziponsa kuyena, i m bamba; ba hleka kakulu ngokungenakulunganiswa, i ti intombi, "Konje ku nga ba u yena e si ti Ukandakulu?" Ba ginggana odakeni, be hleka, b' ahluleka ukuvuka. Ba

They remained at home many days. On a certain occasion they went to bathe. They bathed, they went out of the water, and stood on the sods of grass, that their body and feet might dry, for they had scraped their feet.⁵⁶ The damsel spoke, saying, "O, what caused you, Ukandakulu, to be as you are?" She replied, "It is natural to me merely." The damsel said, "O, you would be beautiful, child of my parents, Ukandakulu; you are spoilt by your head." Ukandakulu laughed and said, "Open, my head, that my things may come out." Her head opened immediately, her things came out, and she placed them on the ground. Her head closed and was small again. The damsel, on seeing this, threw herself on her, laying hold of her; they laughed immoderately, the damsel saying, "Truly can it be she whom we call Ukandakulu?" They rolled each other in the mud, laughing, and unable to get

⁵⁶ "They had scraped their feet."—The natives when they wash rub their feet with a soft sandstone, to remove the cracks and inequalities.

ze ba vuka, ba geza futi. B'ema, i ti, "Wa w enze njani na?" Wa ti, "Nga ngi fake izinto zami." Wa ku landa konke okw' enziwa ikzeku. Ya mangala intombi. Wa ti, "Nako ke okwa ng' enza uma ikanda lami li be likulu." Wa i nika enye ingubo kwezake yena Umkzakaza; wa binca ya e yezindondo; wa i tshela, wa ti, "Ngi Umkzakaza-wakogingwayo, igama lami."

up. At length they got up and bathed again. As they were standing, the damsel said, "What had you done?" She replied, "I had placed my things in my head." She then related all that was done by the old man. The damsel wondered; and Umkzakaza said, "That, then, was it that made me have a large head." Umkzakaza gave her one of her garments. She put on her own garment which was ornamented with brass beads, and told her, saying, "I am Umkzakaza-wakogingwayo; that is my name."

The people admire her, and the king loves her.

Ba buya ba ya ekaya; ba fika b'ema emnyango. Kwa puma abantu, ba ti, "Nansi intombi e zo'gana." Ba ti abanye, "Eyakabani?" Ba ti aba i bonileyo, "A si y azi uma i vela ngapi." Ba ti, "Inye?" Ba ti, "Zimbili. Kena si ti enye i pelezela enye." Ba puma abantu bonke, ba buka be buza be ti, "I i pi e zo'gana kunina nobabili na?" Ngokuba be nga ba bonisisi, ngokuba ba be folile, be bheka pansi. Ya lulama intombi yakona ekaya, ya ti, "Ukandakulu lo." Ba mangala abantu bonke; ba gijima, ba tshela inkosi, ba ti, "U nga m bona Ukandakulu, lapa ikanda lake li njalo." Ya puma inkosi, ya m bona. Kwa bizwa inkomo, kwa Mlatshwa inyama eningi. Kwa menywa isizwe sonke; ku tiwa, "A ku butane abantu, ku za 'uke-telwa inkosikazi." Ba mangala bonke aba m bona Ukandakulu.

They returned home; on their arrival they stood at the doorway. The people went out and said, "There is a damsel come to point out her husband." Others said, "Whose daughter is she?" Those who saw her said, "We do not know whence she comes." They asked, "Is she alone?" They replied, "There are two. But we say one accompanies the other." All the people went out and looked, asking, "Which of you two is come to point out a husband?" For they did not see them distinctly, for they had bent down their heads, looking on the ground. The damsel of the village raised her head, and said, "This is Ukandakulu." All the people wondered, and ran and told the chief, "You should see Ukandakulu when her head is as it is." The chief went out and saw her. He called for many cattle, and many were slaughtered. The whole nation was summoned; it was said, "Let the people assemble; they are going to dance for the queen." All wondered who saw Ukanda-

Kwa gaywa utshwala, kwa ketwa inkosi; ya m tanda ka kulu. I ti intombi, "Ku njani ke manje, loku na ni ti, a ka kzotshwe na?"

kulu. Beer was made; the king danced; he loved Umkzakaza very much. His sister said, "How then is it now, since you gave directions that she should be sent away?"

The old man is killed, and Umkzakaza marries the king, and lives happily ever after.

La bulawa ikzeku ngokuba l'enze leyo mikuba. Wa ze wa buyela kubo nez nkomo zokwenda abayeni. Ba fika kubo; kwa tiwa, "U fikle Umkzakaza-wakogingwayo." Kwa hlatshiswa abayeni izinkomo eziningi; ba m lobola masinyane, w' enda. Inkosi ya m tanda kakulu; wa ba umfazi wayo. Wa busa kafile nendoda yake.

The old man was killed because he was guilty of such practices. At length she returned to her father's with the cattle by which the bridegroom's people declared her his chosen bride. They arrived at her father's; they said, "Umkzakaza-wakogingwayo is come." The bridegroom's people had many cattle killed for them; they paid her dowry immediately. She was married. The king loved her very much; she became his wife. She reigned prosperously with her husband.

LYDIA.

I Z E L A M A N I .

(THE TWO BROTHERS.)

Two brothers go out to hunt, and fall in with an old woman.

Kwa ti ukusuka, abanta bamntu munye ba ya 'uzingela, b' elamana. Ba fukanisa impanda, miningi, y' enz' ulu/la oluac. Wa fika w' esaba omkulu impanda; wa i zibukula omncinane. Wa i zibukula yonke; kwa ti kwowokugcina kwa puma isalukazana.

It happened in times long ago, that the children of a certain man went out to hunt; one was older than the other. They fell in with a large number of pots, forming a long row. When the elder brother came to them, he was afraid of the pots; the younger turned them up. He turned all of them up, and a little old woman came out of the last.⁵⁷

⁵⁷ Compare the Basuto legend, "The Murder of Maciloniane" (*Casalis*, p. 339) The differences and similarities are remarkable. In the Basuto legend the brothers had separated, and the younger finds the pots alone; "a monstrous

The old woman shows them something to their advantage.

Sa ti komkulu, "Ngi pelekezele." W'ala. Sa ti komncane, "Ngi pelekezele." Wa vuma omncane. Wa landela omkulu. Ba kamba, ba kamba, ba ya ba fika ezweni eli nomuti o nezinkomo; be pet' imbazo. Sa ti isalukazi kumncane, "Gaula lo 'muti." Wa gaula, kwa puma inkomo; wa gaula, kwa puma inkomo, zaningi; kwa ti ngemva kwa pum' imvu; kwa ti ngemva kwa pum' imbuzi; kwa ti ngemva kwa puma inkabi emklope.

She said to the elder, "Come with me." He refused. She said to the younger, "Come with me." The younger one went with her, and the elder followed. They went on and on. At length they came to a country where there was a tree which had cattle. They carried axes in their hands. The old woman said to the younger boy, "Hew the tree." He hewed it; there came out a bullock; he hewed it, there came out a large number of cattle; and after that there came out a sheep, and after that a goat, and after that a white ox.⁵⁸

As they return home, the elder forsakes the younger.

Sa sala lapo isalukazana. Ba kamba be kqub' inkomo bobabili, be kamba nenja zabo a ba zingela ngazo. Ba kamba ke, izwe l' omisile, li nge namanzi. Ba ya ba vela pezu kwewa; wa t' omkulu, "Ngi kunge ngomkilo, ngi yo'upuza amanzi lapa eweni, ku nge ko 'ndawo yokwehla." Wa m kunga ke. Wa m ehliisa ke. Wa wa m beka;⁵⁹ wa puza, wa puza;

The little old woman remained there. They departed, both of them driving the cattle, with their dogs, with which they hunted. So they went on their way; the country was scorched⁵⁹ up, there being no water. At length they came to the top of a precipice; the elder said, "Tie a rope round me, that I may go and drink at the bottom of the precipice; for there is no way of going down." So he tied a rope round him, and let him down; at length he let him down to the bottom; he drank

man," with a very big leg, and one of the ordinary size, comes out of the pot; the man is killed by Maciloniane's dogs; and on cutting up the large leg an immense herd of beautiful cattle come out. Maciloniane is killed by his brother for the sake of a white cow; and a bird follows the murderer, and upbraids him, and proclaims the murder among the people of his village. *The bird was the heart of Maciloniane.*

⁵⁸ The enchanted princess gave Strong Frank a sword, saying, "When thou strikest on a tree, soldiers shall march out in multitudes, as many as thou requirest." (*Thorpe's Yule-tide Stories*, p. 429.)

⁵⁹ *Iwe l' omisile.*—Lit., the country scorched, or dried up, viz., grass, trees, and rivers; that is, there being no rain, the earth became hot, and dried up herbage, &c.

⁶⁰ Wa wa m beka for Wa ya wa m beka.

wa kolwa ke; wa m kupula. Wa t' omncane, "Nami ke ngi kunge, ngi yo'puza." Wa m kunga ke. Wa wa m beka, wa m yeka. Wa zi kquba inkomo omkulu. Wa ya wa fika ekaya kuyise nonina. Kwa tiw' omunye, "U m shiye pi na?" Wa ti, "Wa buya kukqala, mina ng' emuka nesalukazi, sa ya 'u ngi pa inkomo." Kwa lalwa ke.

and was satisfied; and he drew him up again. The younger said, "Tie a rope round me too, that I may go and drink." He tied a rope round him, and let him down to the bottom and left him. The elder one drove off the cattle. At length he came home to his father and mother. One asked, "Where have you left your brother?" He replied, "He returned before me; for my part, I went with an old woman; she gave me these cattle." They retired to rest.

The bird-messenger.

Kwa ti ku sa kusasa ya fik' inyoni, ya ti, "Tshiyo, tshiyo, tshiyo; umntanako u pakw' emanzini." Ba t' abantu, "Ni y' ezwa nje le 'nyoni i ti ni na?" Ba t' abantu, "A i landelwe, lo i kalisa kwenhlamvu nje, e bizela abantu inyosi." Wa i landela unina noyise. Ya kamba njalo, i ti, "Tshiyo, tshiyo, tshiyo; umntanako u pakw' emanzini." Ya fika, ya tshona kona la be b' ehla kona, be puz' amanzi. Ya kal' i ngapansi. Wa lunguz' uyise kon' eweni, wa ti, "O, u bekwe ini lapo na?" Wa ti, "Ngi shiye umfo wetu, be si puz' amanzi; ngi kqale ngaye, nga m ehliisa, nga m kupula. Wa ng' ehliisa ke, wa ngi yeka ke. Ngob' alile ukuzibukula umpanda: kwa puma isalukazana ke. Sa nzuza yena, sa ti, ka si pelekezele, a si yise ezweni. W' ala. Wa t' ub' ale ke, sa t' a ku kambe mina. Nga vuma ke mina.

Early in the morning a bird came, saying, "Tshiyo, tshiyo, tshiyo; your child has been put into the water." The men said, "Do you hear what this bird says?" The people said, "Let us follow it, since it cries like the honey-bird, when it is calling men to where there is honey." The father and mother followed it. It went on constantly saying, "Tshiyo, tshiyo, tshiyo; your child is put into the water." At length it descended to the place where they had gone down to drink. It still cried when it was at the bottom. The father looked over the precipice, and asked, "O, what placed you there?" He replied, "I have been left here by my brother when we were drinking water; I first let him down, and drew him up again. Then he let me down, and left me. For he refused to turn up the pots; and a little old woman came out. She besought him to accompany her, and take her to a certain country. He refused. When he refused she asked me to go. So I went.⁶¹ She did

⁶¹ How common is this kind of tale among other people, where a younger brother, or sister, or step-sister, gains great advantages by performing readily some act of kindness; whilst the elder suffers for his churlishness.

A sa bi sa tsho kuye ukuti, ka gaul' umuti; sa t' a ngi u gaule mina. Nga u gaula ke umuti; kwa puma inkomo nezimvu nem-buzi, nenkabi em/lope. Sa ti ke inkomo ezami ke, mina ngi mnca-ne. Kwa ku pela ke. Sa zi kquba ke inkomo. U ngi yek' e-manzini nje, w' esab' uku ngi gwaza."

not tell him after that to hew the tree; but she told me to hew it. So I hewed the tree, and there came out cattle, and sheep and goats, and a white ox. She said the cattle were mine, who am the younger. That was the end of it. So we drove the cattle. He left me in the water, for he was afraid to stab me."

The younger is rescued, and the elder disappears.

Wa e se ti uyise, "O! Kepa si za 'u kw enza njani, lo nanku u lapo nje pansi eweni?" Wa ti, "Landa ni umkcilo ekaya, ni u ponse lapa, ngi zikunge, ngi u tekelezele kulo omunye a ngi yeke nawo." A buye ke uyise, ku lla-l' unina.

The father said, "O! What shall we do, since there you are at the foot of the precipice?" He said, "Fetch another rope from home, and throw it down to me here, that I may tie it round me, and fasten it to the one which he left with me." The father returned home, and the mother staid with him.

U m ponsel' umpako, a be be u d/la. Uyise a kamb' a kambe, a fik' ekaya, lapa a nga za i zeka kuyo indodana indaba le. A tshel' omunye 'muntu ukuya 'u m kupulisa. Ba ye ba fike ke, ba u ponse umkcilo kuye, a u tekelezele, a ti, "Ngi kupule ni ke." Ba m kupula ke. Unina ke a be se kala ke. La e se m zekele indaba yabo yokukamba, ba buya, se be y' ekaya.

She threw him down the food they had taken for the journey. The father went, and reached his home; he did not tell the elder son. He told another person to go and draw him up. They went and threw him a rope; he fastened it, and told them to draw him up. So they drew him up. And his mother wept. When he had given them the account of their journey, they returned home.

Ba te be fika ya se i balekile ke indodana enkulu; a y aziwa la i ye ngakona.

When they arrived the elder son had already fled, and it was not known whither he had gone.

UKOFANA DHLADHLA.⁶²

⁶² There are peculiarities in the style of this tale which the Zulu student will at once note. The man is of the Amakuza tribe.

UBONGOPA-KAMAGADHLELA.

The king's child and Ubongopa-kamagadhlela.

Kw' esukela, inkosi ya tata abafazi abaningi. Wa mita omunye. Kwa zalwa inkomo. Ya ti, "Umzolwana ku zala Unobani, umntwana u ya 'kubekwa kule 'nkomo." Ibizo layo Ubongopa-kamagadhlela. Kwa zalwa umntwana, wa bekwa pezu kwenkomo; wa hlala pezu kwayo, wa lala kona; ka y embata ingubo; ukudhla kwa yiswa kona kumntwana. Kwa hlwa kwa valwa esangweni, abantu ba lala ezindhlini; umntwana wa lala pezu kwenkabi.

Kwa sa kusasa wa ti umntwana,
 "Bongopa-kamagadhlela,
 Bongopa-kamagadhlela,
 U bo vuka,⁶⁴ ku ya vukwa;
 U bo vuka; ku ya vukwa."

'Eme ke Ubongopa. Wa ti,
 "Bongopa-kamagadhlela,
 Bongopa-kamagadhlela,
 U bo hamba; ku ya hanjwa;
 U bo hamba; ku ya hanjwa."

Wa hamba wa ya 'kudhla; za fika edhlehweni lazo, za dhla. Wa ti,

"Bongopa-kamagadhlela,
 Bongopa-kamagadhlela,
 U bo buya; ku ya buywa;
 U bo buya; ku ya buywa."

In the times of long ago, a king took many wives. When one was with child, an ox was born. The king said, "When So-and-So gives birth, the child shall be placed on this ox." The name of the ox was Ubongopa-kamagadhlela.⁶³ The child was born and put on the ox; he remained on it, and slept on it; he did not put on any blanket; food was taken there to him. When it was dark the gate of the village was closed, and the people went to sleep in the houses; the child slept on the ox.

In the morning the child said,
 "Ubongopa-kamagadhlela,
 Ubongopa-kamagadhlela,
 Awake now; it is time to awake;
 Awake now; it is time to awake."

Ubongopa stood up. He said,
 "Ubongopa-kamagadhlela,
 Ubongopa-kamagadhlela,
 Set out now; it is time to set out;
 Set out now; it is time to set out."

He went to graze; the cattle arrived at their pasture, and grazed. He said,

"Ubongopa-kamagadhlela,
 Ubongopa-kamagadhlela,
 Return now; it is time to return;
 Return now; it is time to return."

⁶³ The meaning of *Ubongopa* is not known. *Uma-gadhlela* is the name of Ubongopa's father. It is compounded of *Uma* and *gadhlela*, to strike against with the head, as rams in fighting. The full form would be *Uma-e-gadhlela*; it is a name implying, When he strikes with the head, he conquers.

⁶⁴ *U bo vuka* is a mode of speech common to the Amangwane, Amahlubi, &c. It is equivalent to the Zulu, *Sa u vuka*.

A buye ke ; za buya, za fika ekaya.
Wa ti,

“Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ngena ; ku ya ngenwa ;

U bo ngena ; ku ya ngenwa.”

A ngene ke ; za ngena zonke.
Kwa fika ukudhla kwake ; wa
dhla kona pezulu enkabeni yake.

Wa za wa kula, umlilo e nga
w azi, ingubo e nga y embati ; e
lala kona pezulu, a nga u nyateli
umhlabati ; wa za wa ba insizwana.

So he returned ; the cattle went
home again. He said,

“Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Enter the pen ; it is time to
enter ;

Enter the pen ; it is time to
enter.”

So he entered, and all the cattle
entered. His food was brought ;
he ate it on the top of his ox.

He lived thus until he grew up,
being unacquainted with fire, not
having worn any garment, and not
having trodden on the ground.
At length he was a young man.

Thieves come to steal the king's cattle.

Kwa fika amasela ezizwe, a ze
'kuba izinkomo. A vula esangwe-
ni, a ngena, e pete izinduku. Be
lele abantu, a b' ezwa. A zi tshaya
izinkomo, a za vuka pansi. Z' a-
puka izinduku zawo a wa zi pete-
yo ; 'emuka ebusuku.

Kwa sa kusasa wa ti, “Vuka,
bongopa-kamagadhlela.” Wa vu-
ka. Wa ti, “Hamba u ye 'ku-
dhla.” Wa hamba ; za hamba
zonke izinkomo. Wa ti, a zi dhle ;
za dhla zonke. Za buya emini.
Kwa fika ukudhla, wa dhla kona
pezulu enkabeni. Wa ti, a zi
hambe ; za hamba. Wa ti, a zi
dhle ; za dhla. Wa ti, a zi buye ;
za buya.

Kwa hlwa, kwa valwa esangwe-
ni ; ba vala abantu ezindhlini, ba
lala ubutongo. A fika amasela, a
vela esangweni, e gone izinduku ;
a zi tshaya izinkomo ; a za vuka ;
z' apuka izinduku. 'Emuka ebu-

There came some thieves from
another tribe to steal the cattle.
They opened the gate and went in,
carrying sticks in their hands.
The people, being asleep, heard
nothing. They beat the cattle ;
they did not arise ; the stacks
which they carried were broken ;
and they went away again by
night.

In the morning he said, “A-
wake, Ubongopa-kamagadhlela.”
He awoke. He said, “Go to
graze.” He went ; and all the
cattle went. He told them to
graze ; and all grazed ; they went
home again at noon. His food
was brought, and he ate it on the
ox. He told them to go, and they
went ; he told them to eat, and
they ate ; he told them to return,
and they returned.

In the evening the gateway was
closed ; the people shut themselves
up in their houses, and slept. The
thieves came and opened the gate-
way, carrying sticks in their arms ;
they beat the cattle ; they did not
get up ; the sticks broke. They

suku. A kuluma e hamba, a ti, "Lezi 'zinkomo zi nani, uba zi nga vuki?" A ti, "A si gaule izinduku kakulu."

Kwa sa ngolwesitatu, (a wa m boni umuntu o pezulu enkabeni,) wa ti, a zi vuke, zi hambe, zi ye 'kudhla. Wa hamba Ubongopakamagadhlela. Za dhla. Wa ti, a zi buye; za buya ngolwesitatu. Kw' eza ukudhla kwake, wa dhla kona pezulu enkabini, kubongopa. Wa ti, a zi hambe, zi ye 'kudhla; za ya. Wa ti, a zi buye; za buya. Kwa hlwa, a fika amasela ebusuku, a zi tshaya izinkomo; a za vuka; z' apuka izinduku; a za vuka izinkomo. A z' apula imisila, a za vuka. 'Emuka ebusuku. A teta, a ti, "A si gaule izinyanda ngambili, kona ku ya 'kuba kw apuka lezo, si tate ezinye." A ti, "A 'bonanga si ku bona loku."

Kwa hlwa ngolwesine, a pelekezela, a beka ekcaleni komuzi. Kwa valwa esangweni, ba lala abantu. A fika ebusuku, a vula, a ngena, a zi tshaya izinkomo, z' apuka izinduku, za pela izinyanda; a puma, a tata ezinye izinyanda, a ngena nazo esibayeni, a zi tshaya izinkomo, z' apuka izinduku; 'emuka.

Kwa sa kusasa wa ti, a zi hambe zi ye 'kudhla ngolwesi/lanu. Abantu ka ba tsheli ukuba ku fika

went away again by night. They conversed as they were going, saying, "What is the matter with these cattle, that they do not get up?" They said, "Let us cut a great many sticks."

On the morning of the third day, (they did not see a person on the ox,) he told them to get up and go to graze. Ubongopakamagadhlela went; the cattle grazed. He told them to return on the third day. His food was brought; he ate it on the top of the ox, on Ubongopa. He told them to go and graze; they went: he told them to return home; they returned. It was dark; the thieves came by night; they beat the cattle; they did not awake; the sticks broke; the cattle did not get up. They wrenched their tails; they did not get up. They went away in the night. They spoke passionately, saying, "Let us each cut two bundles of sticks, that when one bundle is broken, we may take the other." They said, "We never saw such a thing as this."

On the night of the fourth day, they brought the bundles by going and returning twice, and placed them outside the village. The gateway was shut, and the people slept. The thieves came by night; they opened the gate and went in; they beat the cattle; their sticks broke; the first bundles were used; they went and took the others, and went with them into the kraal; they beat the cattle; the sticks broke; and the thieves went away.

In the morning he told the cattle to go and graze on the fifth day. He did not tell the people

amasela ebusuku, a ze 'kuba izinkomo, ku be indaba yake a zazele. Za hamba; wa ti, a zi d/le, za d/la. Wa ti, a zi buye, za buya, za fika ekaya. Kw' eza ukud/la, wa d/la. Ba kuluma, uyise wa ti, "Mntanami, u tukutele, izinkomo u ya zi tshaya kakulu imivimbo." Ba bona ukuba zi vuvukile, zi tshaywe ngamasela ebusuku; ba ti zi tshaywe u yena.

that thieves came by night to steal the cattle; it was a matter known only to himself. They went; he told them to graze, and they grazed; he told them to return, and they returned home. His food was brought, and he ate. The people talked; his father said, "My child, you are passionate; you have beaten the cattle with many stripes." They saw that they were swollen, having been beaten by the thieves by night; and thought he had beaten them.

They detect the king's son.

Kwa /lwa a fika ebusuku, a vula esangweni, a ngena, a zi tshaya izinkomo, a za vuka; z' apuka izinduku, za sala ngazinye. Wa m bona omunye emaseleni, wa ti, "Nang' umuntu ow' engaba nezinkomo." Ba ti, "Kuluma." Wa kuluma, wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo vuka; ku ya vukwa;

U bo vuka; ku ya vukwa;

Ku boni uba si ya bulawa
Amasela awezizwe?"

Wa vuka Ubongopa-kamagadhlela,
w' eme. Wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo hamba; ku ya hanjwa;
U bo hamba; ku ya hanjwa;
Ku boni uba si ya bulawa
Amasela awezizwe?"

Wa hamba, za hamba. Kwa puma amankonyana ezind/lini, a zikulula ezisingeni; a vula em-

The next night the thieves came again; they opened the gateway and went in; they beat the cattle, they did not awake; their sticks broke, each man had but one left. One of the thieves saw him, and said, "There is the fellow who refuses to allow the cattle to move." They said to him, "Speak." He spoke and said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Awake now; it is time to awake;
Awake now; it is time to awake;
Do you not see we are killed
By thieves of another tribe?"

Ubongopa - kamagadhlela awoke and stood up. He said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Go now; it is time to go;
Go now; it is time to go;
Do you not see we are killed
By thieves of another tribe?"

Ubongopa went, and all the cattle. The calves came out of the house; they freed themselves from the cords by which they were tied; they opened the door, and followed

nyango, a landela aonina. Ba lele abantu. Z' ema esangweni. Ba ti, "Kuluma, mfana. Sa ku gwaza." Wa ti, "Ni nge ngi gwaze." Wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo hamba ; ku ya hanjwa ;
U bo hamba ; ku ya hanjwa ;
Ku boni uba si ya bulawa
Amasela awezizwe ?"

Wa hamba Ubongopa-kamagadhlela.

their mothers. The people were asleep. They stood still at the gateway. The thieves said, "Speak, boy. You are stabbed."⁶⁵ He replied, "You cannot stab me," and said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Go now ; it is time to go ;
Go now ; it is time to go ;
Do you not see we are killed
By thieves of another tribe?"

Ubongopa-kamagadhlela went.

The king and people are alarmed at his absence.

Wa puma umuntu kulowo 'mu-zi lapa izinkomo zi puma kuwo, wa ti, "Inkosi i tombile, izinkomo i zi vuse ebusuku." Wa memeza uyise, wa ti, "A ku pekwe ukudhla, inkosi i tombile, uyise kabongopa." Kwa pekwa ukudhla isizwe sonke sikayise. L' emuka ilanga, la tshona, kwa hlwa. Kwa funwa, kwa kalwa, kwa tiwa, "Umntwana u dhliwe ini ebusuku na? Wa hamba nezinkomo namankonyana ezindhlini."

A man of the village from which the cattle had been driven went out of the house ; he said, "The king is of age,⁶⁶ for he has aroused the cattle by night." He called his father ; he said, "Let food be cooked ; the king, the father of Ubongopa,⁶⁷ is of age." The whole tribe of his father made beer. The sun declined, it set, it became dark. The people looked for him, and cried, saying, "What has devoured the child during the night? He set out with the cattle and the calves from the houses."

The boy tries the thieves' patience.

Ekuhambeni kwabo wa ti umfana,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ma ; ku y' emiwa ;

U bo ma ; ku y' emiwa ;

As they went the boy said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Stand still now ; it is time to stand still ;
Stand still now ; it is time to stand still ;

⁶⁵ *Sa ku gwaza*.—Aorist used interjectionally. "We stabbed you!" that is, you are as good as stabbed ; you are a dead man.

⁶⁶ "The king is of age."—When a youth comes to maturity, he drives the cattle out of the pen to a distance from his home, and does not return till noon. Here, as in some other tales, the prince royal is called *king*. But it is not now the custom to do so among the Zulus.

⁶⁷ He is called the father of Ubongopa, probably because he was in an especial manner his owner.

Ku boni uba si ya bulawa
Amasela awezizwe?"

Z'ema. A ti, "Kuluma. Sa ku gwaza." Wa ti, "Ni nge ngi gwaze." A ti, "U ini?" Wa ti, "A ngi si 'luto." A ti, "U gabe ngani? U tsho ngokuba w' engaba nezinkomo zenkosi, sa za sa felwa inyanga ngawe?" Wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo hamba; ku ya hanjwa;
U bo hamba; ku ya hanjwa;
Ku boni uba si ya bulawa
Amasela awezizwe?"

Za hamba ke.

Do you not see we are killed
By thieves of another tribe?"

They stood still. They said, "Speak. You are stabbed." He said, "You cannot stab me." They said, "What are you?"⁶⁸ He replied, "I am nothing." They said, "What do you boast of? Do you so speak because you would not let us take the chief's cattle, until we lost a whole month through you?" He said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Go now; it is time to go;
Go now; it is time to go;
Do you not see we are killed
By thieves of another tribe?"

So they went.

They reach the king, who boasts of what he will do.

Kwa tunywa elinye isela; la fika enkosini, la ti, "Si zi dhlile izinkomo, zi nomlingo, zi lala umuntu⁶⁹ pezulu kwenkabi, kubongopa-kamagadhlela." Kwa tiwa, "Buyela, u ti, A zi tshetshe, zi fike kimina." Za hamba ngamandhla, za vela okalweni. La ti, "Nanzo; zi nomfana pezulu enkabeni emhlope; u nomlingo, u ti, a zi me, zi me." Ya ti inkosi, "U ya 'kufika nazo, i hlathwe inkomo leyo, a gabe ngayo. Loku ka lali pansu, u ya 'ulala." Za fika engudhleni, z'ema. Ya ti inkosi, "A zi hamba." Ba ti, "Z'ala nomfana, zi

One thief was sent forward. When he came to the chief, he said, "We have lifted some cattle, they are under magical power; there is a man that lies on an ox, on Ubongopa-kamagadhlela." The chief told him to return and tell them to hasten with the cattle to him. They travelled rapidly; they appeared on a ridge; the thief said, "There they are; there is a boy on a white ox; he has magical power; he tells them to halt, and they halt." The chief said, "When he comes, the ox, by which he practises his magic, shall be killed. And although he does not rest on the ground, he shall be made to rest on it." They came to the open space in front of the village, and halted. The chief told them to go on. The men replied, "The boy will not permit them; they

⁶⁸ "What are you?"—An enquiry expressive of contempt. They have yet to learn what his power really is. The dry irony of conscious power in the reply, "I am nothing," is striking.

⁶⁹ This idiom is worth noting; it is the same as, "Lzwe la fa indhlala," The country was destroyed by famine. Or below, "Indhlu i kanya izinkanyezi," The house is light by the stars, that is, starlight enters by holes in the roof.

vuma okwake." Ya ti, "Ka kulume." Wa ti,
 "Bongopa-kamagadhlela,
 Bongopa-kamagadhlela,
 U bo hamba; ku ya hanjwa;
 U bo hamba; ku ya hanjwa;
 Ku boni uba si ya bulawa
 Amasela awezizwe?"
 Wa hamba ke, za hamba. Wa ti,
 "Bongopa-kamagadhlela,
 Bongopa-kamagadhlela,
 U bo ngena; ku ya ngenwa;
 U bo ngena; ku ya ngenwa;
 Ku boni uba si ya bulawa
 Amasela awezizwe?"
 Wa ngena ke esibayeni.

move at his word." He commanded him to speak. He said,
 "Ubongopa-kamagadhlela,
 Ubongopa-kamagadhlela,
 Go now; it is time to go;
 Go now; it is time to go;
 Do you not see we are killed
 By thieves of another tribe?"
 Ubongopa went on, and the cattle too went on. He said,
 "Ubongopa-kamagadhlela,
 Ubongopa-kamagadhlela,
 Go into the pen now; it is time for going in;
 Go into the pen now; it is time for going in;
 Do you not see we are killed
 By thieves of another tribe?"
 So he went into the pen.

The boy descends, and enters a hut.

Ba ti, "Ye hlika, mfana." Wa ti, "Ka ng' ehli, a ngi nyateli pansi, ngi lala enkomeni. Lo nga zalwa a ngi w azi um hlabati." Ya ti inkosi, "Ye hlika." Wa ti, "A ng' azi." Ya ti, "Kuluma, mfana." Wa ti,
 "Bongopa-kamagadhlela,
 Bongopa-kamagadhlela,
 A ng' ehle; ku y' ehlewa;
 A ng' ehle; ku y' ehlewa;
 Ku boni uba si ya bulawa
 Amasela awezizwe?"
 W' ehla pansi. Ba ti, "Hamba, u ye end hlini." Wa ti, "A ng' azi end hlini." Ba ti, "Hamba, u ye end hlini." Wa ti, "A ngi yi." Ba ti, "U nani?" Ba mu sa end hlini yomuntu ofileyo, e se ya
 They said, "Come down, boy." He replied, "I do not get off; I do not walk on the ground; I remain on the ox; from the time of my birth I have never felt the ground." The chief said, "Come down." He said, "I cannot." He said, "Speak, boy." He said,
 "Ubongopa-kamagadhlela,
 Ubongopa-kamagadhlela,
 Let me get down; it is time for getting down;
 Let me get down; it is time for getting down;
 Do you not see we are killed
 By thieves of another tribe?"
 He got down. They told him to go into the house. He said, "I cannot live in a house." They said, "Go into the house." He said, "I do not go." They said, "What is the matter with you?" They took him to the house of a man who was dead, which was

gid/lika, e s' i kanya izinkanyezi. Ba ti, "Ngena." Wa ngena end/lini. Wa piwa ukud/la. Wa ti, "A ngi kw azi ukud/la kwapanisi." Ba ti, "U ini?" Kw' emuka ukud/la.

already falling into ruins, and the stars could be seen through its roof. They told him to go in. He went into the house. They gave him food. He said, "I do not understand food which is eaten on the ground." They said, "What are you?" The food was taken away.

He raises a storm, which affects every one but himself.

Wa pimisa amate; a bila, a ti, "Nkosi, wena wapakati, wen' umnyama, o ngangezintaba." A gwala ind/lu. La duma izulu, la na kakulu; kwa neta izind/lu zonke nezi nga neti. Ba memeza abantu, ba ti, "Inkosi i ya neta." Ya ti inkosi, "Umfana u se file, loku ku nje kimina, lo ngi nga w azi amatonsi." Ya ti, "Umfana, loku e hlezi pand/le, ka se ko; u se file." La sa izulu. Kwa tunywa abantu, kwa tiwa, "A ba ye 'kubheka kuye." Ba fika, kw o-mile. Ba ti, "Ku ngani ukuba kw ome kumfana? Ng' umfana o nemlingo. Sa vela, sa bona. Inkomo a i hlatshwe yake, si bone ukuba ku ya 'kwenzeka lena imikuba e si i bonayo namu/la."

He spat; the spittle boiled up and said, "Chief, thou child of the greatest,⁷⁰ thou mysterious⁷¹ one who art as big as the mountains." It filled the house. It thundered and rained exceedingly; all the houses leaked, even those which had never leaked before. The people shouted, saying, "The chief is wet." The chief said, "The boy is already dead, since I am in this state, for I never saw a drop enter my house before." He said, "Since the boy was sitting outside, he no longer lives; he is dead." The heaven cleared. Some men were sent to go and see after him. When they arrived at his house, it was dry. They said, "How is it that it is dry in the boy's house? He is a boy possessed of magical powers. We saw that at the first. Let his ox be killed, that we may see if these tricks will then be done which we now witness."⁷²

They kill Ubongopa, but injure themselves.

Kwa bizwa abantu bonke, kwa tatwa umkonto, kwa ngena nawo esibayeni; kwa bizwa umfana, ba ti, "Inkomo a i hlatshwe." Wa ti, "Ngi ya 'kufa nxa ku file lena

All the people were summoned. A man took an assagai and entered the cattle-pen. The boy was called; they said to him, "Let the ox be killed." He replied, "I shall die if that ox dies." They said,

⁷⁰ *Wena wapakati*, lit, child or man of the centre or innermost circle.

⁷¹ *Umnnyama*, Dark one, that is, one on whom we cannot look, fearful one, mysterious one.

⁷² Compare this Ox with the Dun Bull in "Katie Woodencloak." (*Dasent. Popular Tales from the Norse*, p. 411.) And with the Horse Dapplegrum (*Dasent*, p. 313), or the Horse Grimsbork. (*Thorpe's Yule-tide Stories*, p. 253.)

inkomo." Ba ti, "U ini?" La
nikwa elinye isela umkonto, la i
hlaba ngomkonto, wa ngena ese-
leni. Ba ti, "Kuluma, mfana,
inkomo i fe." Wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo fana; ku ya fiwa;
U bo fana; ku ya fiwa;
Ku boni uba si ya bulawa
Amasela awezizwe?"

Wa ngena umkonto kubongopa.
Wa wa pansi. Kwa tatwa izi-
ngindi zoku m hlinza. Wa y ata
umuntu; wa zi hlaba yena. Ba ti,
"Kuluma, mfana. Sa ku gwaza."
Wa kuluma, wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo hlinzwa; ku ya hlinzwa;

U bo hlinzwa; ku ya hlinzwa;

Ku boni uba si ya bulawa
Amasela awezizwe?"

Ba i hlinza; ya pela.

"What are you?" They gave one
of the thieves the assagai; he
stabbed at the ox with the assagai;
but it pierced the thief. They
said, "Speak, boy, that the ox
may die." He said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Die now; it is time to die;
Die now; it is time to die;
Do you not see we are killed
By thieves of another tribe?"

The assagai pierced Ubongopa; he
fell down. They took knives to
skin him. A man divided the
skin; he cut himself. They said,
"Speak, boy. You are as good as
stabbed." He said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Be skinned now; it is time to
be skinned;
Be skinned now; it is time to
be skinned;
Do you not see we are killed
By thieves of another tribe?"

They accomplished the skinning.

They go to bathe, to wash away the evil influence of Ubongopa.

A ti amadoda, "Basa ni umlilo
kakulu." A ti amasela, "Ak' i
yekwe ukwosiwa. Ke ku gezwe
imizimba, ku kutshwe umhlola.
Lena inkomo i nemilingo; zonke
izenzo ezi kuyona ezinye." Kwa
pela, ba i nguma itshoba; wa zi-
nguma umuntu. Ba ti, "Kuluma,
mfana. Sa ku gwaza." Wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ngunywa; ku ya ngu-
nywa;
U bo ngunywa; ku ya ngu-
nywa;

The men said, "Light a large
fire." The thieves said, "Let us
just omit for a time to roast the
ox; let us first wash our bodies to
get rid of the bad omen. This
bullock had magical properties; all
matters connected with it differ
from those of other cattle. At
last they cut off the end of the
tail; a man cut himself. They
said, "Speak, boy. You are as
good as stabbed." He said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Let your tail be cut off; it is
time to have it cut off;
Let your tail be cut off; it is
time to have it cut off;

Ku boni uba si ya bulawa
Amasela awezizwe ?”

Ba tabata izimbiza zobubende, ba kelela, ba tela ezimbizeni ; ya *hlakazwa* izito ; ya panyekwa esibayeni ; ba sika abafana, ba zibekela eyabo. Inkosi ya biz' abantu, ya ti, “Hamba ni, ni ye 'kugeza, ande ni buye, ni i d/le.” Ba hamba abantu bonke.

Do you not see we are killed
By thieves of another tribe ?”

They took the vessels for the blood, they dipped out from the carcase, and poured it into the vessels ; they cut off the limbs, and hung up the bullock in the cattle kraal ; the boys cut off slices, and went and set them aside for themselves. The chief called the people, and said, “Go and bathe, and eat it after you come back.” All the people went.

The boy brings Ubongopa to life again, and leaves the village.

Wa sala umfana, wa tabata isikumba, wa s' endhlala, wa beka inkhloko ; wa tabata izimbambo, wa zi beka ; wa tabata olunye uhlangoti, wa lu beka ; wa tabata umkono, wa u beka endaweni yawo ; wa tabata umlenze, wa u beka endaweni yawo ; wa tabata amatumbu, wa wa beka endaweni yawo ; wa tabata isibindi, wa si beka endaweni yaso ; wa tabata ipapu, wa li beka endaweni yalo ; wa beka ulusu, wa wola umswani, wa u tela eluswini ; wa tabata itahoba, wa li beka endaweni yalo ; wa tabata ububende, wa bu tela endaweni yabo ; w' embesa ngesikumba, wa ti,

“Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo vuka ; ku ya vukwa ;
U bo vuka ; ku ya vukwa ;
Ku boni uba si ya bulawa
Amasela awezizwe ?”

Wa buya umpfumulo wayo, wa ngena kuyona, ya bheka. Wa ti,

“Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ma ; ku y' emiwa ;

When they were gone, the boy took the skin, and spread it on the ground ; he placed the head on it, he took the ribs and put them in their place ; he took one side, and placed it in its place ; he took a shoulder, and put it in its place ; he took a leg, and put it in its place ; he took the intestines, and put them in their place ; he took the liver, and put it in its place ; he took the lungs, and put them in their place ; he placed the paunch in its place ; he took the contents of the paunch, and returned them to their place ; he took the tail, and put it in its place ; he took the blood, and poured it into its place ; he wrapped all up with the skin, and said,

“Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Arise now ; it is time to arise ;
Arise now ; it is time to arise ;
Do you not see we are killed
By thieves of another tribe ?”

His breath came back again and entered into him ; he looked up. The boy said,

“Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Stand up now ; it is time to stand ;

U bo ma ; ku y' emiwa ;	Stand up now ; it is time to stand ;
Ku boni uba si ya bulawa Amasela awezizwe ?”	Do you not see we are killed By thieves of another tribe ?”
W' ema ka. Wa ti,	So he stood up. ⁷³ The boy said,
“ Bongopa-kamagadhlala, Bongopa-kamagadhlala, A ngi kwele ; ku ya kwelwa ;	“ Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Let me mount ; it is time to mount ;
A ngi kwele ; ku ya kwelwa ;	Let me mount ; it is time to mount ;
Ku boni uba si ya bulawa Amasela awezizwe ?”	Do you not see we are killed By thieves of another tribe ?”
Wa kwela pezu kwayo. Wa ti,	He mounted the ox, and said,
“ Bongopa-kamagadhlala, Bongopa-kamagadhlala, U bo hamba ; ku ya hanjwa ; U bo hamba ; ku ya hanjwa ; Ku boni uba si ya bulawa Amasela awezizwe ?”	“ Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Go now ; it is time to go ; Go now ; it is time to go ; Do you not see we are killed By thieves of another tribe ?”
Wa hamba Ubongopa. Za hamba izindlu, namasimu, nesibaya, zo- nke izinto zalowo 'muzi !	Ubongopa set out. And the houses and gardens, and cattle pen, and all the things of that village, followed him !

They pursue him.

Ba kupuka abantu emfuleni, wa ti omunye, “ Bantu, bona ni um- hlola. Izwe li ya hamba lonke.”	The men went up from the river. One exclaimed, “ See, ye men, a prodigy ! The whole country is going !” The chief
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⁷³ Thor in one of his journeys, accompanied by Loki, rode in a car drawn by two he-goats. At night they put up at a peasant's cottage ; Thor killed his goats, flayed them, and boiled the flesh for the evening repast of himself and the peasant's family. The bones were all placed in the spread-out skins. At dawn of day Thor “ took his mallet Mjolnir, and, lifting it up, consecrated the goats' skins, which he had no sooner done, than the two goats re-assumed their wonted form.” (*Mallet. Op. cit., p. 436*) “ In the palace of Odin” the heroes feed on the flesh of the boar Sæhrimnir, “ which is served up every day at table, and every day it is renewed again entire.” (*Id., p. 105.*) See also “ The Sharp Grey Sheep,” which, when it was about to be killed for its kindness to the princess, said to her, “ They are going to kill me, but steal thou my skin, and gather my bones and roll them in my skin, and I will come alive again, and I will come to you again.” (*Campbell. Op. cit. Vol. II., p. 287.*) —Comp. also “ Katie Woodencloak.” (*Dasent. Op. cit., p. 420.*)

We may also compare the story of Ananzi, who having eaten a baboon, “ the bits joined themselves together in his stomach, and began to pull him about so much that he had no rest, and was obliged to go to a doctor.” The doctor tempted the baboon to quit his victim by holding a banana to Ananzi's mouth. (*Dasent. Popular Tales from the Norse, p. 502.*) Compare the howling of the dog in the belly of Toi. (*Grey. Op. cit., p. 124.*)

Ya mema inkosi isizwe sonke, ya ti, "Mu landele ni umfana, a bulawe." Wa hamba kakulu; wa b' ezwa ukuba se be seduze, wa ti,

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
A u me; ku y' emiwa;

A u me; ku y' emiwa;

Ku boni uba si ya bulawa
Amasela awezizwe?"

Z'ema inkomo. Ba m memeza, ba ti, "Mana kona lapo, si ku bulale. Kade w' enza imikuba." Ba ti, "Ye/la, si ku bulale." W' e/lela pansi. Ba ti, "Suka enkomeni, imikonto i nga zi /labi." Ba i ponsa imikonto, a ya ze ya ya kuye, ya /laba pansi. Wa ba /leka, e ti, "Ini, ni 'madoda, ni baningi, imikonto i nga ze ya fika kumi, i /labe pansi na?" La ba /leka elinye ibuto, la ti, "Ini ukuba n' a/lulwe umfana, ni lo ni /labe pansi, imikonto i nga ze ya fika kuyena na?" Ba tela abanye. Wa ti, "Ngi pe nini nami umkonto, ngi gwaze kini." B' ala, ba ti, "A si k' a/luleki." Ba m ponsa ngemikonto; ya /laba pansi. Ba i kcotsha, ba i ponsa kuye; a ya /laba kuye. Ba ti, "S' a/lulekile: a kw enze nawe."

summoned the whole tribe, and said, "Follow the boy, and let him be killed." He went rapidly; but when he heard that they were near him, he said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Stand still now; it is the time
for standing still;
Stand still now; it is the time
for standing still;
Do you not see we are killed
By thieves of another tribe?"

The cattle stood still. They shouted to him, saying, "Stand still in that very place, that we may kill you. For a long time you have practised magic." They said, "Come down, that we may kill you." He descended to the ground. They told him to stand apart from the cattle, that the assagais might not pierce them. They hurled their assagais; they did not reach him, but struck the ground.⁷⁴ He jeered them, saying, "Why what is this, you being men and so many too, the assagais do not reach me, but strike the ground?" One of the soldiers, laughing at them, said, "Why are you worsted by a boy, for the assagais strike the ground, and do not reach him?" Some gave in. He said, "Give me too an assagai, that I may make a stab at you." They refused, and said, "We are not yet worsted." They hurled their assagais at him; they struck the ground. They picked them up, and hurled them at him; they did not strike him. They said, "We are worsted: do you try also."

⁷⁴ Compare this with the contest of Ulysses with the suitors of Penelope: "Then all at once their mingled lances threw And thirsty all of one man's blood they flew; In vain! Minerva turned them with her breath, And scatter'd short, or wide, the points of death! With deaden'd sound one on the threshold falls, One strikes the gate, one rings against the walls: The storm pass'd innocent." (*Pope's Odyssey*, v. xxii. l. 280.)

The boy kills the chief, and all his people die.

Ba m nika imikonto eminingi ; wa y ala, wa kcela omunye. Ba m nika wa ba munye. Wa ti, "Ngi kcube kinina ?" Ba hleka. Wa pimisela amate pansi, a bila, a ti, "Nkosi, bayeti, wena o ngangezintaba." Wa ti, "Ngi hlabe mina kinina ?" Ba hleka, ba ti, "Yenza, si bone." Wa u ponsa enkosini yakona. Ba fa bonke.

They offered him many assagais ; he refused them, and asked for one only. They gave him one. He said, "May I fling at you ?" They laughed. He spat on the ground ; the spittle fizzed, it said, "Chief, all hail, thou who art as big as the mountains." He said, "May I stab you ?" They laughed and said, "Do so, that we may see." He hurled the assagai at their chief. They all fell down dead.

He restores them to life again.

Wa tabata uti lwomkonto, wa tshaya enkosini yakona ; ya vuka, ba vuka bonke. Ba m memeza, ba ti, "Mana kona lapo, si ku gwaze." Wa ba hleka, wa ti, "Kade ni pi ?" Ba ti, "Si ya fika." Wa ti, "Be ni file." Ba pika, ba ti, "Li gcine ilanga." Ba i ponsa imikonto eminingi kuye ; ya hlaba pansi. Ba ponsa abanye imikonto eminingi ; ya hlaba pansi. Ba i kcotsha, ba i ponsa eminingi ; ya hlaba pansi. A ba hleka amadoda, a ti, "Nika ni tina, si m bulale." A i ponsa imikonto eminingi ; ya hlaba pansi. A i kcotsha amadoda.

He took the haft of the assagai and smote their chief ; he arose, and they all arose with him. They shouted to him, saying, "Stand where you are, that we may stab you." He laughed at them, and said, "Where have you already been ?" They said, "We are just come." He said, "You were all dead." They said, "Bid the sun farewell."⁷⁵ Others hurled many assagais at him ; they struck the ground. They picked them up, and again hurled many of them at him ; they struck the ground. The men laughed at them, and said, "Give us the assagais, that we may kill him." They hurled many assagais ; they struck the ground. The men picked them up.

The chief tries in vain to kill the boy.

Ya ti inkosi, "Gwedhlehlela ni mina, ngi m gwaze." Ya u ponsa inkosi umkonto ; w' ema pansi. Ya ti, "Ng' ahlulekile, mfana. Ake w enze, si bone." Wa ti, "Ngi pe ni umkonto, ngi hlabe nami." Ba m nika imikonto emi-

The chief said, "Get out of the way for me, that I may stab him." The chief hurled an assagai ; it stuck in the ground. He said, "I am conquered, boy. Do you just try, that we may see." He said, "Give me an assagai, that I too may hurl it." They offered him

⁷⁵ Lit., End the sun,—that is, take a last view of the sun,—this is the last day you have to live.

ningi. Wa y ala, wa ti, "Ngi tanda munye." Ba m nika. Wa pimisela amate pansi; a ti, "Nkosi, bayeti, wen' umnyama, wena wapakati." Wa ti, "Ngi hlabe kinina?" Ba m hleka, ba ti, "Yenza, si bone." Wa u ponsa umkonto, wa hlaba enkosini yakona. Ya fa, nabo bonke abantu.

many assagais. He refused them, and said, "I wish for one." They gave him one. He spat on the ground; the spittle said, "Chief, all hail! thou mysterious one, thou child of the greatest." He said, "May I stab you?" They laughed and said, "Do it, that we may see." He hurled the assagai; he struck their chief. He died, together with all his people.

He brings the people to life again, and leaves the chief dead.

Wa tabata umkonto, wa tshaya kubantu. Ba vuka abantu, ya sala inkosi. Ba ti, "Se si ng' abako. Se si za 'uhamba nawe."

He took an assagai and smote the people. The people arose, the chief remained still dead. They said, "We are now your people. We will now go with you."⁷⁶

They are attacked on their journey by another tribe.

Ba dlula kwesiny' isizwe. Ba hlaba umkosi, ba ti, "Bulala ni. Nanku 'muntu 'emuka nabantu." Ya ba biza inkosi, ya ti, "A ba bulawe." Ba ya kubo, ba ti, "Ye/llika." Wa ti, "A ngi nyateli pansi." A ba tshela amasela,

They passed through another tribe. The people gave an alarm, and shouted, "Go and kill. There is a man going away with people." The chief called them, and ordered them to be killed. They went to them. They told him to come down from the ox. He replied, "I do not walk on the ground." The thieves told them, saying,

⁷⁶ We would refer the reader to the following similar instances:—

In Campbell's *Highland Tales* we read the account of the Red Knight, who meets his foster brethren, who were "holding battle against MacDorcha MacDoilleir, and a hundred of his people; and every one they killed on one day was alive again on the morrow." This was effected by a "great toothy carlin," who had "a tooth that was larger than a staff on her fist." "She put her finger in their mouths, and brought them to life." (*Vol. II., p. 446-448.*) In the tale of "The Widow and her Daughters," when the two eldest had been beheaded, the youngest "drew over them the magic club," and they "became lively and whole as they were before." (*Id. Vol. II., p. 269.*)

See Grimm's *Home Stories*, "The Three Magical Leaves," p. 73—"The Widow's Son" Jain is killed three times and brought to life again. (*Campbell. Op. cit. Vol. II., p. 295.*)

Rata by repeating a "potent incantation" restores sixty of his warriors which had been slain to life again. (*Grey. Op. cit., p. 116.*)

A spirit in the form of a flag found the place where Hatupatu was buried, and raised him to life again by enchantments. (*Id., p. 135.*)

When the prince who had been transformed into a cat was disenchanted by having his head cut off, a large heap of bones also received life, and became a large body of courtiers, knights, and pages. (*Thorpe's Yule-tide Stories, p. 75.*)

The youth raises the father of the princess and her other relations by touching each of them with the hilt of the magical sword. (*Id., p. 167.*)

a ti, "Wa si bulala nati." Ba ti, "Tina, ka z' 'u s' ahlula." Ba m ponsa imikonto; ya hlaba pansi. Ba i wola, ba i ponsa; ya hlaba pansi. La ba hleka elinye ibuto, la ti, "Gwedhlela ni tina, si hlabe." Ba i ponsa imikonto; ya hlaba pansi. Ba i wola. Ya ti inkosi, "Ngi nike ni mina, ngi m bulale." Ba ti abantu, "Si ya 'u ku babaza u m bulele." Ya ti, "Mina ngi namandhla kakulu." Ya ponsa, y' ahluleka.

"He killed us." They said, "But us he will not conquer." They hurled assagais at him; they struck the ground. One of the soldiers laughed at them, and said, "Make way for us, that we may stab him." They hurled their assagais; they struck the ground. They collected them. The chief said, "Hand them to me, that I may kill him." The people said, "We will praise you when you have killed him." He said, "I am very strong." He hurled the assagais; he was unable to kill him.

They try in vain to kill the boy; he kills the chief, and leads off the people.

Ya ti, "Yenza, mfana, ngi bone." Wa ti, "Ngi pe ni umkonto." Wa pimsa amate; a hlala pansi, a bila, a ti, "Bayeti, nkosi, wena wapakata." Ba m nika imikonto; wa y ala; wa tata wa ba munye; wa ti, "Ngi hlabe kinina?" Wa u ponsa enkosini yakona. Ba fa bonke. Wa u tata umkonto, wa tshaya enkosini yakona; ya vuka; ba vuka bonke.

He said, "Do you try, boy, that I may see." He said, "Give me an assagai." He spat; the spittle remained on the ground and fizzed, and said, "Hail, chief, thou child of the greatest." They gave him assagais; he refused them, and took but one; he said, "May I hurl at you?" He threw the assagai at their chief. They all died. He took the assagai, and smote their chief; he arose, and all rose with him.

Wa ti, "Ni sa buyela ini kina?" Ba ti, "Tina, si sa pinda kuwe." Ba i ponsa imikonto, ya hlaba pansi. Ba i wola, ba i ponsa, imikonto ya hlaba pansi. Wa keela umkonto, wa ti, "N' ahlulekile?" Ba ti, "Yebo." Ba m nika umkonto wa ba munye. Wa hlaba enkosini, ba fa bonke. Wa tabata umkonto, wa tshaya kumuntu munye; ba vuka bonke; ya sala inkosi i file. Ba ti, "Se si ng' abako."

He said, "Will you yet again attack me?" They said, "For our part, we will still make another trial on you." They hurled the assagais; they struck the ground. They collected them, and threw them; they struck the ground. He asked for an assagai, and said, "Are you conquered?" They said, "We are." They gave him an assagai; he stabbed the chief; they all died. He took the assagai and struck one man; they all arose; the chief remained dead. They said, "We are now your people."

He sends messengers to his father.

Wa tuma abantu, wa ti, A ba ye kuyise, ba ti, "Ku y' eza Ubongopa-kamagadhlela." Wa kala uyise, wa ti, "Ni m bone pi na?" Ba ti, "U ba kgedile abantu." Ba ti, "U kguba izinkomo eziningi." Wa tuma uyise abantu, wa ti, a ba buyele emuva. Ba fika, ba m tshela, ba ti, "Uyi/lo u pikile." Kwa kcatshunywa izinkomo, za bekwa inkomo e nom-bala; wa ti, kona uyise e ya 'ku m bona ngayo yakona lapo ekaya.

He sent some men to his father to tell him that Ubongopa-kamagadhlela was coming. His father cried, saying, "Where did you see him?" They said, "He has killed many people, and is coming with many cattle." His father told the men to go back again. On their arrival they told him his father refused to believe them. A few cattle were selected, and one bullock of a peculiar colour was placed among them. For he said his father would see that he was still living by that bullock which belonged to his village.

The nation prepares to receive him with joy.

Uyise wa memezela isizwe, wa ti, "A ku gaywe ukud/la." Wa ti, "Inkosi i ya buya." Ba fika abantu, ba ti, "Ng' amanga." Wa ti, "Hamba ni, ni ze 'ku i bona inkomo yalapa ekaya." Ba i bona abantu, ba ti, "Amakqiniso." Ba ti, "A ku funwe intombi, a fike se i /lezi." Kwa funwa intombi kabungani⁷⁷ kamakulukulu.

His father summoned the nation, and commanded them to make beer. He said, "The chief is coming back." The people said it could not be true. He said, "Go and look at the bullock belonging to our village, which has come back." The people saw it, and said, "It is the truth." They said, "Let a damsel be found, that on his arrival he may find her already here." They sought for a daughter of Ubungani, the son of Umakulukulu.

He returns to his home, and refuses to change his mode of life.

Ba hamba, ba vela okalweni, ba ti, "Uyi/lo u ti, 'Tshetsha.'" Ba hamba abantu nezinkomo kakulu. Ba vela okalweni ngasekaya. Ba m beka pambili Ubongopa-kamagadhlela. Za hamba kakulu, za fika esangweni. Ba puma abantu, ba buka. Wa jabula uyise nonina. Wa ti,

Those who were sent by his father reached the top of a hill, and said, "Your father tells you to make haste." The men and the cattle went rapidly. They appeared on a hill near their home. They placed Ubongopa-kamagadhlela in front; the cattle went rapidly, and reached the gateway. The people went out to see. His father and mother rejoiced. He said,

⁷⁷ *Ubungi*, the grandfather of Ulangalibalele.

“Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ngena ; ku ya ngenwa ;
U bo ngena ; ku ya ngenwa.”

Za ngena esibayeni.

Kwa gaulwa omunye umuzi.
Wa ti, “Intombi a ngi i tandi,
ngokuba i hamba pansi.” Y’ e-
muka intombi. Wa ti, “Ngo za
ngi fe ngi hlezi pezulu.” Kwa
tiwa ke, “Hlala kona lapo pezulu.”

W’ alusa izinkomo zakubo.
W’ enza leyo ‘mikuba a e y enza
ekukgaleni.

UMATSHOTSHA, (UMKAMAFUTA.)

“Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Go in now ; it is time to go in ;
Go in now ; it is time to go in.”

The cattle entered the enclosure.

Another village was built. He
said, “I do not love the damsel,
because she goes on the ground.”
The damsel departed. He said,
“I will live on the back of Ubo-
ngopa-kamagadhlela till my death.”
So they said, “Stay then there on
his back.”

He herded the cattle of his
people. And continued to practise
the enchantments which he prac-
tised from his childhood.

UMDHLUBU⁷⁸ NESELESELE.

(UMDHLUBU AND THE FROG.)

The queen is hated by the other wives of the king.

Kw’ esukela, inkosi ya zeka in-
tombi yenye inkosi ; ya i tanda
kakulu ; abafazi bayo ba dabuka
ngoku i tanda kwayo. Y’ emita,
ya zala umntwana wentombi ;
uyise wa m tanda kakulu. Wa
kula ; wa ti uma e isibakaza, aba-
fazi b’ enza ikcebo, ba ti, “Lok’ u-
yise e nge ko, a si hambe si yoku-
sika imizi.” Ba tshela abantwana

ONCE on a time, a king married
the daughter of another king ; he
loved her very much ; his wives
were troubled on account of his
love for her. She became preg-
nant, and gave birth to a girl : the
father loved her exceedingly. The
child grew, and when she was a
fine handsome child, the other
wives formed a plot against her ;
they said, “Since her father is not
at home, let us go and cut fibre.”⁷⁹
They told the children not to agree

⁷⁸ *Umdhlubu*, Garden-of-ground-nuts.

⁷⁹ The fibre which is called *imizi* is derived from a kind of rush (*umhlahle*). It is used for binding up bundles, and for making the eating-mat. The natives obtain fibre (*usi*) of a longer kind from the bark of several trees ; *usando* and *umtombe*, the barks of which are red ; *ubazi* and *umasane*, the barks of which are white. These barks are moistened and beaten, and so used ; or they are twisted into cord.

ukuti, "Ni nga vumi uku m tabata umntwana." Unina wa biza intombazana e sala naye. Y' ala uku m tabata umntwana. Wa m beleta unina, wa hamba naye.

to carry the child. The mother called the little girl which nursed her child. She refused to carry her. The mother put her on her back, and went with her.

The queen forgets her child.

Ba sika imizi, ba hamba njalo. Kwa ti kwesinye isihlambo ba hlala pansa, ba bema ugwai. Unina wa bopa isitungu semizi, wa nika umntwana, wa dhlala ngaso. B' esuka, ba sika imizi. Ba hamba njalo. Wa kohlwa umntanake unina. Ba hamba njalo be sika ; ba bopa, ba twala, ba goduka.

They cut fibre, and went on continually. It came to pass in one of the valleys⁸⁰ they sat down and took snuff. The mother made a bundle of fibre, and gave it to the child : the child played with it. They set out again and cut fibre. They went on continually. The mother forgot the child. They went on continually cutting fibre ; they tied it up into bundles, and carried it home.

She seeks in vain for the lost child.

Ba fika ekaya, ba biza abazanyana babantwana ; ba fika bonke. Kodwa owake wa fika-ze. Wa buza, wa ti, "U pi owami umntwana ?" Ba ti, "U hambe naye." Wa dabuka ; wa kala, wa gijima, wa ya 'kufuna. Ka m tola ; wa buya.

When they came home, they called the children's nurses : they all came. But her's came without the child. She asked, "Where is my child ?" They said, "You took her with you." She was troubled, and cried, and ran to find her. She did not find her, and came back.

The polygamic wives rejoice.

Kwa kalwa kakulu. Sa tsho isitembu, sa ti, "Ku njani ke manje na ? Si l' apulile igugu likayise. Intandokazi i jambisiwe."

There was a great lamentation. The polygamic wives said, "How is it now then ? We have destroyed the father's darling. The pet wife is utterly confounded."

A message is despatched to the king.

Kwa ya 'kubikelwa uyise ; kwa tiwa, "Nkosi, umntanako u lahlekile, si yokusika imizi." Wa hlupeka kakulu uyise.

A messenger was sent to tell the father ; it was said, "King, your child has been lost, whilst we were cutting fibre." The father was greatly troubled.

⁸⁰ *Ishlambo*, here translated valley, is a depression between two hills, where water runs in wet weather, or during storms.

The child is found by another queen.

Kwa ti kusasa isalukazi sasendalu-nkulu sesiny' isizwe sa ya 'kuka amanzi ; s' ezwa umntwana e d/lala ; s' ezwa ku ti, "Ta, ta, ta." Sa mangala, sa ti, "Hau ! ku ini loku na ?" Sa nyonyoba, sa m funyanisa umntwana e hlezi e d/lala. Sa goduka, sa m shiya kanye nembiza yamanzi, kokubili. Sa biza inkosikazi yenkosi, sa ti, "Woza lapa." Ya puma inkosikazi end/luni. Sa ti, "Hamba, si hambe. I kona into emfuleni ; u ya 'ku i bona." Ya hamba naso. Ba fika. Sa ti, "Nanku umntwana." Ya ti inkosikazi, "M tabate." Ya tsho ngokujabula. Sa m tabata. Ba fika emfuleni. Ya ti, "M geze." Sa m geze. Ya m tabata inkosikazi, ya m beleta, ya goduka.

In the morning an old woman of the royal household of another nation, went to fetch water : she heard the child playing ; she heard something saying, "Ta, ta, ta." She wondered, and said, "Ah ! what is this ?" She went stealthily along, and found the child, sitting and playing. She went home, and left both her and the water-pot. She called the king's chief wife, and said, "Come here." The queen went out of the house. She said, "Let us go ; there is something by the river which you will see." She went with the old woman. They arrived. She said, "Behold a child." The queen said, "Take her." She said so with joy. The old woman took her. They came to the river. The queen said, "Wash her." She washed her. The queen took her, and placed her on her back, and went home.

She is brought up with the queen's son.

Ya m ncelisa ; ngokuba yona ya i zele umntwana womfana ; ya m kulisa. Wa kula. Ba hamba bobabili nowake. Wa kula, wa intombi enkulu. Wa bekwa inkosi yezintombi ; kw'enziwa ukudhla okukulu. Kwa hlatshwa izinkomo eziningi. Ba jabula abantu bonke.

She suckled her, for she had given birth to a boy ; she brought her up.⁸¹ She grew. Both she and the queen's own child walked. She grew and became a great girl. She was appointed chief of the girls,⁸² when a great feast was made. Many cattle were slaughtered, and all the people rejoiced.

The officers tell the queen's son to marry the foundling.

Ngemva kwaloko za ti izinduna kumfana, za ti, "I zeke le 'ntombi." Umfana wa mangala, wa ti, "Hau ! ku njani loku na ? Ant' udade wetu na ? Sa ncela

After that the chief men said to the boy, "Marry this girl." The boy wondered, and said, "O ! what is the meaning of this ? Is she not my sister ? Did we not suck together at my mother's

⁸¹ Lit., She caused her to grow, that is, the queen nourished her.

⁸² See Appendix (A).

kanye kumame na?" Za ti, "Kqa; wa tolwa esi/lanjeni." W'ala, wa ti, "Kqa, udade wetu lo." Kwa sa futi, za ti, "Ku fanele u m tabate, a be umfazi wako." W'ala, wa hlupeka kakulu. breast?"⁸³ They said, "No, she was found in a valley." He denied, and said, "No, she is my sister." The next morning they said, "It is proper you should take her to be your wife." He refused, and was greatly troubled.

An old woman imparts to the foundling the secret of her origin.

Kwa ti ngolunye usuku isalukazi sa tshena intombi, sa ti, "U y'azi na?" Ya pendula ya ti, "Ini na?" Sa ti, "U za kuze-kwa." Ya buza ya ti, "Ubani na?" Sa ti, "Insizwa yakwenu." Ya ti, "Hau! kanjani na? Anti umne wetu lowo na?" Sa ti isalukazi, "Kqa; wa tabatwa esi/lanjeni, wa kuliswa inkosikazi." Ya kala, i dabukile. On another occasion an old woman said to the girl, "Do you know?" She answered, "What?" She said, "You are going to be married." She enquired, "To whom?" She said, "The young man of your own house?"⁸⁴ She said, "O! what is the meaning of this? Is he not my brother?" The old woman said, "No, you were taken from a valley, and brought up by the queen." She cried, being much troubled.

The foundling's grief.

Ya tabata imbiza yamanzi, ya hamba, ya fika emfuleni, ya hlala pansi, ya kala. Ya ka 'manzi, ya goduka. Ya hlal' ekaya. Wa i pa ukud/la unina; a ya ku vuma, y'ala. Wa pendula unina, wa ti, "Ini na?" Ya ti, "Kqa. Ku 'bu/lungu ikanda lami." Kwa hlwa ke, ya ya 'kulala. She took a water-pot, and went to the river, and sat down and wept. She filled her water-pot, and went home. She sat down in the house. Her mother gave her food; she did not like it, and refused. The mother asked, "What is it?" She said, "Nothing." There is a pain in my head." So it was evening, and she went to lie down.

She meets with a friend.

Kwa ti kusasa ya vuka, ya tabata imbiza yamanzi, ya fika emfuleni; ya hlala pansi, ya kala. Ya t' i sa kala, kwa puma iselesele. In the morning she awoke and took the water-pot, and went to the river; she sat down and wept. As she was crying, there came out

⁸³ It is not in accordance with native custom for a young man to marry his foster-sister.

⁸⁴ That is, the house in which you are living,—the house in which she had been brought up, and to which she supposed she belonged.

elikulu, la ti, "U kalela ni na?" a great frog, and said, "Why are you crying?"⁸⁵ She said, "I am in trouble." The frog said, "What is troubling you?" She replied, "It is said that I am to become the wife of my brother." The frog said, "Go and take your beautiful things, which you love, and bring them here."

She quits her adopted home, and sets out in search of her own people.

Y' esuka, ya twala imbiza yamanzi, ya fik' ekaya; ya tata enye imbiza, ya tabata izinto zayo, ya zi faka embizeni; intonga yetusi, nomuntsha kabenhle, neggila li kqondelwe ngezindondo zetusi, nekgele, netusi, nobu/ilalu bayo. Ya tabata lezo 'zinto, ya hamba, ya fika emfuleni, ya zi kipela pansi.

She arose and took the water-pot, and went home. She took another pot, and fetched her things, and put them in the pot; she took her brass rod, and her ubenthle kilt, and a petticoat with a border of brass balls; and her fillet, and her brass, and her beads. She took these things, and went to the river, and threw them out on the ground.

La buza iselesele, la ti, "U ya tanda na ngi ku yise kini na?" The frog enquired, saying, "Do you wish me to take you to your own people?" The child said, "Yes." The frog took her things and swallowed them; he took her and swallowed her; and set out with her.

The frog meets with a string of young men, who threaten to kill him.

La hamba la Mlangana nodwendwe lwezinsizwa; za li bona iselesele. Ya ti e pambili, "Ake ni zokubona; nanti iselesele elikulu kakulu." Ba ti abanye, "A si li bulale, si li ponse ngamatshe." La ti iselesele,

In the way he met with a string of young men:⁸⁶ they saw the frog. The one in front said, "Just come and see: here is a very great frog." The others said, "Let us kill him, and throw stones at him." The frog said,

⁸⁵ In Grimm's story of the Frog King, the princess is represented as having dropped her golden ball into a well, and whilst standing by its side inconsolable for the loss, and weeping bitterly, she hears a voice, which said, "What troubles thee, royal maiden? thy complaints would move a stone to pity." Thus voice she found to proceed from a frog, "which raised his thick ugly head out of the water." The frog in this tale was an enchanted prince; the princess is the means of removing the enchantment, and becomes his wife.—When Cinderella is weeping at the well, an exceedingly large pike rises to the surface, and gives her assistance. (*Thorpe's Yule-tide Stories*, p. 114.)

⁸⁶ The natives walk in single file.

<p>“Ngi iseselele nje ; a ngi yi 'ku-bulawa. Ngi yis' Umdhlubu kwelakubo izwe.”⁸⁷</p> <p>Ba li yeka. Ba ti, “Hau ! ku ngani iseselele li kulume, l' enza umhlola ? A si li shiye.” Ba dhlula ke, ba hamba ke.</p>	<p>“I am but a frog ; I will not be killed.⁸⁷ I am taking Umdhlubu to her own country.”</p> <p>They left him. They said, “Hau ! how is it that the frog spoke, making a prodigy ? Let us leave him.” They passed on, and went their way.</p>
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And a string of men.

<p>La hamba ke neselele. La buya la hlangana nodwendwe lwamadoda. Ya t' e pambili indoda, “O, woza ni, ni zokubona iseselele elikulu.” Ba ti, “A si li bulale.” La ti iseselele, “Ngi iseselele nje ; a ngi yi 'ku-bulawa. Ngi yis' Umdhlubu kwelakubo izwe.” Ba dhlula. La hamba iseselele.</p>	<p>And so the frog too went on his way. Again he met with a string of men. The one in front said, “O, come and see a huge frog.” They said, “Let us kill it.” The frog replied, “I am but a frog ; I will not be killed. I am taking Umdhlubu to her own country.” They passed on, and the frog went on his way.</p>
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And some boys belonging to her father.

<p>La funyanisa abafana b' alusile ; ba li bona ; la bonwa okayise umfana. Wa ti, “Wau ! Mdhlubu wenkosi ! woza ni, si li bulale iseselele elikulu. Gijima ni, ni gaule izinkandi, si li hlabe ngazo.” La ti iseselele,</p>	<p>He fell in with some boys herding cattle : they saw him : he was seen by a boy of the damsel's father.⁸⁸ He said, “Wau ! By Umdhlubu the king's child ! come and kill a great frog. Run and cut sharp sticks, that we may pierce him with them.” The frog said,</p>
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⁸⁷ “I will not be killed.”—A mode of deprecating death on the ground of having some work in hand, the importance of which will be admitted to be too great to allow of the messenger being put to death. When a person sentenced to death, or threatened with it, says, “I will not be killed,” he is at once understood, and asked, “What is it ?” He explains, and if the reason is satisfactory, they answer, “*Nembala*,” (truly,) and the sentence is remitted.—Comp. Jeremiah xli. 8, where Ishmael is represented as sparing ten out of the eighty men he had ordered to be slain, because they had “treasures in the field” as yet not harvested.

⁸⁸ *Kwelakubo izwe*, pronounced kwelakubw izwe.

⁸⁹ A boy of the damsel's father,—her half-brother.

<p>“Ngi iselesele nje ; a ngi yi 'ku-bulawa. Ngi yis' Umdhlubu kwelakubo izwe.”</p> <p>Wa mangala, wa ti, “O, madoda, a si nga li bulali. Li banga umunyu. Li dedele ni, li dhlule.” Ba li dedela.</p>	<p>“I am but a frog ; I will not be killed. I am taking Umdhlubu to her own country.”</p> <p>The boy wondered, and said, “O, sirs, do not let us kill him. He calls up painful emotions. Leave him alone, that we may pass on.” They left him.</p>
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And her own brother.

<p>La hamba, la fika kwabanye, la bonwa umne wabo ; wa ti, “Mdhlubu wenkosi ! nanti iselesele elikulu kakulu. A si li kande ngamatshe, si li bulale.” La ti iselesele,</p> <p>“Ngi iselesele nje ; a ngi yi 'ku-bulawa. Ngi yis' Umdhlubu kwelakubo izwe.”</p> <p>Wa ti, “O, li dedele ni. Li kuluma okwesabekayo.”</p>	<p>The frog went on his way and came to others. He was seen by the girl's own brother : he said, “By Umdhlubu the king's child ! There is a very great frog. Let us beat it with stones and kill it.” The frog said, “I am but a frog ; I will not be killed. I am taking Umdhlubu to her own country.” He said, “O, leave him alone. He speaks a fearful thing.”</p>
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He arrives at her mother's village.

<p>La dhlula, la fika ngasekaya, la ngena esi/la/leni ngenzansi kwomuzi ; la m kipa nezinto zake. La m lungisa, la m pakgula ngompakgulo wodonqa, la m gcoba, la m vunulisa.</p>	<p>He went on and came near her home : he entered a bush below the kraal : he placed her on the ground with her things. He put her in order : he cleansed her with <i>udonqa</i> :⁹⁰ he anointed her, and put on her ornaments.</p>
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She makes herself known to her mother.

<p>Wa hamba ke. Wa tata intonga yake yetusi, wa hamba, wa ngena ngesango, wa dabula pakati kwesibaya ; wa hamba pakati kwaso ; wa fika entubeni, wa pu-</p>	<p>So she set out. She took her brass rod, and went and entered at the gateway, and she passed across the cattle enclosure : she went in the middle of it : she came to the opening, she went out, and entered</p>
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⁹⁰ *Udonqa* is a small bush which bears white berries ; when ripe they are gathered and bruised and formed into a paste ; the body is first anointed with fat, and then rubbed over with the paste of the *udonqa*. This is one mode of cleansing, which is supposed more effectual than water. The natives use the *idumbe* in the same way.

ya kumbula lawo 'mapupo a ng' e-nza ngapambili, inhliziyo yami ya ti, 'Umakazi leli 'pupo lomjadu li ngi hlonze nje, uma kulungile nje na ekaya na? Loku nga shiya ku gula umfazi wami, ku gul' umame Ini ukuba ngi pupe ipupo e nga li pupa kukqala, kwa bonakala na?'

Ba pendula ba ti abakwiti Ompengula, ba ti, "O, libi ipupo lomjadu. Inhliziyo yako imbi ngakona; ipupo lomjadu li fana nepupo lokuba ku gula umuntu. Uma u m pupa e gula kakulu, u nga m pupa e kulupele, e fak' izinto zake zonke ezindle, impa/la yake, lo 'muntu u ba u file; ka sindi Umuntu um' e gula, ku ba ku/le u m pupe e file, e kalelwa isihilo, lo 'muntu ke u ya 'usinda; a ka yi 'kufa."

O tsho njalo kumina, ku pendula Umpengula; wa ti, "Ehe, guaise, kodwa i'kuba u pupe unjadu, umjadu u 'pupo 'libi." A ti Uklas, "O, loko, guaise, elinye ipupo li se li ti lona; ipupo umuntu u li pupe ngesinye isikati, u pupe nje, ku nga veli 'luto."

A ti Umpengula, "Ehe, u kgi-

remembers the dreams which I formerly dreamt; and my heart asks, 'Can it be, since this dream of a wedding comes to me again, that it is not right at my home? For when I left my home, my wife and mother were ill. Why have I dreamt a dream which I dreamt formerly and it came true?'

Our people, Umpengula and the rest, answered me, saying, "The dream of a wedding is a bad sign. Your heart is heavy with reason; to dream of a wedding is like dreaming that a man is ill. If you dream of him when he is very ill, you may dream that he is fat, and decked in his fine things, and that man is dead, he does not get well. When a man is ill, it is well to dream he is dead, and that they are weeping for him, then that man will get well, he will not die."

It was Umpengula who answered me thus; and he said, "Yes, yes, Uguaise, but since you have dreamed of a wedding-dance, a wedding-dance is a bad dream." And Uklass answered, "O, as to that, Uguaise, one dream will turn out to be a bad omen; and a man may dream the same dream another time, and it turn out to be but a dream, and nothing come of it."

Umpengula answered, "Yes,

nisile, klas, ku ba njalo ngesinye isikati ; umuntu u pupa nje omunye, ku nga veli 'luto." Wa ti Umpengula, "Nami, guaise, nga ka nga li pupa nami ipupo. Ku gula Undayeni. E gula, nga pupa e vunule impakla yake, wa binca umuntsha wake wezinsimba, e fake amatshob' ake ; nga pupa ku ketwa. Nga vuka kusasa nami, guaise, nga vuka inhlalayo yami imbi. Nga ba lauzela abantu, nga ti ngi hlezi nje, ngi bhokile, nga bona ku ti kcatsha izinyembezi emehlweni ami. Nga ti mina, "Uma u file Undayeni—" Ngi te ngi sa ku gona loko,—lo ngi sesilungwini, ngi ya sebenza,—ngi te, 'Ngi za 'ugukqula amehl' emzeleni,' nga m bona umfana ; owakwiti lo 'mfana. Nga ti mina, 'O, u file Undayeni. Lo 'mfana u se zoku ngi bikela.' U te e sa fika, nga ti mina, 'Kona, mfana, u fika nje, ngi ti, u file Undayeni.' Wa ti umfana, 'Ehe, ngi fike nje, ngi zokubikela wena ukuti u file Undayeni.' Nga ti mina, 'Nami be se ngi bonile njalo ka.'"

A i se vi mbi inhliziyo yami. I ya kuluma kodwa, i ti, uma nga ku kona indaba, ngapana ngi bona ku fike umuntu o za 'ku ngi tshela. Inhliziyo yami i bona lona leli 'zwi eli tshiwo amadoda akwiti, nami se ngi ya bona ukuti, uma ku kona

yes, you say truly, Uklass, it is so sometimes, a man dreams merely of another, and nothing comes of it. And I too, Uguaise, once dreamt a dream Undayeni was ill. During his illness I dreamt I saw him dressed in his best attire, with his umuntsha of wild cat's skins, and having put on his tails ; I dreamt there was a dance. I awoke in the morning, Uguaise, with my heart depressed. I told the people my dream, and remained waiting, my eyes filling with tears. I said, 'If Undayeni is dead—' As I was saying those words,—for I was working with the white men,—I said, 'I will turn my eyes towards the road,' and I saw a lad coming, it was a lad belonging to us. I said, 'O, Undayeni is dead. The lad is coming to tell us.' As soon as he came I said to him, 'Lad, you have come because Undayeni is dead.' The boy said, 'Yes, yes ; I come merely for the purpose of telling you that Undayeni is dead.' I replied, 'I too had already seen that it was so.'"

My heart is no longer heavy. But it says if there is any thing the matter, I shall see someone coming to tell me. My heart sees that what the men of the place say is true, and I too now see that if

The king is informed of her arrival.

Kw' esuka isigijimi, sa ya ku-yise, sa hamba, sa fika, sa ti, "Nkosi, u vukile umntwana owa e file." Ya ti inkosi, "Hau! u ya hlanya na? U mu pi lowo 'mntwana na?" Sa ti isigijimi, "Umdlubu." Wa ti uyise, "U vela pi na?" Sa ti, "A ng' azi, nkosi." Wa ti uyise, "Uma ku nge si ye, ngi ya 'ku ku bulala. Uma ku u ye, gijima, u hlal' umkosi kuzo zonke izindawo, ba bute izinkabi zonke ezinkulu, b' eze nazo."

A messenger set out and went to her father; he arrived and said, "O king, your child that was dead has come to life again." The king said, "Hau! Art thou mad? Which is that child?" The messenger said, "Umdlubu." The father said, "Whence comes she?" He said, "I do not know, O king." The father said, "If it be not she, I will kill thee. If it be she, run, raise a cry in all places, that the people may bring together all the large oxen, and come with them."

The news is published, and the people rejoice.

Sa hamba, sa u hlaba umkosi. Sa ti, "Inkosazana i fikile. Tshe-tsha ni nezinkabi." Ba buza abantu, ba ti, "I ipi inkosazana na?" Sa ti, "Umdlubu wenkosi, owa e file."

Ba jabula; ba hloma izihlangu zabo; ba tabata izinkabi, ba zi kquba, nezipo zabo zokujabulisa inkosazana; ngokuba i vuke eku-feni; ba i tola, be nga s' azi. Ba fika, ba hlaba izinkabi eziningi na sezindhleleni, ukuze ku dhle amakzeku nezalukazi nabagulayo, aban nge namandhla okufika ekaya, lapo inkosazana i kona.

He went and raised a cry, and said, "The princess has come. Make haste with the oxen." The men asked, "Which princess?" He replied, "Umdlubu the child of the king, who was dead."

They rejoiced; they took their shields; they took the oxen, and drove them; they took also their presents to gladden the princess; for she had risen from death; they found her when they no longer expected it. They came; they slaughtered many cattle, even in the ways, in order that the old men, and the old women, and the sick might eat, who were not able to reach the home where the princess was.

The king visits the princess.

Wa fika uyise, wa ti, "Puma, mntanami, ngi ku bone." Ka pendulanga. Wa hlaba izinkabi ezi 'mashumi 'mabili. Wa vela emnyango, w' ema. Wa hlaba amashumi amatatu. Wa puma. Wa ti uyise, "Hamba, u ye esibab"

The father came and said, "Come out, my child, that I may see you." She did not answer. He slaughtered twenty oxen. She made her appearance at the doorway, and stood still. He slaughtered thirty;⁹⁸ she came out. The father said, "Go into the cattle-

⁹⁸ Not thirty other cattle, but ten, making thirty altogether.

yeni, si ye 'ku ku ketela ngokujabula okukulu; ngokuba nga ngiti, u s' u file, kanti u se kona." W' ema. Wa buya wa hlaba amashumi amane. Wa hamba ke, wa ngena esibayeni. kraal; let us go to dance for you, for our great joy; for I used to say, you are already dead, but in fact you are still alive." She stood still. Again he slaughtered forty oxen. Then she went, and entered into the kraal.⁹⁷

They dance for her.

Ba m ketela kakulu. Kodwa olunye u/langoti lwomuzi a lu jabulanga, a lu ketanga kanye nabantwana babo namakosikazi. Ba kgeda ukuketa. They danced for her very much. But the other side of the kraal did not rejoice; it did not dance together with the children and queens of that side. They left off dancing.

The king sits with his child, and orders a fat ox to be killed for her.

Uyise wa ya naye endhlini, wa hlala naye, wa ti, "A ku tabatwe inkabi entsha enonileyo, i hlathshwe, ku pekelwe umntwana, ukuze si d/le si jabule; ngokuba u b' e file, u vukile ekufeni." The father went with her into the house, and sat down with her. He said, "Let a fat young ox be taken, and killed, and cooked for the child, that we may eat and rejoice, for she was dead, and has risen from death."

The king and queen and her children rejoice together.

Ba jabula ke bonke abantu. Umntwana wa buyela esikund/leni sake sobukosi bake. Uyise wa busa kakulu, wa buyela kwokwokugala, wa hlala kulo'muzi wake, ngokuba wa e nga sa hlali kona kakulu, ngokuba wa e kumbula umntwana wake, owa e file. Ba jabula kanye nonina nabantwana bakwabo. So all the people rejoiced. The child returned to her royal position. Her father did right royally; he returned to his former habits, and lived at that kraal, for he had ceased to be there much, because he remembered his child which had died. Her mother and the children of her house rejoiced together.

The frog is called by the king and rewarded.

Wa buza uyise, wa ti, "U ze kanjani lapa na?" Wa ti umntwana, "Ngi twaliwe iseselele." Wa ti uyise, "Li pi na?" Wa ti umntwana, "Li lapaya esi/la/le." Her father asked her, "How did you come here?" The child said, "I was brought by a frog." The father said, "Where is he?" The child replied, "He is yonder

⁹⁷ This custom of slaughtering cattle to induce a person to quit a house, to move forward, &c., is called *ukunyatehsa*, to make to take steps.

ni." Wa t' uyise, "A ku tabatwe izinkabi; li yokuketelwa, li kuptuke, li ze ekaya." Ba hamba ke, ba li ketela.

B' eza nalo ekaya. La ngeniswa endhlini, la piwa inyama, la dila. Ya buza inkosi, ya ti, "U funa ni na, ngi ku kokele na?" La ti, "Ngi funa izinkomo ezimnyama ezinsizwa." Ya tabata izinkomo eziningi, nabantu, ya ti, "Hamba ni nalo." Ba hamba ke, ba fika ezweni lalo.

in the bush." The father said, "Let oxen be taken, that he may be danced for, and come up to our home." So they went and danced for him.

They brought him home. They brought him into the house and gave him meat, and he ate. The king enquired, "What do you wish that I should give you as a reward?" He said, "I wish some black hornless cattle." He took many cattle and people, and said, "Go with him." So they went and came to his country.

The frog becomes a great chief.

L' ak' umuzi omkulu, la ba inkosi enkulu. La hlaba ngezinkati zonke inyama; ku ze abantu ba ze 'kukcela inyama. Ba buze ba ti, "Ipi inkosi yenu na, ey' ake lo 'muzi na?" Ba ti, "Uselesele." Ba ti, "Wa u tata pi na umuzi na ongaka na?" Ba ti, "Wa u tola ngokuba wa leta inkosazana yakiti enkosini; ya m nika izinkomo nabantu." Ba pendula ba ti, "Ni ng' abakaselesele na?" Ba ti, "Yebo. Ni nga m bizi kabi; u ya 'ku ni bulala, ngokuba u inkosi enkulu."

Wa tola Uselesele abantu abaningi. Ba hlubuka amakosi abo ngokubona ukudhla okuningi kukaselesele. Wa busa ke Uselesele, wa ba inkosi.

The frog built a great town, and became a great chief. He slaughtered cattle continually; and men came to ask for meat. They enquired, "What is your chief who built this town?" They said, "Uselesele."⁹⁸ They enquired, "Whence did he obtain so large a town as this?" They said, "He got it because he brought our princess to the king; so he gave him cattle and men." They answered, saying, "Are you then the people of Uselesele?" They said, "Yes. Do not speak disrespectfully of him; he will kill you, for he is a great chief."

Uselesele took many people under his protection. They revolted from their chiefs through seeing the abundance of food at Uselesele's. So Uselesele reigned and became a king.

Umdlhubu's beauty is celebrated, and Unkosi-yasenthla sends his people to see her.

W' ezwa Unkosi-yasenthla ukuti, "I kona intomb' enhle kankosi-

Unkosi-yasenthla heard it said, "Unkosi-yasenzansi⁹⁹ has a beau-

⁹⁸ *Uselesele*, a proper name, The-frog-man.

⁹⁹ Comp. p. 89, Note. Or we may render these words, King of the Uplands or Highlands; and King of the Lowlands.

yasenzansi, igama layo Umdhlubu." tiful daughter, named Umdhlubu." Wa ti kubantu bake, "Hamba ni, He said to his people, "Go and ni ye 'ku i bona, ukuba intombi e see what kind of a damsel it is." njani na." Ba hamba ke, ba fika They went, and came to Unkosi- kunkosi-yasenzansi, ba ti, "Nkosi, yasenzansi, and said, "King, si tunyiwe Unkosi-yasen/la ukuba we have been sent by Unkosi-yasen- si kete intomb' en/le pakati kwa- thla, that we might select a beau- bantwana bako." tiful damsel from among your children."

The king's daughters are summoned, and Umdhlubu is chosen for her surpassing beauty.

Wa ba biza ke, b' eza, ba fika. He summoned them, and they Ba za ba bona intombi yanye ku- came. At length they saw one zo zonke, eyona y' ahlula ezinye only damsel which excelled all the ngobu/le. Ngokukumbula, ukuba others in beauty. For they re- uma inkosi i tume abantu ukuya membered, that if a king has sent 'uketa intombi en/le, ku fanele ba people to go and choose a beautiful bhakisise kakulu; ngokuba labo damsel, it is proper that they 'bantu ba ame/lo enkosi ngoku ba should look very earnestly; for temba, b' enzela ukuze ba nga those people are the king's eyes, solwa, lapa se i fike 'kaya. Ba i because he trusts them. They bona imbi, i nga fani nentombi e look earnestly, that they may ketelwe inkosi, ba sole kakulu, not be reproved when the dam- ngokuti, "Ku ngani ukuba inkosi sel is brought home. When ni i /lebe, ni i ketele into embi they see she is ugly, not like na?" Udumo lwalabo 'bantu lu a damsel which has been cho- pele; ba suswe na sesikund/leni sen for a king, they find great esi/le ngokuti a ba tembeki. fault, saying, "Why have you dis- Ngaloko ke Umdhlubu ba m keta graced the king by choosing an ugly thing for him?" The honour ngalobo 'bu/le ngokuti, "U yena of those men is ended; they are lo yedwa o fanele ukuba inkosikazi removed from their honourable yan'kosi kunazo zonke lezi." office, because they are not trust- worthy. Therefore they chose Umdhlubu for her beauty-sake, saying, "It is she only who is fit to be the king's queen above all the others."

The others are ashamed, and hate her.

I ngalo ke eza shiywako za Therefore those who were left jamba, naonina ba jamba, nabane were ashamed; and their mothers wabo ba jamba. Kwabo-md/lu- were ashamed; and their brothers bu kwa jabulwa. Ukujabula kwa were ashamed.¹ There was rejoic- ing in the house of Umdhlubu.

¹ That is, those belonging to the other side of the village.