

kgala kumdhlubu, o bonakaliswe pakati kweziningi na semehlweni abo bonke, ngokuti, "Nangu omuhle impela!" Unina wa tsho enhliziyweni yake ukuti, "Nga m zala kahle umntanami!" Naba kwabo ba kuliswa, noma unina wabo a e kuliswe kade inkosi ngokutandwa. Nanto ke uzondo olona lw'anda kuleyo 'ndlu yakwabo-mdhlubu; a lwa ba lu sa pela, ngokuba inkosi yezizwe ya pinda ya tanda Umdhlubu, loku nonina wake wa e tandwa futi kakulu uyise kamdlubu. Ukuzondeka kwa ba kukulu kwamanye amakosikazi ngobuhle bukamdhlubu, obwa tandwa inkosi yezizwe pezu kwabantwana bawo bonke. Ba jamba njalo.

The joy began with Umdhlubu, who was conspicuous for beauty among many other damsels and in the eyes of them all, for it was said, "There is a beautiful woman indeed!" Her mother rejoiced in her heart, saying, "I did well when I gave birth to my child!" And the children of her house were exalted, although their mother had been long ago exalted<sup>2</sup> by the king, through being loved. There, then, was the hatred which increased towards that house of Umdhlubu; it never ceased, for a king of another nation loved Umdhlubu, as her mother also was loved very much by the father of Umdhlubu. There was a very great hatred in the hearts of the other queens, on account of the beauty of Umdhlubu, which was admired by the king of another people above all their own children. They were ashamed for ever.

*Unkosi-yasenthlha goes with a thousand head of cattle to take Umdhlubu as his bride.*

Ba bheka ke, ba keta Umdhlubu. B' emuka, ba ya 'kutshela inkosi. Ba fika ekaya, ba ti, "Nkosi, si i bonile intombi enhle, igama layo Umdhlubu." Ya ti inkosi, "Ehe; kuhle ke. Ku fanele ukuba si hambe, si ye kona, si tabate izinkomo ezi inkulungwane." Ba hamba ke.

So they looked, and chose Umdhlubu. They departed to tell the king. They arrived home, and said, "King, we have seen the beautiful damsel; her name is Umdhlubu." The king said, "Aye; it is well. We must set out and go thither, and take a thousand head of cattle." So they set out.

*He arrives at the king's, and asks for Umdhlubu in marriage.*

Wa ti Unkosi-yasenzansi e hlezi emtunzini pakati kwesibaya na-

Unkosi-yasenzansi, as he was sitting in the shade within the

<sup>2</sup> *Noma, &c.*—This mode of expression is used to imply that the exaltation is nothing new, but something super-added to a dignity already possessed. If any one addressed a great man by saying, *Si ya ku kulisa kule ndawo*, "We honour you in regard to that matter," he would reply, *Okwesingaki ukukuliswa na?* "Whence does that honour spring?" The man would at once understand that he claimed a previous honour, and would ask, *Umkulu ngapambili na?* "Has he a greatness before now?" They would say to a great man, *Bani, si ya ku kulisa kule ndawo, noma umkulu kade*, "So-and-so, we honour you in that matter, though you are already great."

bantu bake, wa ti, "Ku ini lokuya na? Ku kona utuli olukulu olu hlangene nezulu." B' esaba. Wa ti emabutweni ake, "Zilungisele ni, ngokuba a si kwazi oku zayo." Ngemva kwaloko kwa vela izinkomo, zi hamba nenkosi nabantu bayo. Ba ba hlangabeza.

Wa ti, "Ngi ng' Unkosi-yasenhla, ngi ze kumdhlubu." Ba hamba naye, ba y' ekaya. Ba fika, ba kuleka. Uyise wa jabula um' ezwe loko.

cattle-pen with his people, said, "What is that yonder? There is a great dust which rises to the heaven." They were afraid. He said to his soldiers, "Get ready to fight, for we do not know what is coming." After that the cattle appeared going with the king and his people. They went to meet them.

He said, "I am Unkosi-yasenthla; I come to see Umdhlubu." They went with him home. When they arrived, they asked to have Umdhlubu given them. Her father rejoiced when he heard that,

*The king assents.*

Ba hlabiswa. Ba kuluma noyise. Wa ti Unkosi-yasenhla, "Ngi ze kuwe, nkosi-yasenzansi, ngi funa ukutabata intombi yako; uma u vuma, ku lungile. Ngi ze nezinkomo ezi inkulungwane." Wa vuma uyise, wa ti, "Ku lungile."

They had cattle slaughtered for them. They spoke with the father. Unkosi-yasenthla said, "I come to you, Unkosi-yasenzansi, I being desirous of taking your daughter; if you assent, it is well. I come with a thousand cattle." The father assented, saying, "It is well."

*Umdhlubu is given to Unkosi-yasenthla.*

Wa buta izintombi zonke nabelilisa, amakehla nezinsizwa; wa kipa abantu boku m sebezela Umdhlubu. Wa kipa itusi loku m endisa nobuhalalu, nezinkabi ezi makulu mahalanu, wa ti, "Ku lungile ke. Hamba naye. Nansi induna yoku m endisa."

He assembled all the girls, and all the men, the young men with head-rings,<sup>3</sup> and the youth; he set apart men for the purpose of working for Umdhlubu. He took out brass and beads for her marriage, and five hundred oxen, and said, "Now it is right. Set out with her. There is an officer for the purpose of conducting the wedding ceremonies."

*They are received with rejoicing by Unkosi-yasenthla's people.*

Ba hamba naye, ba fika ekaya. Ba ti, be sa vela, kwa hlatshwa umkosi omkulu, abantu ba vela

They went with him, and reached his home. As they were coming into sight, a great cry was raised,

<sup>3</sup> Head-ring.—See p. 210.

indawana zonke, ba ti, "I fikile inkosikazi kankosi-yasen/la." Ba jabula.

Kwa lalwa. Kwa ti kusasa, uma li pume ilanga, kwa fudumala, za puma izintombi namake/la nezinsizwa, za ya esi/la/leni, za hlala kona. Kwa fika isikati seketo, ba keta; ba i tabata esi/la/leni intombi; ya goduka, ya ya kusina.

and the people appeared in all directions, shouting, "The queen of Unkosi-yasenthla has come." They rejoiced.

They retired to rest. In the morning, when the sun had risen, and it was hot, the damsels went out with the young men and youth, and went into the bush; they sat down there. When the time for dancing arrived, they danced; they fetched the damsel from the bush; she went to the kraal to dance.

*They complete the marriage ceremonies.*

Ba sina ke, ba kgeda. Ya tata itusi, ya li beka pambili kukayise, ya kuleka, ya ti, "Nkosi, u ze u ngi londolozе, ngokuba manje se ngi pakati kwesand/la sako, u ngi gcine."

Ba hlala pansi wonk' umtimba. Ba ba ketela. Ba kgeda ukuketa. Kwa ti kusasa ya hlaba intombi izinkomo ezi ishumi; ba d/la, ba jabula.

So they ended the dance. She took brass, and placed it before her father,<sup>4</sup> and prayed, saying, "Sire, take care of me for ever, for now I am in thy hand, preserve me."

The whole marriage party sat down. They danced for them. They ended the dance. In the morning the damsel killed ten bullocks; they ate and rejoiced.

*The officer returns with a present for Umdhlabu's mother.*

Ya tsho induna, ya ti, "Nkosi, se si funa ukuhamba, si goduke, ngokuba umsebenzi u pelile."

Ya tabata izinkomo ezi makulu ma/lanu, ya ti, ezikanina. Ba goduka.

The officer said, "Sire, we now wish to set out to return home, for the work is done."

The king took five hundred head of cattle, and sent them as a present to his mother.<sup>5</sup> They went home.

*They build Umdhlabu's town.*

Kwa sala izintombi. Wa e te uyise, a zi nga goduki, zi hlale naye, zi m sebenzele; nabantu abaningi, isilisa nesifazana sokwaka umuzi wake, ba hlala kona.

Ya ti inkosi, "Gaula ni manje umuzi wenkosikazi, i hlale nabantu bayo."

The damsels remained. Umdhlabu's father had said that they were not to return, but stay with her, and work for her; and much people, both male and female, remained there to build her town.

The king said, "Now build the town of the queen, where she may live with her people."

<sup>4</sup> That is, her husband's father.

<sup>5</sup> That is, his wife's mother.

*Unkosi-yasenthla takes up his abode there.*

W' akiwa ke umuzi, wa kqedwa. Ya ya kona; kwa hlatshwa izinkabi eziningi, ukuze amabuto a dhlle, a vutise umuzi wenkosikazi. Ya hamba nenkosi, ya ya 'kuhlala kona emzini omutsha. Ya m tabata ke Umdhlubu.

So the town was built and completed. The king visited it; many cattle were killed, that the soldiers might eat, and complete the queen's town. The king also went to live there at the new town. Thus he took Umdhlubu to be his wife.

*The people return in safety to Unkosi-yasenzansi.*

Ba fika abantu bakayise kamdlubu ekaya, ba ti, "Nkosi, si sebenzile kahle kakulu. Nazi izinkomo zikanina kamdlubu; u zi piwe indodana yake. U te, a si ze si m konzele na kuyise na kunina."

The people of Umdhlubu's father reached their home, and said, "O king, we have done all things very well. There are cattle for Umdhlubu's mother; they are given to her by her son. He told us to give his respects to both his father and mother."

Bonke ke ba pila kahle 'ndawo nye.

So all lived together in peace.

MARY (UMKAMPENGULA).

## APPENDIX (A).

### INDABA YENKOSI YENTOMBI.

(THE ACCOUNT OF A GIRL-KING.)

Ku ti lapa ku kona izintombi eziningi, kulowo 'mfula ow akiweyo izintombi zi hlangane, zi beke inkosi yokuba i buse izintombi, ku nga bi ko intombi e zenzela ngokwayo. Nembala ke zi hlangane zi buzane ngokuti, "Intombi e nga ba inkosi, i buse kahle, i nga ba i pi na?" Zi fune, zi fune, zi beke, zi kipe, zi ze zi vumelane kuyo i be nye, zi ti, "Yebo, Unobani u ya 'kubusa."

WHEN there are many young women, they assemble on the river where they live, and appoint a chief over the young women, that no young woman may assume to act for herself. Well, then, they assemble and ask each other, "Which among the damsels is fit to be chief and to reign well?" They make many enquiries; one after another is nominated, and rejected, until at length they agree together to appoint one, saying, "Yes, So-and-so shall reign."

Njalo ke noma ku ya fika amasoka azo, a ya bikwa kuyo; uma i nga tandi ukuba zi ye kuwo, zi nga yi; zi botshwe ngomteto wentombi leyo e inkosi. Uma ku

So then when sweethearts come, they are reported to her; if she does not wish the damsels to go to them, they do not go; they are bound by the word of the damsel which is their chief. If

kona ey' onayo, i Mlauliswe isi/la-ulo esitile ezintweni zayo; lokupela a zi nankomo, a zi fuye 'luto, i zona zi fuyiwe aoyise; imfuyo yazo ubu/klalu netusi nokunye kwezintwana; i loko ke oku imfuyo e zi Mlaula ngako, uma enye y enze ikcala. Ku ya buswa kakulu inkosi yazo.

Kepa abanye abantu ba ya pika, ba ti, "A ku lungile ukuba ku be kona inkosi yezintombi." A ba tsho ngokuti, kubi; ba tsho ngokuba ku tiwa, inkosi e busa izintombi a i pati 'mntwana, i ya bujelwa; ku njalo ke uyise wayo 'ale ukuba i buse. Kepa a kw azeke ukuba ku isiminya impela, ngokuba noma zi felwa, ezinye zi ya ba pata.

Ku njalo ke ku ti ngesikati sokuba ku ngena ulibo, ukuti ukwin/la, amasoka a tandwa izintombi a wa d/le ukwin/la kukqala, e nga ka biki ezintombini; futi intombi i nge d/le ukwin/la i nga ka biki enkosini yayo; futi na sesokeni i nge li bikele, uma i nga ngomanga kukqala enkosini yazo. A ku bikwa ngomlomo nje; ku bikwa ngento, ku tiwe, "Nansi into yokubika ukwin/la. U ng' e-tuki; se ngi ya d/la." Uma ya d/la i nga bikanga, i nekcala enkosini yezintombi; i ya 'ku/lauliswa, i pute kuko konke loko e be i ya 'kuvunyelwa uma i lindile. Ku ngokuba i nga lindanga i ya Mlupeka ngokuvunjelwa kuko konke.

any is guilty of an offence, she is fined by a fine taken from something belonging to her; for in fact they have no cattle nor any live stock; their fathers possess such things; their property consists of beads and brass, and other such little matters; this, then, is the property with which they pay their fines, if any do wrong. The chief of the damsels exercises great authority.

But some will not permit their daughter to be elected chief, for they say, it is not proper that there should be a chief of the damsels. They do not say so because it is wrong, but because it is said, a girl-king never nurses a child, they all die; it is on this account that her father will not allow her to be king. But it is not known that this is really true; for although the children of some die, the children of others grow up.

So then, at the time of the approach of the feast of firstfruits, that is, when they are about to eat new food, those young men who are loved by the damsels do not eat new food before they have given notice to them; and a damsel cannot eat new food until she has given notice to her chief; and she cannot tell her sweetheart before she has first told the girl-king. They do not give notice with the mouth only, but with some present, saying, "Here is my present by which I give notice that I am about to eat new food. Do not wonder; I am now eating it." If she eat without having given notice, she has committed an offence against the girl-king; she is fined, and is refused all things which she would have been allowed if she had waited. Because she did not wait she is vexed by being obstructed in all her wishes.

Amasoka uma e fika emgongweni, lapa ku tombe intombi kona,—ngokuba uma intombi i tombile u lapo kw enziwa isidala sokuba abatsha bonke ba hlangane ukuba ba ye emgongweni lapo ku tonjiswe kona ; isidala ukuba ku y' aziwa ukuba leyo 'nd/lu lapa ku tombele intombi kona, se ku ind/lu yamasoka nezintombi, lapa ku ya 'kubizwa konke okubi, ukuhlonipa ngalolu 'suku ku ya pela, ku bizwa konke okwesabekayo, njengokungati ukutomba kwen-tombi ku kulula abantu eku/lupekeni konke ngoku/hlonipa izinto ezi nge bizwe obala, umuntu e ku nga tiwa, uma e zi biza ngamagama azo, u hlanya. Lapo ke emgongweni abantu ba penduka izinhlanya bonke ; ngokuba ku nga bi ko omkulu o nga ti, "Musa ni ukupata loku." Hai, ku y' aziwa ukuba lusuku lwesidala, ukuba kw enziwe konke njengokutanda kwezinhliziyi zaba semgongweni. Ngaloko ke ngesunye isikati ngalanga linye ku fika amasoka a vela ezindaweni eziningi, nend/lu i be incinane ; a vinjelwe ukuba a ngene, a ze a koke. Uma ku kona inkosi yazo, ku boniswe yona leyo 'nto e vula umnyango ; uma incinane y ale, ku vezwe enkulu njalo. Umfazi o lala emgongweni 'ale ukupuma, a vimbele amasoka, a ko/luwe nezintombi, a ze a m kipe ngeato, a pume ke ; ba sale ke, ba

When young men come to the umgongo, where the ceremonies of puberty are being performed,—for when a damsel is of age, it is then that the filthy custom is practised of all the young people assembling to go to the umgongo where the ceremonies of puberty are performed ; the filthiness is this, that it is known that the house where a damsel is subjected to the ceremonies of puberty is now a house of sweethearts and damsels, where all kind of evil will be spoken ; modesty is at an end at that time, and all fearful things are mentioned, as if the puberty of a young woman set all free from all trouble of behaving modestly in reference to things which ought not to be openly mentioned, and which if a man mentioned them by name, he would be regarded as mad. There, then, at the umgongo all people become mad, for there is no one of authority there who can say, "Do not mention such things." No, it is known that it is a day of filthiness, in which every thing may be done according to the heart's desire of those who gather around the umgongo. So, then, at one time of the same day there come young men from all quarters, and the house is too small to admit them ; they are prevented from entering until they have made a present ; if there is a girl-king, she determines what shall open the door ; if the present is small, she refuses ; and so a larger offering is made. The woman who sleeps in the umgongo<sup>6</sup> refuses to go out, and obstructs the young men ; and they are prevented from entering also by the other damsels, until they induce her to go out by a present ; so she goes out, and the

<sup>6</sup> This word is not only applied to the umgongo proper, but to the hut in which it is built.

zidhlalele ngako konko. U njalo ke umgongo ukuhamba kwawo.

Unkosi wentombi, ukuba kw e-nziwe utshwala obukulu, ku butane abantu abanangi, ba puze. Kepa lowo 'mkosi a u dhlaleli ekaya njengomkosi wenkosi impela; ai, u dhlalela emfuleni. Ku ze 'kubuka aba tandayo. Abanye ba nga zikatazi, ngokuba b' azi ukuba ku umfanekiso nje. "Isifazana si kw azi ngani ukudhlalisa kwenkosi impela na?" U ba mkulu lowo 'mkosi ngokuba kw e-nziwe utshwala nje bokupuza.

Ku njalo ke ukubusa kwentombi.

UMPENGULA MBANDA.

young people remain alone, and sport after their own fancies in every respect. Such, then, is the conduct of the umgongo.

The festival of a girl-king is this,—much beer is made, many people are assembled and drink. But the festival is not kept at home, as is that of one who is a chief indeed. No, it is kept near the river. Those who wish come to look on; some will not trouble themselves to go, for they know it is a mere play, and ask, "How should woman know how to act the king indeed?" The festival is great because there is much beer to drink.

Such, then, is the government of a girl.

## APPENDIX (B.)

### THE HERITAGE IN POLYGAMIC HOUSEHOLDS.

INDABA yo'langoti lwesitembu e ku tiwa u'langoti lwakwabo umfana o inkosana kayise.

Abafazi aba zekwa ngezinkomo zakwabo-mkulu ku se ifa lake omkulu; labo bonke naba zekwa

THE account of the side of a polygamic house which is called the side of the house of the boy who is the little chief<sup>7</sup> of his father.

The women who are taken to wife by the cattle of the eldest son's house,<sup>8</sup> become the heritage of the eldest son; all of them are

<sup>7</sup> The little chief of his father, that is, the heir-at-law,—the next chief or head after the father. He is also called *inkosi*, "chief." To avoid confusion I generally translate such terms by heir, or eldest son.

<sup>8</sup> It is important for the understanding of this matter to note the distinction made between *kwabo-mkulu*, which I have translated "the eldest son's house," and *kwabo impela*, (or as expressed lower down *kwabo-mfana*,) which I have translated "the eldest son's house in particular." The eldest son born to the chief wife or *inkosikazi*, has two inheritances,—the one hereditary derived from his father, and father's father backwards. This is the inheritance *kwabo-mkulu*, and must descend from him, as it came to him by the law of inheritance, that is, of primogeniture. The other is derived from his mother,—a cow or more given her by her father, or by a friend, or obtained by labour, becomes a new source of property, and is kept distinct in its appropriation from the paternal heritage. The difference is similar to that between entailed and personal property. But the entailed property of the native is invested in wives, girls, and cattle, and is necessarily as fluctuating as any other moveable property. The property of the eldest son's house (*ya lakwabo-mkulu*) is the hereditary estate. Note too the expression, *Abafazi bakwabo-leyo 'nkomo*, "The wives of the house of that cow."

ngezinkomo zakwabo impela, ezi zalwa inkomo eya nikwa unina, e nikwa uyise noma uyise-mkulu; lezo 'nkomo zi ya 'uzeka abafazi bakwabo-leyo 'nkomo lapa ya vela kona, kwabo-mfana. Noma umuzi u ze u be mkulu ngabafazi balezo 'nkomo lowo 'muzi owake wonke lo 'mfana. Uma be pela bonke abantwana balezo 'ndulu ifa lonke labo li butwa u yona; a ku ko namunye o nga banga naye ukuti u/laugoti lwakwetu, u tsho ngokuba labo 'bafazi be zekwa ngonkomo zakwabo. A ba kude naye, ba se pansi kwake.

Kodwa umfazi o zekwa uyise ngenkomo e nge si yo yelifa, i inkomo yake uje, e nge bhlekwe

his heritage, together with those who are taken to wife by cattle of his house in particular, which are the offspring of a cow, which his mother gave him, which her father or grandfather gave her;<sup>9</sup> women taken to wife by these cattle belong to the house whence that cow came, the son's house.<sup>10</sup> And even if the village at length become great through the wives of those cows,<sup>11</sup> the whole village is that boy's. If all the children of the several houses die, he is the heir of all their property; there is no one who can set up against him a claim, on the ground of its belonging to his side of the village, that is, on the ground that the women were taken to wife by cattle belonging to his house. They are not persons of another family;<sup>12</sup> they are subject to him.

But as to a woman whom his father takes to wife by a cow which does not belong to the hereditary estate, but is his own personal property, which is not re-

<sup>9</sup> A new estate is commenced by gifts to the mother,—by her labour,—by girls whom she may have after giving one over to the chief house,—or by gifts to the eldest son, or by his labour and by the labour of other children till they are married. If any such property is taken by the father to pay the dowry of a new wife, that wife belongs to the house to which the property belonged.

Some such custom as regards marriage as this here represented as in force among the natives, must have existed among the people of Asia in the time of Jacob; and the account here given is calculated to throw much light on the history of his life and that of his children. By recalling that familiar history and looking at it from a new point of view, we shall also be helped to understand better the state of the native law in such matters. It would appear that Leah was the inkosikazi or chief wife; and Rachel the second chief wife or hill; Rachel gives Jacob her maid Bilhah that *she might have children by her*, that is, the house of Bilhah is a secondary house under Rachel, who is the chief-tameness of the secondary great house, and the children born to Jacob in that house are Rachel's. Then Leah follows Rachel's example, and gives Jacob Zilpah, and Zilpah's house is a secondary house under Leah, whose is the mdhlu-nkulu or chief house. Reuben is the "little chief of his father;" and Joseph the "iponsakubusa." His position not only as the favourite of his father, but as the chief of the secondary great house, explains his dreams of superiority, and the jealousy of his half-brothers of the house of Leah.

<sup>10</sup> That is, the house of the eldest son,—the house of which his mother is the chief.

<sup>11</sup> That is, the wives who have been paid for by those cows.

<sup>12</sup> Lit., They are not at a distance from him, but are so near to him that if the heir die, he becomes heir.



inkosikazi, e nge i bange futi; indoda i ya tsho enkosikazini ukuti, "Le inkomo, mabani, a i si yo inkomo yakwakq; ngokuba a ngi tatanga 'luto lwend/lu yako, neyakwetu futi; inkomo yami e nge bangwe 'muntu; ngi ya 'ku-zeka ngayo umfazi wami, o nge si ye nowakwako, e owami ngedwa nje, umuzi wami; ngokuba wena u umfazi kababa."

Leyo 'nkomo uku i tola kwake i loku, ukuba indoda i lime insimu yayo, amabele ayo a nga /langani-swa nawend/lu-nkulu, a be wodwa, i tenge inkomo ke. Nako ke ukwa/luka kwaleyo 'nkomo. Kumbi i lime uguai; i nga tsho ukuba leso 'siguai esikamabani, i ti isiguai sami nje, nensimu leyo i nga i bizi ngend/lu yayo, ngokuba umfazi o inkosikazi u nga banga uma into i bizwa ngaye, a pind' amukwe. Kw enzelwa loko ukuze a nga i bangi into enjalo.

Leyo 'nkomo ke, lapa se y andile, ya zeka umfazi, ku y' aziwa ukuti lowo 'mfazi ka si ye umfazi wakwa-nkosikazi, nowakwabo kandoda, ngokuba kulezo 'nd/lu zombili a ku pumanga 'luto. Uma

garded by the chief wife [as belonging to her], and which she cannot claim. [When the husband comes home with such a cow,] he says to the chief wife, "This cow, daughter of So-and-so, is not a cow of your house, for I took nothing from your house, nor from the hereditary estate; it is my cow on which no one can have a claim; I shall marry with it my wife, who will not be a wife belonging to your house, but is my wife only, —my village; for you are a wife whom I took by my father's cattle.

The husband gains such a cow in this way,—he cultivates a garden by himself, and the resulting produce is not mixed with the produce of the chief house, but is kept by itself, and he buys a cow with it. Such, then, is the distinction between that cow [and the cattle of the hereditary estate]. Or he may cultivate tobacco; he does not say the tobacco-field is the chief wife's, but he says, "It is my field," and he does not call the field by the chief wife's house, for a chief wife can put in a claim if a thing is called hers, when it has been taken away again. The husband acts thus that no claim may be made to such a thing.

When that cow, then, has increased, and he has taken another wife by it, it is known that that wife does not belong to the chief wife's house, nor to the hereditary estate of the husband;<sup>13</sup> for nothing has been derived from either for the purchase of the cow. If

<sup>13</sup> The reader must bear in mind that in a large household there may be distinguished the following houses which have especial claims:—

1. *Indhlu yakwabo-mkulu*, or *yakwabo-kandoda*. The hereditary estate.

2. *Indhlu yakwabo-ndodana enkulu*. The house of the chief wife. The eldest son is heir of the property derived from both these. And the father cannot marry a wife by cattle belonging to either of these without placing the new wife under the chief wife, and whose house, viz., heir, has a claim upon the house of

izinkomo lezo zaleyo 'nkomo za zeka umfazi a za pela, ku se izinkomo zakwake lowo 'mfazi; ku tawa u intaba.

Futi, ku tiwa indodana yake iponsakubusa, ukuti ka 'nkosi, kodwa emzini wakwabo uma se w andile u ya busa pazokwake kulowo 'muzi; ka pazamiswa 'luto.

Uma lezo 'nkomo zi sele ekuloboleni, uyise a nike inkosikazi yake inkomo yakwayo uma e nga tandi ukuba ezi seleyo zi be ezakwa-nkosikazi leyo e intaba. Uma e tanda a z' etule kona, a ti, "Nazi inkomo zakwako." I nga zi banga uma indoda i zek' umfazi o nge si ye ow elamana nenkosikazi, i nga banga kakulu ngokuti, "Ku ngani ukuba ngi d'liwe umuzi wami na?" I tsho ngokuba indoda se i ti, umfazi e ngi za 'u m zeka ka si ye wakwako. Umfazi wami nje.

the offspring of that cow are not all taken for the dowry of the wife, those which remain are the property of her house, and she is called a hill.<sup>14</sup>

Further, her son is called iponsakubusa,<sup>15</sup> that is, he is not chief; but in the village of his mother's house when it has become great, he is the only head there, and is in no way interfered with.

When cattle remain after paying the dowry, the father may give his chief wife a cow that it may be the property of her house, if he does not wish that they should belong to the house of that chief wife which is a hill. If he wish, he can give the cattle to her, saying, "Here are the cattle of your house." She can make a claim on them if the husband marry a wife and does not place her under herself; she can make a great claim, saying, "Why is my village devoured?" She says thus because the husband says, "The wife I am now about to take does not belong to your house; she is my wife

the secondary wife; which claim is settled by the first born female child becoming the property of the chief house.

3. *Indhlu yakwabo*, the house of a secondary or tertiary, &c., wife.

4. The husband has his private or personal property, with which he can do as he pleases. This is the heritage of the eldest son, if unappropriated at the father's death.

5. *Indhlu yakwabo-ponsakubusa*. The secondary great house (*indhlu-nkulu yobubili*), which is constituted by the husband taking a secondary chief wife by his own private property. This house has no right to inherit the property of the great house but as the result of death carrying off all the heirs of the great house. Neither can the heir of the great house put in any claim to the heritage of this house, so long as any male child belonging to it survives.

<sup>14</sup> An *Intaba*, or hill, not a *ridge* to which we give the name of hill, but a hill which stands out alone, without any connection with other hills. She is so called because she stands out alone,—the commencement of a new house, owing nothing to the forefathers of the husband (*indhlu yakwabo-nkulu*), nor to the house of the chief wife.

<sup>15</sup> *Iponsa-'kubusa*, The-almost-a-chief. For he is not chief as regards his father's house; the eldest son of the chief wife is chief and heir of that; but he is chief and heir in the secondary great house. The place of the chief, in a kraal or in a hut, is on the right hand side of the doorway. If the eldest son of the great house and the *iponsakubusa* are both at the same time in the hut, the eldest son sits near the doorway on the right,—that is, the chief place,—the *iponsakubusa* on the left of the doorway. But if neither the eldest son nor the father is there, the *iponsakubusa* sits in the chief place above all the other children both of the great house and of his own. The *iponsakubusa* also sends the *insonyama* to the chief house.

Y' etuke ke inkosikazi, ngokuti, "Uma nga u zeka umfazi wako njalo o ngeni nami, kepa inkomo lezi zabanta bami zi ya ngapi na? Tata ngezako, ukuze ku ku fanele loku o kw enzayo." Ukubanga ku vela ngendawo enjalo.

Futi, uma izinkomo ezi zeka umfazi o ku tiwa u intabazincane, indoda ya sulalelwa, a ya kqeda ngenkomo lezo, ya piinda ya tata kweza-send/lu-nkulu, ya kqeda ngazo, owa send/lu-nkulu u ya 'kubanga, ka yi 'kuvuma kumntwana o ku tiwa iponsakubusa; u ya 'kutsho, a ti, "Kga, naye u ind/lu yakwetu, ngokuba nezakwetu izinkomo zi kona ezinkomeni eza zeka unina." Uyise uma e tanda ukuba lowo 'mntwana wake o iponsakubusa a nga buyeli end/lu-nkulu, a nga zi koka lezo 'nkomo a zi kipe ngezinye, ukuze ukumisa kukayise walo 'mntwana ku kqine, ku nga kciteki.

Naye ke u no/llangoti lwakwabo lwenkomo zakwabo; noma ku nge si zo zakwabo, uyise uma e nezin-komo zake nje, ezi nge bangwe 'ndawo, a nga w andisa lowo 'muzi ngokuzinge e tata umfazi e ti owa-kona njalo, u ze u be umuzi; labo 'bafazi bonke ba ifa lakona.

only." So that chief wife<sup>16</sup> starts saying, "If you thus take your wife who has no connection with me, what will become of my children's cattle? Take of your own cattle, that what you are doing may be right." The disputed right arises in such circumstances as these.

Further, if the cattle with which the wife who is a hill is taken are few, and the husband comes short, and does not make up the requisite number with the cattle which belong to himself, but takes some from those of the chief house, the heir of the chief house will put in a claim, and will not agree with the son who is called the iponsakubusa, but will say, "No, he too is a part of my house, for there are the cattle of my house too among the cattle by which his mother was taken to wife." If the father wishes that that child which is the iponsakubusa should not return to the great house, he may pay back the cattle which he took by others, that the appointment of the father of that child may not be futile and come to an end.

And that child also has his side of the village, which has been derived from the cattle of that house; and if there are no cattle of that house, if the father has cattle of his own, upon which no claim whatever can be made, he can enlarge that village by continually taking a wife, and declaring her to belong to that side, until it becomes a village; all those wives are the heritage of that side.

<sup>16</sup> That is, the chief wife of the other side,—the hill. She has the same right over cattle formally given to her by her husband as the chief wife has.

Uma iponsakubusa li pila, ind/lu-nkulu i fe i pele, kepa ku sale noma umfanyana wend/lu yokugcina encinane, iponsakubusa a li naku li d/la ifa lend/lu-nkulu, i se kona indodana yo/langoti lwasend/lu-nkulu. Kodwa uma ku nga se ko namunye umfana, iponsakubusa li ya 'ku li d/la lonke, li nga be li saba iponsakubusa, se li ba inkosi kanyekanye, loku inkosi i nga se ko.

Ku njalo ke ukuma kwesitembu. Ku njalo ukuma kwendoda end/lni yayo.

Kepa izinkomo zikayise wendoda nezendodana z' a/lukenene; indodana i ti, izinkomo zikayise ezayo, uma uyise e nga se ko; kepa nayo i nazo zayo yodwa ez' a/lukenene nezikayise, eya zi piwa uyise e se kona. Ngokuba kunjalo amadodana a zinge e piwa izinkomo oyise, ai eziningi, i ba nye; kepa y ande, lapa se y andile i nga zeka abafazi ababili ngasikati sinye, omunye i zekelwa uyise, uma e se kona, omunye owenkomo zayo. Nanso ke in/langoti ezimbili.

Labo 'bantwana aba zalwa alabo 'bafazi ababili, a ba nakubusa kanyekanye pakati kwalo 'muji. Owezinkomo zendoda u ya banga ubukulu ngokuti, "Nami kwetu ngi mkulu, ngokuba umame ka tatwanga ngenkomo zakwetu-mkulu." Kepa indodana e unina e zekwe ngenkomo zakwabo-mkulu, i yona e busayo pakati kwomuzi kayise-mkulu, uma ku nga zalwa uyise-mkulu omunye o inkosi; uma inkosi kayise-mkulu ku uyise

If the iponsakubusa live, and the chief house come to an end, yet if there remain but one little boy of the last little house, the iponsakubusa cannot inherit the property of the chief house, whilst there still remains a son of the side belonging to the chief house. But if there does not survive even one boy, the iponsakubusa inherits the whole, and has no fear, but is a chief in every respect, since the real chief is dead.

Such, then, is the condition of polygamy. And such is the position of a husband in his house.

And the cattle of a man's father and his own cattle are distinct; the son says his father's cattle are his own when the father is dead; but he too has his own which are distinct from those of his father, which his father gave him whilst living. For it is the custom for fathers continually to give cattle to their sons; not many, but one; but that one increases. When it has increased the son may marry two wives at the same time; one he takes to wife by the cattle of his father, if he is still living; the other is the wife of his own cattle. There, then, are the two sides.

The children which are born from those two wives have not power throughout the whole village. The child of the father's cattle<sup>17</sup> claims superiority, saying, "I too in our village am a great man, for mother was not taken with the cattle of our common grandfather." But the son, whose mother was taken with the cattle of the hereditary estate, is the one that has authority in the village of the grandfather, if the grandfather has not another son who is chief; if the chief of the grandfather is

<sup>17</sup> That is, the *iponsakubusa*.

wale 'ndodana, i yona i busayo umuzi wonke.

Kepa le e unina a zekwa ngenkomo zikayise nje, a i /lali pakati kwomuzi wakwabo-mkulu; i ya puma, i be nomuzi wayo yodwa. Kepa noko i pansi kwale eya zekwa ngenkomo zasend/lu-nkulu, i ze i fe, anduba le yenkomo zikayise i bu tate 'bukosi uma ku nga salanga 'luto lwend/lu-nkulu.

Uma ind/lu-nkulu i kipa izinkomo zokuzeka umfazi owelamana nayo, ku ti ngam/la lowo 'mfazi e zala umntwana wentombi, ka tsho ukuti owakwake, u y' azi ukuba owasend/lu-nkulu, ku buye izinkomo a lotsholwa ngazo. Kepa m/la intombi le y endako, indodana yasend/lu-nkulu i nga zeka ngazo umfazi wayo, noma i m faka end/lini yakwabo-ntombi, ngokutanda kwayo, i ng' enzi ngokuba i y' esaba ikcala, y enza ngokuba ku umuzi wayo. Njengaloku Uzita wa zeka unina kababazeleni; wa ba inkosikazi; wa zala Ubabazeleni, inkosi yake; ngemva kwaloku izinkomo zakwabo-babazeleni za zeka unina kansukuzonke, wa ba umnawe kababazeleni Unsukuzonke, ukuze uma Ubabazeleni e nga se ko, nenzalo yake i nga se ko, ku nga bangwa abantwana bakazita, kw aziwe ukuba u kona Unsukuzonke o nga d/la lelo 'fa, ku nga kulumi 'muntu, a be u li d/la ngakona li lunge naye. Uni-

the father of that son it is he who is head of the whole village.

But he whose mother was taken by the cattle of the father, does not remain in the village of the hereditary estate; he leaves, and has his own village by himself. And although he is inferior to him whose mother was taken by the cattle of the chief house, until he dies, yet then he takes the chief place, if there is no one remaining belonging to the chief house.

If the chief house takes a wife with cattle belonging to it which comes next in order after itself; when that wife has a female child, she does not say the child belongs to her house; she knows it belongs to the chief house, and the cattle with which her dowry was paid is thus restored. And when she is married, the son of the chief house can take a wife with the cattle which have come as her dowry; and if he places her in the kraal as though she had been purchased by the cattle of the house of the girl by whose dowry she has been taken to wife, according to his own pleasure, he does not thus because he is afraid of a lawsuit, but because the village is his own. For example, Uzita married the mother of Ubabazeleni; she was the chief wife; she gave birth to Ubabazeleni, Uzita's chief son; after that cattle belonging to Ubabazeleni's house took to wife the mother of Unsukuzonke; Unsukuzonke was Ubabazeleni's brother, that if Ubabazeleni should die, and his offspring should die also, there might be no dispute among Uzita's children, but it be known that Unsukuzonke would enter on the inheritance, and would enter on it with reason, it being his property.

na wa zala intombi ngemva kukan-sukuzonke; ya kula, y' endela kuma/lanya. Kwa tiwa Uzita, "Lo 'mntwana okababazeleni." Wa pika Unsukuzonke ngokuti, "Umntwana wakwetu a d/liwe umuntu ngi kona, mina ngi zalwa naye na?" Ngaloko ke Uzita wa mangala kakulu ngonsukuzonke, wa ti, "Uma u linga ukud/la izinkomo zalo 'mntwana, u ya 'kuba nekcala, ngokuba unyoko u zekwe ngenkomo zakwabo-babazeleni; owa kwabo; abako abamuva." W' ala, wa ti, "Kunalo ukuba umntwana wakwetu a d/liwe ngi kona, ku/le ngi buyise lezo 'nkomo, ngi zid/lele mina." W' ala Uzita ngokuti, "Uma u kipa lezo 'nkomo, wena ngokwako, u ya 'kuba u zikipile wena ebukosini; a u sa yi 'kwelamana nobabazeleni; a ngi sa yi 'ku kw azi lapa u ng' owakona; se u ya 'kuba umuntu nje o nge nagama kulo 'muji. Se u zikipile njalo, a ngi sa kw azi mina."

Wa pika njalo ke, wa za wa kqinisa ngoku zi kipa izinkomo; wa kitshwa ke ekwelamaneni nobabazeleni. Kwa ngeniswa Unsilane o yena e sesikund/leni sikan-sukuzonke, se ko ze ku kule umfana kababazeleni, a m dedele ke, a buyele ebunaweni, a be umnawe wenkosi. Ku te uma ku

After Unsukuzonke his mother had a girl; she grew up, and married Umathlanya. Uzita said, "The child is Ubabazeleni's." Unsukuzonke objected, saying, "Shall a child of our house be eaten by another whilst I am living, I who was born of the same mother as she?" Uzita therefore wondered very much at Unsukuzonke, and said to him, "If you try to eat the cattle of that child you will commit an offence, for your mother was taken to wife by the cattle of Ubabazeleni's house; this child belongs to his house; those who are born after belong to you." Unsukuzonke refused, and said, "Rather than that a child of our house should be eaten whilst I am alive, it is proper that I pay back those cattle, and I eat for myself." Uzita would not agree, but said, "If you take out<sup>18</sup> those cattle of your own accord, you will take yourself out of the chief-place; you shall no longer come next in order after Ubabazeleni; I will no longer know to what place you belong;<sup>19</sup> you shall be a mere man without a name in this village. You have now taken yourself out for ever. I no longer know you for my part."

So Unsukuzonke refused, until at length he ended by taking out the cattle; and so he was taken out from holding the position second to Ubabazeleni. And Unsilane was placed in the position of Unsukuzonke, until Ubabazeleni's son should grow up, and then he would give place to him and return to the position of a brother, and be the brother of the head of the house. But when

<sup>18</sup> That is, from your own herd, to pay back the dowry of your mother to Ubabazeleni. There is a play on the word *kipa*, "take out," which it appears best to preserve in the translation.

<sup>19</sup> That is, I will not acknowledge you as having any position amongst us.

bube Ubabazeleni, Umatongo, ow' elama Unsukuzonke, wa ko-llwa ukuba umne wabo kade u zikipa ebukosini, wa tanda ukungena a pate umuzi ; kepa amadoda a m kumbuza ngokuti, " Wena, matongo, ku se nandawo lapa ; u kona Unsilane o za 'upata umuzi." Wa yeka ke.

Ku njalo ke abantwana bonke baleyo 'nd/lu aba zalwa 'muva kwaleyo 'ntombi yokukqala, abantwana bayo leyo 'nd/lu. E ku pume kuyo intombi a ba sa yi 'ku i landela ; se kw anele end/lu-nkulu ngentombi leyo. Kodwa bona abantwana ba se ifa njalo lasend/lu-nkulu, uma be file bonke. Kodwa uma be se kona, ind/lu-nkulu a i d/li 'luto lwabo ; ba pansi kwayo ngokuba unina u isitembu sasend/lu-nkulu ngezinkomo zasend/lu-nkulu. A ku tshiwo ukuti, loku izinkomo se za buya, a ba se pansi kwend/lu-nkulu ; ba se njalo, ngokuba uma ind/lu-nkulu i pela, i bona be nga d/la ifa layo lonke. Li d/liwa ilifa ngokulandelana kwezind/lu ekuzekweni. A li pambaniswa ukuba li nikwe o nge si ye wesitembu sasend/lu-nkulu, ku ze ku pele bonke aba landela ind/lu-nkulu ; a li fumane ke ukugcina umntwana wokugcina o lunge naso isitembu. Uma be

Ubabazeleni died, Umatongo, who was next after Unsukuzonke, forgot that long ago his brother took himself out of the headship, and wished to enter on the government of the village ; but the men reminded him, saying, " You, Umatongo, have no longer any position here ; there is Unsilane, who will assume the headship of the village." So he yielded.

So, then, all the children of a particular house, which are born after the first girl, belong to that house. The children from whose house a girl has departed, will not follow her [to become the property of the great house] ; the chief house is satisfied with that girl. But the children are still the heritage of the chief house if all the heirs of that house die. But if they are still living, the chief house can touch nothing belonging to them ; they are under the chief house, because their mother belongs to the polygamic establishment of the chief house, because she was taken to wife by its cattle. It is not said, since the cattle [with which the mother was taken to wife] have now returned to the chief house [by the first girl], they are no longer under the chief house ; they are under it still, for if the chief house come to an end, it is they who will enter upon the whole heritage. The heritage is taken in the order of the houses as regards the times of marriage. The heritage is not allowed to pass by any house, so as to be given to one who does not belong to the polygamic establishment of the chief house, until all are dead who follow the chief house in order ; at last the last male child which belongs to the great house enters on it. When all are dead who

nga se ko bonke abafanele uku li d/la, li d/liwa umdeni, ku landwe ind/lu e be i /lin/lusana nend/lu yasend/lu-nkulu uma ku /latshwe inkomo. Li njalo ke ukud/liwa kwalo. Ifa li landa izind/lu zonke zangakwabo-lifa. Uma be nga se ko bonke aba fanele lona, iponsakubusa li li d/le ke; ngokuba li li d/la ngakona; se kw elalo ilifa; a li sa yi 'kubuzwa 'muntu, ngokuba ind/lu yonke i pelile; se li ngena ngakona, ngokuba naye uyise wabo munye, ka kude nefa likayise. Uma ind/lu se i pelile, konke se ku okwake.

can properly enter on the heritage, it is taken by those who are of kin;<sup>20</sup> the heritage is taken by the house which used to participate<sup>21</sup> with the great house when cattle were slaughtered. Such, then, is the mode of inheriting. The heritage falls to all the houses in order of their inheritances.<sup>22</sup> If all are dead to whom the inheritance belongs, the iponsakubusa takes it, for he takes it with good reason; it is now his; no one will call him in question, for the whole house has come to an end; and he takes possession with reason, because his father and the father of those of the chief house was one; he is not far removed from his father's estate; when the chief house comes to an end, the whole belongs to him.

Futi, ukukitshwa kwomfazi wokugala ebukosikazini, u kitshwa ngezinto ezimbili, ezona zi fanele ukuba a pume ngazo. U kitshwa ngokupinga; uma e pinga e nga ka zali umntwana, ku tiwe ka fanele ukuba ind/lu yake i me en/la nomuzi. Ku ti uma e zeze umfana a kitshwe end/lini esen/la, a buyele esangweni noma o/llangotini lwomuzi; ku pindwe ku funwe omunye umfazi o zekwa-'butsha, ku nge si bo aba landela o se kitshiwe; a zekwe ke lowo e intombi; a tshelwe lo o pingile, ku

Further, as regards the ejection of the first wife from the chief place, she is ejected for two reasons for which it is proper that she should be ejected. She is ejected for adultery; if she has been guilty of adultery before she has had a child, it is said that it is not proper that her house should stand at the head of the village. If she has had a boy, she is removed from the house at the head of the village, to the gate, or to the side of the kraal; and another wife is sought who is a virgin, and not one of those who were under her who has been ejected; and so she who is a virgin is taken to wife; and she who has been guilty of adultery is

<sup>20</sup> *Umdeni*, those who are of kin,—those belonging to the polygamic establishment of the great house, in the order in which the several wives have been taken in marriage.

<sup>21</sup> All the houses under any particular house, whether the great house, or the secondary great house, participate in the meat of all cattle slain by any one house.

<sup>22</sup> That is, if the chief house fails of heirs, the heritage falls to the second house; if that too fails, it falls to the third, and so on. If all the heirs of the great house fail, the next heir is the iponsakubusa.



tiwe, "Ngokuba igama lako lobukulu u li susile, ku za 'uzekwa intombi kabani, i me esikund/leni sako, i be unina kabani lo," ku tshiwo indodana ey ahlukaniwe nonina ngokupinga kwake, i ngeniswe kwalowo 'mfazi omutsha. Uma nembala lesi 'sikund/la sake 'emi ka/le kuso, u yena o inkosikazi impela; u yena e se unina womfana lowo o kitshwe kunina. Nabantwana aba zalwa u lowo 'mfazi o ngenisiwe a ba busi; ba landela inkosana le e ngeniswe kwake; umntwana wokukqala walo 'mfazi u yena e ya 'kwelamana nenkosana le; ku ti nezinto zakwabo zi tatwe kwabo, zi ngeniswe kule ind/lu-nkulu, zi landele umfana lapa i ye kona; ku sale izintwana nje lapaya kwabo okudala ezi lingene ukupilisa unina.

Ku hlaliwe ke ngaloko, se kwazi ubantu abasemizini; ngokuba kwabamnyama ind/lu e sen/la i yona ku ind/lu yezihambi zom/laba wonke, zi patwe ka/le kuleyo 'nd/lu, ngokuba ukupata abantu basemizini ikcala lenkosikazi yalowo 'muzi. Uku ba pata, si tsho uku ba pa ukud/la, a nga katali

Futi u kitshwa uma e nga b'azi abantu basemizini; ngokuba kwabamnyama ind/lu e sen/la i yona ku ind/lu yezihambi zom/laba wonke, zi patwe ka/le kuleyo 'nd/lu, ngokuba ukupata abantu basemizini ikcala lenkosikazi yalowo 'muzi. Uku ba pata, si tsho uku ba pa ukud/la, a nga katali

told, "Since you have destroyed your great name, the daughter of So-and-so will be taken to wife and fill your place, and become the mother of So-and-so," that is, the heir, the son who is separated from the mother on account of her offence, and placed with the new wife. If, then, she fills well that office, it is she who is the chief wife indeed; it is she who is the mother of the youth who has been taken away from his mother. And the children of the new wife are not chief; they come in order after the young chief who has been introduced into her house; the first child of this wife comes next in order after the young chief; and the property of his house is taken from his mother's house, and is taken to the chief house; it follows the boy to the place where he goes; there is left behind in the old house<sup>23</sup> only such little things as are necessary for his mother's existence.

So they settle down as regards that matter, it being now known that she was ejected for ever, and that the new wife is established as chief. If she is a good woman and treats the boy with the greatest care, he forgets his real mother, and habitually goes to the new mother, no longer using himself to the real mother, but now using himself to the house of the new chief wife.

And she is ejected if she does not know strangers: for among black men the head house is that to which strangers from all parts go, and are treated well there; for the treatment of strangers is an obligation resting on the chief wife of the village. When we say to treat them, we mean to give them

<sup>23</sup> The old house,—the house of the displaced chief wife.

uku ba pata ; uku nga b' azi uku-  
ba a ba nciitse ukudhla, a ku  
landule, noma ku kona a ku fihle,  
a ku dhle ngasese kwabo ; a ba  
tetise, a ba kipe ngolaka. Lowo  
'mfazi kwiti u ya puma ; ka fanele  
ukutwala umuzi ; u fanele 'euke a  
buyele esangweni, ku ngene ona-  
mandhla okuma ka'le kuleso 'si-  
kundhla. I loko ke ukukipa  
umfazi ebukosikazini.

## UMPENGULA MBANDA.

food, and to give it without weariness ; not to know them is that she should grudge them food, denying that she has any, and if there is any, concealing it, and eating it secretly unknown to them ; scolding them, and turning them out of her house in anger. Among us such a wife goes out ; she is not fit to bear the village ; it is proper that she go lower and take her position at the entrance ; and another take her place, who is able to fill it aright. Such, then, is the ejection of a wife from the chief place. Such, then, is her expulsion.

UNTHLANGUNTHLANGU.<sup>24</sup>*All the wives of the king have children except the chief wife.*

Kw' esukela, inkosi ya tat' abafazi. Ya ti, "Okabani u ya 'kuzala inkosi." Ba mita ; za pela izinyanga, sa fika isikati sokubeleta, ba baleta. Wa salela o mit' inkosi e se miti. Ba kula abantwana, ba hamba, ba suswa emabeleni. Ba pinda b' emita ; za pela izinyanga, sa fika isikati sokubeleta, ba beleta. Ba kula abantwana, ba suswa emabeleni, ba kula, ba za ba ba 'zinsizwa, e nga ka beleti.

It is said in children's tales that a king took several wives. He said, "The child of So-and-so<sup>25</sup> shall be mother of the future sovereign." They became pregnant ; their months were completed ; the time of childbirth arrived, they had children. But she who was to be the mother of the future sovereign remained still pregnant. The children grew, they walked, they were weaned. Again the wives became pregnant ; their months were completed, the time of childbirth arrived, they had children. The children grew, they were weaned ; they grew until they were young men, the chief wife not having as yet given birth to a child.

<sup>24</sup> *Unthlangunthlangu*, One who, when charged with an offence, denies every thing in the charge. *Umntu o zihlanguwayo*, One who excuses himself.

<sup>25</sup> *Okabani*.—It is the custom of persons who are not related to call married women by the names of their respective parents, and not by their proper names.

*The chief wife gives birth to a snake.*

Kwa pela iminyaka eminingi ; wa za wa kizatuka ; wa beleta ; ba butana abafazi, ba ti, " U zele inyoka." Ya puma amasuku amaningi, i nga peli esiswini ; ya gwal' indhlu. Ba baleka, b' em' emnyango. Ba memez' abantu, ba ti, " Ake ni zo'ubona umhlola." Kwa butan' isizwe : ba memeza kuyena, ba t' " I sa puma ini esiswini na ?" Wa ti, " I sa puma." Ya ti inkosi, " A kw alukwe intambo." Wa ti, " Se i pelile."

Many years passed away ; at length the skin of the abdomen peeled off ;<sup>26</sup> she was taken in labour ; the women assembled and said, " She has given birth to a snake." The snake took many days in the birth, and filled the house. They fled, and stood at the doorway ; they called the people to come and see the prodigy. The nation assembled. They shouted to her, and enquired if the snake was still in the birth. She replied that it was still in the birth. The king told them to make a rope. At length she said, " The snake is now born."

*The snake is cast into a pool.*

Kwa ngeniswa umuntu ; ba m nikela umgodo, ba ti, ka peny' ikanda. Wa li peny' ikanda, wa hlangana nalo ; ba m ponsela intambo, wa i bop' entanyeni, wa puma nayo. Ba wisa iguma lwa kwabo, ba ti, " Inyoka ni na ?" Ba ti, " Inhlwatu." Kwa funwa isiziba, ba i hhudula abantu abaningi, ba i pons' emanzini. Ba geza imizimba, ba kupuka, ba fika ekaya.

A man was made to enter the house ; they gave him a pole, and told him to turn the snake over till he found its head. He turned it over and over till he found the head ; they threw him the rope ; he fastened it on the neck, and went out with it. They broke down the enclosure<sup>27</sup> in front of the house. They asked, " What snake is it ?" They replied, " A boa constrictor." They found a pool, and many people dragged the snake along, and threw it into the water. They washed their bodies,<sup>28</sup> and again went up to their home.

<sup>26</sup> The natives believe in *fetus serotinus*, that gestation may exceed the usual number of months or 280 days. When this is the case, they imagine that the skin of the abdomen presents a peculiar appearance, here called *ukukxatuka*, to peel or cast off as a snake does its skin. When therefore they say that a woman thus casts off the skin (*viz.*, epidermis) of the abdomen, they mean that it is a prolonged gestation, and that she has passed beyond the natural period.

<sup>27</sup> The enclosure here spoken of is a small enclosure, generally made of reeds, made in front of the doorway to shield the house from the wind.

<sup>28</sup> They wash their bodies to get rid of the supposed evil influence which would arise from touching the snake, which they regard as an *umhlola*, a prodigy, or evil omen.

*The king and his people fly from the place, leaving the mother of the snake behind.*

Inkosi ya ti, "A ku balekwe." Kwa tiwa, "Ka sale unina wayo; u zel' umlingo." Ba muka, ba bhaka kwelinye ilizwe. Kw' akiwa; za pela izind/lu. Ba kula kakulu abantwana, ba za ba tata abafazi. Z' enda izintombi ez' elama labo 'bafana. Kwa za kw' endiswa abanta babo.

The king gave directions for them to fly from that place, but said, "Let the mother of the snake remain; she has given birth to a monster." They departed, and went to another country. They completed the building of their houses. The children grew up, and took to themselves wives; and the girls, who were born after the boys, were married also. And at length their children were married.

*After many years she follows them.*

Wa hamba unina wenyoka; wa llangana nabantu; ba buza ba ti, "U ya ngapi?" Wa ti, "Ngi landela inkosi." Ba ti, "U ini nayo?" Wa ti, "Ng' umyeni wami." Ba ti, "Wa u sele pi?" Wa ti, "Ya ngi shiya enziweni." Ba ti, "Wa w one ngani?" Wa ti, "Ng' ona ngokuzala isilwane." Ba ti, "Isilwane sini?" Wa ti, "In/lu watu. Nga i mita iminyaka eminingi." Ba ti, "Ya bekwa pi?" Wa ti, "Ya la/luwa emanzi ni. Ba baleka, ba ti, ngi nom/lu, ngi zeze isilwane."

The mother of the snake set out; she met with some people. They enquired where she was going. She replied, "I am following the king." They said, "What connection have you with him?" She answered, "He is my husband." They asked, "Where have you been staying?" She said, "He left me at our old village." They said, "What offence had you been guilty of?" She said, "My offence was that of having given birth to a beast." They asked, "What beast?" She replied, "A boa constrictor. I was pregnant with it for many years." They asked where it was placed. She said, "It was cast into the water. And the people fled; and said there was a prodigy with me, for I had given birth to a beast."

*She reaches the king's village.*

Wa hamba wa buza emzini, wa ti, "Un/lu langun/lu ngu w ake pi?" Ba m yalela umfula. Wa hamba,

She went and enquired in a village where Unthlangunthlangu lived. They told her the name of the river on which he had built.

wa fika kona ; wa m bona umfana, wa ti, "Nang' okabani e fika." Wa ngena endhlini e sesangweni. Wa m bingelela umninindhlu ; wa m buza wa ti, "Se kwa ba njani esiswini?" Wa ti, "Ku polile." Wa ti, "Be ngi buza ngi ti lo kwa ku hlezi isilwane na." Wa ti, "Ku lungile nje." Wa ti, "Inkosi ya ti ni ngami na?" Wa ti, "Ku ya hlekwa. Ba ti, 'Lo wa fa, i ya jabula inkosi.' Ba ti, 'W' enz' a shiywe enziweni, kona e pilile. Wa e ya 'kuzala omunye umhlola futi.'"

She set out and reached the place. A boy saw her and said, "There is the daughter of So-and-so coming." She went into the house at the gateway. She saluted the owner of the house, who asked after her health. She told her she was quite well. The other said, "I was asking because there used to be a beast within you." She replied, "It is entirely right." She asked, "What does the king say about me?" She replied, "He laughs; they said, 'The king is happy because she is dead; ' they said, he would have done well in leaving her at the old village even though she had got well. She would again give birth to another prodigy."

*The king summons her to his presence.*

Wa puma umfazi o hlezi kwake, wa ngena enkosini ; wa fik' inkosi i lele. Wa buza kumntwana, wa ti, "Inkosi i lele na?" Ya ti, "Ngi bekile." Wa ti, "Nang' unina wenyoka e fika." Ya vuka inkosi, ya hlala, ya ti, "U puma pi?" Wa ti, "U ti u puma enziweni." Kwa tiwa, "Hamba u m bize." Wa puma, wa m biza, w' eza naye, wa ngena endhlini." Ya ti, "Sa ku bona." Wa vuma. Ya ti, "Ku njani esiswini?" Wa ti, "Ku polile."

The woman in whose house she was went out and entered the king's house; when she arrived, the king was lying down. She enquired of a child if the king was asleep. The king replied, "I am lying down." She said, "There is the mother of the snake come." The king sat up and asked, "Whence has she come?" She replied, "She says she comes from the old village." He told her to go and call her. She went and called her; she returned with her and entered the house. He saluted her, and she returned the salutation. He asked after her health. She replied she was quite well.

*She is jeered for her misfortune.*

Wa hlala, wa piwa ukudhla, wa ku dhla. Ba ti, "U nga b' u sa kuluma naye, u fun' engeze omu-

She remained; she was given food; she ate. The people said to the king, "Do not be any longer talking with her; it may be she

nye umhlola." Ba m akel' ind/lu ; ba i bek' esangweni. Wa hlala kona. Wa khabana nabanye abafazi. Ba ti, "U zigabisa ngokub' u mi? loku wa zala isilwane nje?" Wa jaba ke. "Kwa ku tiwa u za 'uzala inkos', i buse abantwana betu. U s' uinja manje. U nga b' u sa si kulumisa tina. Tina si zeze umuzi. Wena u inja nje. A u buyeli ini esizibeni, lapa ku hlezi umutauako na?" Wa ti, "Ni ya nga hleka ini?" Ba ti, "Si bona u si fikela ngobugagu." Wa tula.

will add another prodigy to the first." They built her a house near the gateway ; she dwelt there. She quarrelled with the other women. They asked, "What are you, that you exalt yourself? Is it because you gave birth to a beast?"<sup>29</sup> So she was ashamed. They said, "It used to be said that your child should be king, and rule over our children. You are now a dog. Be not making us talk for ever. We have given birth to this village. You are a mere dog. Why do you not go back again to the pool, where your child lives?" She said, "Why do you laugh at me?" They replied, "Because we see that you come to us with boasting." She was silent.

*The king mediates, and she humbles herself.*

Ya ti inkosi, "Mu yeke ni. Nga ngi ti u ya 'u ngi zalela inkosi. Wa zala umlingo. Musa m uku m hleka ngawo. Naye ka

The king said, "Leave her alone. I used to think she would give me a child who should be king. She gave birth to a monster. Leave off laughing at her on that account. She too did not

<sup>29</sup> The notion so common in Zulu tales of women giving birth to animals has probably some connection with the curious custom called "Roondah," among the Western coast negroes ; it appears to be something like the Taboo of the Polynesians, that is, it is a system of prohibition relating to certain articles of food. It is thus spoken of by Du Chailu :—

"It is roondah for me," he replied. And then, in answer to my question, explained that the meat of the *Bos brachicheros* was forbidden to his family, and was an abomination to them, for the reason that many generations ago one of their women gave birth to a calf instead of a child.

I laughed ; but the king replied very soberly that he could show me a woman of another family whose grandmother had given birth to a crocodile—for which reason the crocodile was roondah to that family.

Quengeza would never touch my salt-beef, nor even the pork, fearing lest it had been in contact with the beef. Indeed they are all religiously scrupulous in this matter ; and I found, on inquiry afterwards, that scarce a man can be found to whom some article of food is not "roondah." Some dare not taste crocodile, some hippopotamus, some monkey, some boa, some wild pig, and all from this same belief. They will literally suffer the pangs of starvation rather than break through this prejudice ; and they very firmly believe that if one of a family should eat of such forbidden food, the women of the same family would surely miscarry and give birth to monstrosities in the shape of the animal which is roondah, or else die of an awful disease. (*Op. cit.*, p. 308.) See Appendix (A).

zenzanga." Ba ti, "U ini po kitina? Ka tule ke, a nga be e sa kuluma, loku e se za 'kuzenza inkosi, ngokuba wa zala inyoka." Wa ti, "Ngi yeke ni; a ngi se yi 'kupinda. Se ngi bonile uba ni ngi tolile ngaloko, ngokuba nga zala isilwane. Ba tula.

make herself" They replied, "What is she to us then? Just let her hold her tongue, and speak to us no more, (since she will make herself chief,) for she gave birth to a snake." She said, "Leave me alone. I will say nothing more. I now see that you have taken me as a dependent into your village, because I gave birth to a beast." They were silent.

*Ten children come out of the snake.*

Ya hlala inyoka emanzini. Wa hluba umntwana isikumba senyoka; o pambili wa veza isandhla, e umfana; wa susa isikumba senyoka. Kwa vela abantu abaningi, be landelene ngokwelamana. Ba kqed' ukuzala kukanina. Wa kuluma Unhlalu-yesiziba, wa ti, "Ntombintombi, si y' elamana." Ba hlala kona esizibeni. Wa ti, "A si pume, si kupukele ngapezulu." Ba puma emanzini. Wa ti, "A si kqond' ekaya." Ba ishumi—abafana ba isihlanu, izintombi za isihlanu futi.

The snake lived in the water. The child which was in front of the rest turned aside the snake's skin; it was a boy; he put out his hand and took away the snake's skin. There appeared many children, who followed each other in order. They were all the children their mother bore. Unthlatu-yesiziba<sup>30</sup> spoke, saying, "Ntombintombi,<sup>31</sup> we are brother and sister." They remained there in the pool. He said, "Let us go out, and go up to the land." They went out of the water. He said, "Let us go towards our home." There were ten children—five boys and five girls.

*They obtain oxen, and set out in search of their mother.*

Ba kqonda enziweni. Ba ti, "A si fune amatambo ezinkabi." Ba tola amatambo a ishumi. Ba ti, "A si wa lungise, si w' enze izinkabi." Ba wa beka 'ndawo nye, ba vusa izinkabi. Ba ti, "A si kwelele." Ekanhlalu-yesiziba kwa ba Umpengempe. Wa ku-

They went to the old village. They said, "Let us look for the bones of oxen." They found ten bones. They said, "Let us prepare them, and make oxen of them." They placed the bones together; they brought the oxen to life again; they said, "Let us mount on them." The name of the ox of Unthlatu-yesiziba was Umpengempe.<sup>32</sup> He spoke, saying,

<sup>30</sup> *Unthlatu-yesiziba*, Boa-of-the-pool.

<sup>31</sup> *Untombintombi*.—The reduplication of *intombi* in this proper name is to be understood as intended to magnify the sister; or, as the native says, to mean that she is not a damsel "by once, but by twice." It may be represented by "Damsel-of-a-damsel."

<sup>32</sup> *Umpengempe*, a perfectly white bullock.

luma, wa ti, "Kala kanjalo ke, mpengempe. Si fun' umame. Wa zala wa shiya; sa d/la 'm/laba, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume." Ba hamba bonke, be kwele ezinkabini. Ba d/llula emzini.

"Umpengempe, cry after your usual manner. We are seeking for our mother. She gave birth to us only; she did not nourish us; we ate earth and grew; we are the children of Ulubundubundu-a-ba-lu-vume."<sup>33</sup> They all set out, having mounted on the oxen. They passed a village.

*They enquire at a village. The people tell them to go forward.*

Ya ti inkosi Unhlatu-yesiziba, ya ti, "A si buye; a si s' uku-d/llula umuzi." Ya kala inkomo. Wa ti, "Kala kanjalo ke, mpengempe. Si fun' umame. Wa zala wa shiya; sa d/la 'm/laba, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume." Ba ti, "D/llulela ni pambali."

Unhlatu-yesiziba, the king, said, "Let us go back again; let us not pass a village." The ox cried. He said, "Cry, Umpengempe, after your usual manner. We are seeking for our mother. She gave birth to us only; she did not nourish us; we ate earth and grew; we are the children of Ulubundubundu-a-ba-lu-vume." The people said, "Go forward."

*They enquire at another village, and are told to go forward.*

Ba hamba, ba fik' emzini. Ba finyana zi buyile inkomo. Wa i tshaya udade wabo inkabi. Wa ti, "Kala kanjalo. Si fun' umame. Wa zala wa shiya; sa d/la 'm/laba, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume." Ba ti, "D/llulela ni pambali."

They went forward and came to a village. They found the cattle come back from the pasture. His sister struck her ox, and said, "Cry after your usual manner. We are seeking for our mother. She gave birth to us only; she did not nourish us; we ate earth and grew; we are the children of Ulubundubundu-a-ba-lu-vume." They said, "Go forward."

*They reach Umkuzangwe's village, and are told to go forward.*

Ba fik' enzulumeni likamkuzangwe. Ba ti, "Ni ng' abakabani na?" Ba ti, "Si ng' abakanhlangunhlangu." Ba ti, "Na sala pi

They came to the large village of Umkuzangwe.<sup>34</sup> They asked them whose children they were. They told them they were the children of Unthlanguthlangu. They said, "Where have you

<sup>33</sup> *Ulubundubundu-a-ba-lu-vume.*—Ulubundubundu is anything that is well mixed so as to be free from lumps, &c., as mortar, or arrowroot. The meaning of the name therefore is, She-is-a-well-ordered-woman, let-all-approve-of-her.

<sup>34</sup> *Umkuzangwe*, He who drives away leopards by shouting.



na?" Ba ti, "Sa sala emanzini." Ba i tshay' inkabi. Ba ti, "Kala kanjalo ke, mpengempe. Si fun' uma. Wa zala wa shiya; sa d/la 'm/laba, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume." Ba ti, "Si fun' umame. Wa zala wa shiya; sa d/la 'm/laba, sa kula." Ba ti, "D/lulela ni pambili."

staid?" They said, "We staid in the water." They struck the ox, and said, "Cry, Umpengempe, after your usual manner. We are seeking our mother. She gave birth to us only; she did not nourish us; we ate earth and grew. We are the children of Ulubundubundu a-ba-lu-vume." They said, "We are seeking our mother. She gave birth to us only; she did not nourish us; we ate earth, and grew up." They said, "Go forward."

*They arrive at their grandmother's village.*

Ba fika emzini lapa ku zalwa unina; b' em' esangweni; ba i tshay' inkabi, ba ti, "Kala kanjalo, mpengempe. Si fun' umame. Wa zala wa shiya; sa d/la 'm/laba, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume." Sa puma isalukazi end/lini, sa ti, "Ni ya ku zwa loku na? Ungani umntanami wa zala isilwane na, sa shiywa?" Kwa tiwa, "I pinde ni, ni tshaye." Ba i tshaya, ba ti, "Kala kanjalo ke, mpengempe. Si fun' uma. Wa zala wa shiya; sa d/la 'm/laba, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume."

They came to the village where their mother was born; they stood at the gateway; they smote the ox and said, "Cry, Umpengempe, after your usual manner. We are seeking our mother. She gave birth to us only; she did not nourish us; we ate earth and grew. We are the children of Ulubundubundu-a-ba-lu-vume." An old woman came out of the house and said, "Do you hear that? Did not my child give birth to a beast, which was cast out?" They said, "Strike the ox again." They struck it and said, "Cry then, Umpengempe, after your usual manner. We are seeking our mother. She gave birth to us only; she did not nourish us; we ate earth and grew. We are the children of Ulubundubundu-a-ba-lu-vume."

*Their grandmother acknowledges them.*

Kwa tiwa, "Ye/likela ni pansi." B' engaba. Kwa ngandwa izinkomo; kwa tatwa inkabi ezimbili; kwa buzwa, kwa tiwa, "Ni ng' abakabani?" Ba ti, "Si ng' a-

They told them to get down from the oxen. They refused. They fetched the cattle; they selected two oxen,<sup>35</sup> and asked them saying, "Whose children are you?"

<sup>35</sup> This is for the purpose of inducing them to dismount. See Note 97, p. 247.

bakan/lan/lan/lan." Kwa tiwa, "Na sala pi na?" Ba ti, "Umame wa e ze le inyoka. Kwa tiwa, a i la/le. Umame wa shiywa enziweni. Kwa tiwa, u ya 'ubuye a zale omunye um/lola. Kwa hanjwa, wa shiywa." Kwa buzwa, kwa tiwa, "Unyoko u zalwa intombi yapi na?" Wa ti, "Kalubundubundu-a-ba-lu-vume." Wa vela uninakulu, wa ti, "Ng' o-wami ke lo 'mutwana owa zal' inyoka, e kwa ku tiwa, 'U ya 'uza-l' inkosi.' Wa zal' isilwane. Ba m shiya."

They said, "We are the children of Unthlangunthlangu." They said, "Where have you staid?" They said, "Our mother had given birth to a snake. The king commanded it to be cast away. Our mother was left at the old village, for they said, 'She will give birth to another monster.' The king and his people set out, and she was left behind." They asked, "In what nation was your mother born?" They said, "In that of Ulubundubundu-a-ba-lu-vume." Their grandmother stood forth and said, "She who gave birth to a snake is my child; of whom it was said, 'Her child shall be king.' She gave birth to a snake. And they forsook her."

*They set out with their grandmother, and reach their father's village.*

Kwa /latshwa izinkabi eziningi; kwa butw' abantu; kwa tiwa, "Ake ni ze 'kubona abantwana aba puma enyokeni." Kwa tiwa, "A ba kqutshwe." Ba kqutshwa. Ba /langana nabantu. Ba ti abantu, "Laba 'bantwana abakabani na?" Kwa tiwa, "Abakan/lan/lan/lan." Ba d/lula. Ba /langana nabantu. Ba ti, "Laba 'bantwana ng' abakabani na?" Ba hamba nesalukazi esi zal' unina. Kwa tiwa, "Ba be /lezi pi na?" Kwa tiwa, "Ba be /lezi esizibeni." Kwa tiwa, "Ba be /lalele ni na?" Kwa tiwa, "Ba be inyoka." Ba ti, "I bo Un/lan/lan/lan a e ba tsho, e ti ba penduka izilwane na?" Ba ba kombis' umuzi kan/lan/lan/lan. Ba kqonda kuwo. Ba fik' ekaya. Kwa tiwa, "Ake ni pume ni bone

Many cattle were slaughtered; the people were assembled; they said, "Just come and see the children who came out of the snake." They said, "Let them be directed on their way." They were directed. They met with some people who said, "Whose children are these?" They replied, "Unthlangunthlangu's." They went forward. They met other people, who asked whose children they were. They went with the old woman, their mother's mother. They asked, "Where did they live?" They answered, "In a pool." They asked, "Why did they live there?" They answered, "They were a snake." They asked, "Is it they whom Unthlangunthlangu used to say became beasts?" They pointed out to them the village of Unthlangunthlangu. They went to it. They reached their home. The people said, "Just come out and

abant' aba'le. Kungati ba zalwa 'muntu munye." B' em' esangweni. Wa pum' unina. Ba i tshay' inkabi, ba ti, "Kala kanjalo ke, mpengempe. Si fun' uma. Wa zala wa shiya ; sa d'la 'm'lababa, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume."

see these beautiful people. They appear to be the children of one man." They stood at the gateway. The mother went out. They struck the ox and said, "Cry, Umpengempe, after your usual manner. We are seeking our mother ; she gave birth to us only ; she did not nourish us ; we ate earth and grew. We are the children of Ulubundubundu-a-ba-lu-vume."

*Their mother recognises them.*

Wa kal' unina, wa ti, "Laba 'bantu ba ya ngi dabula." Wa ti, "Ungati ba tsho kimi ; ba za ba pata nebizo likamame." Kwa tiwa, "I pinde ni." Ba i tshaya, ba ti, "Kala kanjalo ke, mpengempe. Si fun' umame. Wa zala wa shiya ; sa d'la 'm'lababa, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume."

The mother cried saying, "These people distress me. It is as if they spoke to me ; and they mention the name too of my mother." They said, "Strike it again." They struck it again and said, "Cry then, Umpengempe, after your usual manner. We are seeking our mother ; she gave birth to us only ; she did not nourish us ; we ate earth and grew. We are the children of Ulubundubundu-a-ba-lu-vume."

Kwa butw' abantu, kwa bizwa inkosi, kwa tiwa, ake i ze 'kubona. Ya fik' inkosi, ya lalala pansi. Ba ti, "I ti inkosi, ake ni i tshaye." Ya kala. Ba ti, "Kala kanjalo ke, mpengempe. Si fun' uma. Wa zala wa shiya ; sa d'la 'm'lababa, sa kula. Si ng' abakalubundubundu-a-ba-lu-vume."

The people were assembled, and the king was called to come and see. The king came, and sat on the ground. They said, "The king commands you to smite the ox." The ox cried ; they said, "Cry then, Umpengempe, after your usual manner. We are seeking our mother ; she gave birth to us only ; she did not nourish us ; we ate earth and grew. We are the children of Ulubundubundu-a-ba-lu-vume."

*Their father makes many enquiries of their grandmother.*

Kwa buzwa kuninakulu, kwa tiwa, "Laba 'bantu u hamba nabo nje, u ba tata pi ?" Wa ti, "Ba

They said to the grandmother, "Since you go with these people, where did you find them ?" She said, "They have just come to me,

fikile, be ti, ba vela pi. Ba ti, ba vela esizibeni. Kwa tiwa, esizibeni ba be fakwe ini? Ba ti, 'Kwa ku inyoka.' Ba ti, 'Uyise wayo kwa ku ubani?' Ba ti, 'Unhlanguhlangu.' Ba ti, 'Na bona ini uba na ni inyoka na?' Ba ti, 'Sa bona.' Ba ti, 'Ni zalwa kamabani na?' Ba ti, 'Si zalwa okabani.' Kwa tiwa, 'Ye-  
hlika ni enkabini.' B'engaba."

and when the people asked whence they came, they said they came from a pool. The people asked if they had been placed in the pool. They said, 'It was a snake that was put into the pool.' They said, 'Who was the snake's father?' They said, 'Unthlangunthlangu.' They said, 'Did you see that you were a snake?' They said, 'We saw.' They said, 'Who is your mother?' They said, 'The daughter of So-and-so.' They were told to come down from the ox. They refused."

*The king asks them many questions.*

I ti inkosi, "Ni kqonda ka/le ini ukuba ng' uyiklo wenu Unhlangunhlangu na?" Ba ti, "Si kqonda ka/le." Ba ti, "A ba ko ini abantwana abanye kunyoko na?" Ba ti, "A ba ko." Ba ti, "Unyoko ukuzala kangaki na?" Ba ti, "Ukuzala kanye; wa zala inyoka." Ba ti, "Inyoka inyoka ni na?" Ba ti, "Inhlatu." Ba ti, "Ya zalwa ya bekwa pi na?" Ba ti, "Ya zalwa ya ponswa esizibeni." Ba ti, "Inyanga zayo zingaki i mitwe na?" Ba ti, "Iminyaka eminingi." Ba ti, "Wa e nga miti nabantu unyoko na?" Ba ti, "Wa e miti nabantu; ba za ba zala, ba m shiya. Ba za ba buya, ba pinda b' emita okunye; ba buya ba m shiya. Ba za ba zala kaningi, e sa miti umame. Wa za wa kzatuka, wa zala inhlatu. Ya zalwa insuku ezi-

They said, "The king asks, 'Do you understand fully that Unthlangunthlangu is your father?'" They answered, "We fully understand." They said, "Has your mother no other children?" They replied, "She has none." They said, "How many times did your mother give birth?" They said, "Once only; she gave birth to a snake." They said, "What snake was it?" They said, "A boa." They said, "When it was born, where did they put it?" They said, "When it was born, they cast it into a pool." They asked, "How many months was the woman pregnant with the snake?" They said, "Many years." They said, "Was not your mother pregnant at the same time as others?" They said, "She was pregnant at the same time as others; at length they had children, and left her still pregnant. At length they became pregnant again; again they left her pregnant. At length they gave birth to many children, our mother being still pregnant; at length the skin of her abdomen peeled off, and she gave birth to a boa; it

ningi; ya gewal' ind/lu, ba pumela pand/le abesifazana. Kwa menyewa, kwa tiwa, 'U s' ezwa na?' Wa ti, 'Ngi s' ezwa.' Kwa tiwa, 'A i ka peli na?' Wa ti, 'Se i pohle.' Kwa ngeniswa umuntu end/lini, wa ti, a ba mponsele ugongolo, a fune ikanda; wa li penya, wa ti, 'Se ngi li bonile.' Wa ti, "Ngiponsele u nentambo." Wa i kunga emkqaleni."

Kwa tiwa, "Na ni ku zwa ini konke loku na?" Wa ti Un/latu-yesiziba, "Nga ngi ku zwa. Kodwa nga ngi nga boni." Kwa tiwa, "W' ezwa ngani na?" Wa ti, "Nga ngi zwa ukukuluma." Ba ti, "Ku kuluma ubani?" Wa ti, "Ku kuluma Un/langun/lan-gu." Ba buza, "Wa ti, a i bekwe pi na?" Wa ti, "A i yoponswa esizibeni." Kwa tiwa, "Wa ba bona abantu aba be i pete inyoka na?" Wa ti, "Nga b' ezwa." Ba ti, "Ba be i pakamisele pezulu ini na?" Wa ti, "Ba be i husha pansi, ba i ponsa emanzini." Ba ti, "Wa ba bona na?" Wa ti, "Nga b' ezwa." Ba ti, "Po, wa puma kanjani na?" Wa ti, "Nga kupukela ngapezulu." Ba ti, "W' enze njani ngapezulu?" Wa ti, "Nga kup' isand/la." Ba ti, "Wa s' enze njani na?" Wa ti, "Nga susa isikumba." Ba ti, "Wa s' enze njani isikumba na?" Wa ti, "Nga si /lubula." Ba ti, "Kwa vela ni pakati na?" Wa ti, "Kwa vela abantu aba ishumi. B' ema ngokulungelelana ngokwelamana kwetu." Kwa tiwa, "Abantu abangaki na?" Wa ti, "Abantu

took many days in the birth; it filled the house; the women ran out. They shouted, and asked our mother if she was still alive. She replied, 'I am still alive.' They asked, 'Is not the snake yet born?' She replied, 'It is now born.' A man was made to go into the house; he told them to throw him a pole, that he might search for the head; he turned it over, and said, 'I now see the head.' He said, 'Throw me also a cord.' He fastened the end on the neck."

They asked them if they heard all that. Unthlatu-yesiziba said, "I heard it; but I could not see." They said, "How did you hear?" He replied, "I heard them speak." They said, "Who spoke?" He replied, "Unthlangunthlangu." They asked, "Where did he command the snake to be put?" He said, "He commanded it to be cast into the pool." They said, "Did you see the people who took the snake?" He replied, "I heard them." They said, "Did they raise it from the ground?" He replied, "They dragged it on the ground, and cast it into the water." They said, "Did you see them?" He replied, "I heard them." They said, "But how did you get out?" He said, "I went up to the mouth of the snake." They said, "What did you do there?" He said, "I put out my hand." They said, "What did you do with your hand?" He said, "I removed the skin." They said, "How did you take away the skin?" He said, "I slipped it off." They said, "What came from inside?" He said, "There came out ten persons. They stood one after the other according to the order of their birth." They said, "How many persons?" He



ng' enze njani, indhlu i senzansi nje?" Wa ti, "Ngi ya bona ukuba umame wa e Mlupeka." Wa ti, "Mntanami, nga ngi bona ukuba e zeze isilwane. Kwa se ku punyiswa inkosikazi e senhla e b' i kuyo; se ku inkosikazi." Wa ti, "Nga ng' enza ngokuba lo wa e nga zalanga, wa e zeze inyoka. Nga ngi te u yena o ya 'uzala inkosi." Wa ti ke, "Namhla i fikile inkosi yami; nonke se ni ya 'ubuswa Unhlathu-yesiziba."

Kwa busa yena ke; abanye ba ba abake. Wa tata uyise konke oku okwake, wa ku nika yena. Wa ti, "Nengcozana se ngi ya 'unikwa u yena." Wa ti, "Bonke abami se ku ng' abake, ne ngi nako okwake."

Se i pelile.

UMATSHOTSHA (UMKAMAFUTA).

her house is at the lower part of the village?"<sup>37</sup> He replied, "I see that my mother was troubled." He said, "My child, I saw that she had given birth to a beast. And the chief wife was removed from the superior house where she lived; and there is another chief wife in her place." He said, "I did this because this one had no child, but gave birth to a snake. I used to say, it is she who shall be the mother of the future king." He said, "And to-day my king has come; and all of you will now be governed by Unthlatu-yesiziba."

So he reigned; the others were under him. His father took all that belonged to him, and gave it to his son. He said, "I will now be given even the least thing by him. All my people are now his, and all I have is his."

This is the end of the tale.

#### APPENDIX (A).

#### SUPERSTITIOUS ABSTINENCE FROM CERTAIN KINDS OF FOOD.

THE following superstitions in abstaining from certain food resembles the Roon-dah of the West coast Africans:—

KU kona kwabamnyama indaba ngokuzila ukudhla okutile. Inkomo uma i kizatshelwe inkonyana, ya fela esiswini, kwa za kwa fa nonina wayo, i nga ka pumi, leyo 'nkomo i ya zilwa abatsha aba nga ka zibuli. Izintombi zona ngi nga zi pete zona; a ku ko namkcabango wokuti, "Zi nga i dhla na?" ngokuba ku tiwa leyo 'nkomo i ya 'kwenza ufuzo olubi kwabesifazana,

THERE is among black men the custom of abstaining from certain foods. If a cow has the calf taken from her dead, and the mother too dies before the calf is taken away, young people who have never had a child abstain from the flesh of that cow. I do not mean to speak of girls; there is not even a thought of whether they can eat it; for it is said that the cow will produce a similar evil among the

<sup>37</sup> The king, being accustomed to live in the chief house, could not condescend to live at the gateway.

omunye a be njalo ngam/la e bele-tayo, a vinjelwe njengayo, a fe ne-sisu. I zilwa ngaloko ke inkomo enjalo.

Futi ingulube a i d/liwa izintombi nakanye ; ngokuba isilwane esi mile kabi ; umlomo mubi, mude ngombombo wayo ; ngaloko ke izintombi a zi i d/li ngokuti uma zi i d/la ku nga vela ufuzo olunjalo enzalweni. Zi i yeka ngaloko ke.

Kuningi oku zilwayo abantu abannyama ngokwesaba ufuzo olubi ; ngokuba ku tiwa u kona umuntu owa ka wa zala ind/lovu nehashi ; kodwa a s' azi ukuba ku isiminya ini loko ; se zi zilwa ngaloko ke ngokuti zi nga veza ufuzo ngokud/liwa ; nend/lovu ku tiwa i veza ufuzo, ngokuba uma i bulewe, ukuma kwayo kwezinye izindawo zomziimba i umuntu wesifazana, njengamabele manye nowesifazana. Ngaloko ke i y' esabeka kwabancane ukud/liwa ; 'kupela i d/liwa ngezwe-'kufa, ku nge ko 'kud/la, ngokuti i lowo na lowo kwabesifazana aba izintombi, "A ku 'kcala uma ngi i zala ngi pilile, ku noku nga i zali ngokubulawa ind/la." I d/liwa ngokunyinyeka nje.

Okunye oku zilwayo amatumbu enkomo. A wa d/liwa amadoda ngokwesaba ukuti, "Uma si wa d/la, impi i ya 'ku si /laba ematunjini." Abatsha a ba wa d/li ; a d/liwa a se be badala.

Okunye oku nga d/liwa uvoko-

women, so that one of them will be like the cow when she is in childbirth, be unable to give birth, like the cow, and die together with her child. On this account, therefore, the flesh of such a cow is abstained from.

Further, pig's flesh is not eaten by girls on any account ; for it is an ugly animal ; its mouth is ugly, its snout is long ; therefore girls do not eat it, thinking if they eat it, a resemblance to the pig will appear among their children. They abstain from it on that account.

There are many things which are abstained from among black people through fear of bad resemblance ; for it is said there was a person who once gave birth to an elephant, and a horse ; but we do not know if that is true ; but they are now abstained from on that account, through thinking that they will produce an evil resemblance if eaten ; and the elephant is said to produce an evil resemblance, for when it is killed many parts of its body resemble those of a female ; its breasts, for instance, are just like those of a woman. Young people, therefore, fear to eat it ; it is only eaten on account of famine, when there is no food ; and each of the young women say, "It is no matter if I do give birth to an elephant and live ; that is better than not to give birth to it, and die of famine." So it is eaten from mere necessity.

Another thing which is abstained from is the entrails of cattle. Men do not eat them, because they are afraid if they eat them, the enemy will stab them in the bowels. Young men do not eat them ; they are eaten by old people.

Another thing which is not



tana wenkomo; ngokuba ku tiwa omutsha a nge mu d/le, u ya 'kwenza ufuzo olubi kumntwana; umlomo womntwana u ya 'kututumela njalo, ngokuba udebe lwenkomo olu ngenzansi lu ya zamazama njalonjalo. A ba lu d/le ke ngaloko; ngokuba uma ku bonwa umntwana womuntu omutsha umlomo wake u tutumela, ku tiwa, "W' onywa uyise, owa d/la udebe lwenkomo."

Futi okunye oku nga d/liwa abatsha umtala wenkomo, ufu; ngokuba umtala a u naboya, a u namsendo; u gwadula nje. Ngaloko ke ku tiwa uma u d/liwa abatsha, abantwana ba ya 'kupuma be nge nanwele, amakanda e idolo nje. U yekwa ngaloko ke.

Futi ku kona oku zilwayo embuzini. Ukqubu<sup>88</sup> lwembuzi a lu d/liwa umuntu omncinane; ngokuba ku tiwa imbuzi i namand/la kakulu, i 'bukali ekubebeni. Ngaloko ke nomuntu omncinane a ng' enakala ngofuzo lwayo, a be 'bukali kakulu, a pinga. Lu yekwa ngaloko ke.

Futi umtala wembuzi a u d/liwa abatsha; ngokuba imbuzi into e suza futifuti. Ku tiwa umuntu e d/la wona, u ya 'kufuza imbuzi, a nga zibambi, a t' e /lezi nabantu a be e zizleba njalonjalo ngokusuza; ai ngamabomu, e punyukwa. U yekwa ngaloko ke.

Futi inkomo a i d/liwa abatsha i nga ka boboswa ngapakati; b' e-saba ukuba amanzeba empi e ba /labayo, a ya 'kuvimbana, a ng' o-

eaten is the under lip of a bullock; for it is said, a young person must not eat it, for it will produce an evil resemblance in the child; the lip of the child will tremble continually, for the lower lip of a bullock moves constantly. They do not therefore eat it; for if a child of a young person is seen with its mouth trembling, it is said, "It was injured by its father, who ate the lower lip of a bullock."

Also another thing which is abstained from is that portion of the paunch of a bullock which is called umtala; for the umtala has no villi, it has no pile; it is merely smooth and hard. It is therefore said, if it is eaten by young people, their children will be born without hair, and their heads will be bare like a man's knee. It is therefore abstained from.

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*	*	*	*
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Further, the flesh of a cow is not eaten by young people until it is eviscerated; they fearing that wounds received in war will close and not bleed externally, but

<sup>88</sup> This word is not derived from *ukukquba*, to drive or push, but from *ukukquba*, to contract or draw in. The click in the former is pronounced with a slight expiration; in the latter with a decided drawing in of the breath, producing a marked difference in pronunciation, which would prevent a native ear from confounding the two words. We have at present no means of distinguishing them in writing.

pi, 'opele ngapakati, umuntu a fe. Kw esatshwa loko ke.

Futi ku kona okunye oku ngenisa umhlola ngokuhleka. Ingulube isilwane esibi kakulu ngekanda. Uma i bonwa, i ya hlekwa kakulu isifazana, abadala ba m tulise o hlekayo, ngokuti, "U nga i hleki into embi; u ya 'kuzala yona, u jambe." Ba tuliswa ngaloko ke. Nesilima a si hlekwa, ngokuba ku tiwa o hlekayo u zibizela umhlola.

Kuningi okusele okunje okufuzisayo, nako ku ya zilwa njalo.

UMPENGULA MBANDA.

within, and the man die. It is dreaded on that account.

There is, besides, another thing which causes a prodigy through being laughed at. The pig is a very ugly animal as regards its head. When it is seen, women laugh at it exceedingly; but old people silence the one who laughs, by saying, "Do not laugh at an ugly thing; you will give birth to something like it, and be ashamed." So they are silenced. And a deformed person is not laughed at; for it is said the woman who laughs at the deformed person calls down an omen on herself.

There are many other such things which bring about things resembling themselves, and they too are abstained from.

#### APPENDIX (B).

#### U K U Z W A N A N G E N K A B A .

##### (SYMPATHY BY THE NAVEL.)

UNTHLATU-YESIZIBA is here supposed to recognise his mother, whom he had never seen, by what the natives call "sympathy by the navel," that is, the sympathy which is supposed to exist between blood-relations, who feel a mutual, undefined attraction towards each other without being able to assign a cause.

The belief in the existence of such a sympathetic power is common. Thus, Rayburn is travelling with Heraud, and falls in with an unknown champion keeping a mountain pass. Rayburn determines to put his prowess to the test; and after a long combat, in which neither gains any advantage, Heraud interferes, and advises the strange knight to yield—"The young man then condescends to ask their names, observing, that at the sight and voice of Sir Heraud, he feels an *affray* of which he had never before been conscious. Heraud now, in his turn, refuses, and the young knight consents to speak first. The reader will perhaps hear with some surprise that this was no other than Aslake, Sir Heraud's son, concerning whose birth and education we have no information whatever, and that the *affray* occasioned by the sight of his father was the instinctive voice of filial affection." (*Ellis. Specimens of Early English Metrical Romances Vbl. II., p. 90.*) But the instinct of the horse Arundel detects his master Bevis, whilst Josyan his wife does not recognise him. (*Id., p. 131.*)—So our own Keble:

"No distance breaks the tie of blood;  
 Brothers are brothers evermore;  
 Nor wrong, nor wrath of deadliest mood,  
 That magic may o'erpower;  
 Oft, ere the common source be known,  
 The kindred drops will claim their own,  
 And throbbing pulses silently  
 Move heart towards heart by sympathy."

(*The Christian Year.*)

INDABA ngenkaba ukuzwana kwa-bo ngayo, ukuba ku ti uma umntwana o se kulile, e nga ka bi umfana noma intombazana, e se mncane kuloko, ku ti uma e nga vumi ukutatwa abantu abaningi, 'ala ukuya kubo, e jwayelene noyise nonina nabend'lu yakwabo; ku ti m'la ku fika owakubo o umdeni naye, a m bize; abazali ba ti, "Si za 'uke si bone, loku e nga vumi ukupatwa abanye 'bantu." Lowo o umdeni e m bizela uku m anga, umntwana 'esukele pezulu, a ng' esabi, a ye kuye; a m ange, a m singate. Ba tsho ke abazali ukuti, "Nembala! Kanti umntwana lo umuntu wakubo u mu zwa ngenkaba, ukuti ngi ng' ale kulo, owetu." Ku njalo ke ukuzwa ngenkaba.

Futi ku ti kumuntu omdala e hambile ezweni eli kude, e ng' azani namuntu wakona, a tshonelwe ilanga, a ti, "O, loku ilanga se li tshonile, a ngi nga u d'hluli lo 'mu-zi, loku se li tshonile nje." A ye kuwo, e ng' azani namuntu, e yela ukulala nje, ukuba ku se a d'hlule, a ye lap' e ya kona. Ku ti ngokufika kwake kuwo, a kuleke, a ngene, a hlale; a bingelelwe, e njengomfokazi kulowo 'mu-zi, ame-  
hlo e ng' azani. Ba m buze lap' e vela kona; a ku tsho. Ba m pe ukud'la uma ku kona; ba m pate ka'le njengomuntu wabo, ba nga zibambi ngaluto kuye. A d'hle, 'esute, a ncibilike, ba buzane izindaba; ba hambe ba hambe endabeni, ba ze ba fike ekuzalweni ukuti, "Wena, u ng' okabani na

THE sympathy which men feel with each other through the navel is this: When a child, who is now grown, but is not yet called a boy or a girl, being too young for that, will not be taken by many people, but refuses to go to them, being sociable with its father and mother and the people of their household: but when there comes one who is a blood-relation, and calls the child, the parents say, "We shall now see, for he will not be taken by other people." When that blood-relation calls the child to kiss it, it jumps up, and goes to him without fear; so he kisses it, and places it in his lap. So the parents say, "O, truly! Forsooth the child knows a blood-relation by the navel, that it must not object to him; he is one of us." This is what we mean by "to know by the navel."

Again, it happens with an elder person, when he has gone to a distant country, and has no acquaintance with any man there, he may be overtaken by night, and say, "O, since the sun has now set, let me not pass this village, for the sun has really set." He goes to it, being unacquainted with any one, going there just to pass the night, and in the morning pass on to where he is going. When he comes to it he salutes the householder and enters and sits down; he is saluted in return, being like a stranger in the village; the eyes having no sympathy. They ask him whence he comes; he tells them. They give him food, if there is any; they treat him kindly, as if he belonged to them; they refuse him nothing. He eats and is satisfied; he loses all reserve; they ask each other of the news; they proceed with the news till they come to birth, and ask, "What is your father's name in

ekutini?" be tsho isibongo sakona. A mu tsho uyise. O buzayo a ti, "U ng' okabani kabani," e tsho uyise-mkulu. 'Etuke lo o buzwayo, a ti, "Hau! Ubaba-mkulu u m azi ngani na?" 'Ezwe e se m pendula ngokuti, "U ti ngi nge m azi ngani, loku ngi ng' okabani kabani na?" Uyise-mkulu a he munye wabo bobabili. Lapo ke ku be se ku ba ukukala kubo bobabili. Ku tshiwo ke abantu ukuti, "Umuntu u mu zwa ngenkaba owabo. Si manglele ngokupatwa kwalo 'muntu, e patwa ubani. Sa ti u ya m azi; kanti ka m azi; u mu zwa ngenkaba nje 'kupela."

I njalo ke indaba ngenkaba. A si ku zwa kwabadala ukuti, ukuzwa ngenkaba loku, ukuba inkaba y enze njani ukuze umuntu 'azi ngayo, ukuti owetu lo 'muntu, loku inkaba yami ngi i zwa y enza nje. A si fiki kuloku 'kukgonda oku tshiwoyo ngayo. Kepa a ku ngabazwa; ku ya kqiniswa njalo.

Futi ku kona kwabamnyama ukukciteka kwezwe; abantu b' a-  
 lukane nabantwana babo be se bancinane; omunye umntwana a tolwe umuntu e se zihambela nje, e ng' azi lapa e ya kona; kanti igama likayise u ya l' azi, nesi-bongo u ya s' azi. Ba kciteke; nabanye abantwana ba tolwe izindawo ngezindawo; ku be i lowo a ti okababa wa fa, nomunye a tsho njalo, be tsho ngokuba be ng' ezwa lapa omunye e kona.

such a nation?" mentioning the surname of the nation. He gives the name of his father. He who enquires says, "You are the son of So-and-so, the son of So-and-so," naming his grandfather. The man who is asked starts and asks, "O, how do you know my grandfather?" And he hears him say in reply, "Why do you say I ought not to know So-and-so, since I am the son of So-and-so, the son of So-and-so?" The grandfather of both of them is one. Then both begin to cry. So the people say, "A man knows one of his blood relations by the navel. We have been wondering at the treatment of the man by So-and-so. We thought he knew him; yet he did not know him; he sympathised with him by the navel only."

Such, then, is the case of the navel. We do not hear from the old men that to sympathise by the navel is this or that, or how the navel acts that a man should know by it that such a man is his relation, because he feels his navel acting thus. We have not attained to such an understanding of what is said about it. But there is no doubt about it; it is confirmed constantly.

Further; among black men there is a desolation of the country; and parents separate from their children when quite young; one child is taken by a person who is going about objectless, not knowing whither he is going; but he knows his father's name and the family name also. They are scattered, and the children are provided for in different places; and each thinks that the child of his father is dead, saying thus because neither knows where the other is.

Ku ti ngokuzinge ku sukwa kulezo 'ndawo umuntu e se diniwe, a ze a fike lapa kwa tolwa umnta kayise kona; uma ku intombazana a m /lobonge nje, e ti intombi nje, ngokuba se kwa la/leka igama lake, hkayise, li la/lwa ngoba ku tiwa i kona abakubo be nga yi 'ku m tola; noyise e nga sa patwa ukuti, u umntakabani; se ku tiwa, "Okabani," ku tshiwo umtoli. A ze a ti owesifazana, "Bani," e m biza ngegama lake lokutolwa, "ngi nge /lobonge nawe; kungati u umne wetu; a ngi ku kcabangi nakanye." Omunye a pikelele ngokuti, "Nakanye! u ya ng' ala nje. Ng' owasekutini mina; u ya ng' ala nje. Musa ukwekcatsha ngaloko." B' a/lukane nembala ngokwala kwowesifazana.

Ku ze ku ti ngokuhamba kwe-sikati lapa umlisa e se jwayele, e s' azana nabantu balo 'muzi, ba buzane izindaba; ba ze ba m tshele labo aba /langene naye ka/le, lo 'mlisa be ng' azi ukuba munye nowesifazana, be ti, ba ya /leba nje indaba kumuntu aba kolana naye, ukuti, "Lo 'mntwana okabani, uyise. Kodwa la la/lwa igama likayise ukuze ku d/liwe ngaye." Ngaloko ke 'ezwe owabo, a ng' e-

It happens because a man continually quits one place after another as he tires of them, he at length comes to a place where a child of his father is received into the household; if it is a girl, he may begin to court her, regarding her as any other girl, for her name which she received from her father has become lost; it is concealed because they suppose that then her people will be unable to find her; and the name of her father is no longer mentioned, by calling her the daughter of her own father; but it is now said, "She is the daughter of So-and-so," naming the person who has taken charge of her. But at length the woman says, calling him by the name he has received from those with whom he has lived, "So-and-so, I cannot associate with you; it is as though you were my brother; I do not think of it for a moment." The other perseveres, saying, "Not at all! you refuse me, that is all. I am of such a place. You merely refuse me. Don't hide your feelings by such an excuse." So they separate through the woman's refusal.

At length in the course of time when the man is getting accustomed to the place, and has a fellow feeling with the people of the village, they begin to ask each other respecting the news; and at length those with whom he is on good terms, not knowing that the man is one with the woman, thinking they are merely telling a matter of history to one whom they love, say, "That child is the daughter of So-and-so; he is her father. But the name of her father was lost, in order that we may get cattle by her." So, then, he hears that she is his sister; he

tuki, a zibe nje; a ze a Mlangane nowesifazana; a buzise ka/le kuye ukuti, "U lapa nje; kwini u sa kw azi na?" A ti, uma e kw azi, "Ngi ya kw azi." A buze igama lake ukuti, "Leli 'gama o bizwa ngalo manje u ya l' azi na? ela pi na?" A ti, "Elokutolwa." A buze omunye 'likayise ukuti, "Elukayi/lo u ubani na?" A ti, "Ngi unobani." A buze abantu bonke bakubo. A ba tsho a b' aziyo; a nga b' aziyo a nga ba tsho. A buze na ngaye ukuti, "U ya m azi ubani na?" A ti, "Ngi ya m azi." A ti, "U nga m komba manje na, uma u Mlangana naye na?" A ti, "A ng' azi, ngokuba ukukula ku ya pendula." 'Ezwe ekupeleni kwamazwi e se gedeza umlisa, e bonga Amatongo akubo; ekupeleni a ziveze ngokuti, "Nanku mina ke, nobani kababa. Ngi ti itongo lakwiti li s' emi. U ya bona nga ponsa 'kwenza amanyala. Kanti u ng' okababa."

Ba kale bobabili. Ba tsho ke ukuti, "Iukaba le ey enza nje le. Si be si ng' azani." Leyo 'ndaba i ze i vele kubatoli. Abatoli, lapa e se bizwa umne wabo, ba linge uku m fi/la; kepa b' a/luleke

does not start, but merely turns away their attention from himself; at length he communicates with the woman, and enquires thoroughly of her, saying, "As you are living here, are you acquainted with your own people?" If she knows them, she replies, "I know them." He asks her name, saying, "The name by which you are now called, do you understand it? Where did you receive it?" She says, "It is the name of the place where I have been taken care of." The other enquires the name she received from her father, saying, "What name did your father give you?" She says, "My name is So-and-so." He asks the names of all her people; she mentions those she knows; she is silent respecting those she does not know. He asks also as regards himself, saying, "Do you know So-and-so?" She replies, "I know him." He asks, "Could you point him out now, if you met with him?" She says, "I do not know; for growth changes a man." At the end of her words she hears the man rejoicing, and praising the Amatongo<sup>39</sup> of their people; and at last he reveals himself, saying, "Behold, here I am, daughter of my father. I say the Itongo of our house is still mighty. You see I was nearly committing uncleanness. All the time you are my father's child forsooth."

Both weep, and say, "It is the navel which has brought about such a thing as this. We had no knowledge of each other." At length the real facts of the case are related by those who have taken charge of her. When her brother first claims her, they endeavour to conceal her; but they are not

<sup>39</sup> That is, the ancestral spirits.

ngokwazana kwomntwana namagama abantu bakubo a tshiwo umntwana, abatoli be nga w' azi. B' ahluleke eku m fihleni kwabo; ba bize isondhlo; a ba nike; a buyele kuye. Naloko ke ku tiwa indaba yenkaba.

Futi ku kona indaba e njengayo le yenkaba, kodwa yona indaba ey aziwayo; i fihlekile ngokukcitema kwezwe.

Kwa ti ekukcitemeni kwetu kwazulu, si kcitwa ukwahluleka kukadingane ngokulwa namabunu, kwa ku kona obabekazi be babili aba landela ubaba ekuzalweni; owokugcina Umagushu, ibizo lake. Wa tata umfazi se ku za ukukcitema izwe, udade wamanjanja kanhlambela. Ku te e s' andu m tata inyanga zi se ne e fikile Umanjonga umkake, sa kcitaka ke kulelo 'zwe, si za lapa esilungwini. Kwa ti endhleleni wa hlubuka, wa buyela kwabakubo; e muka ku sa tiwa u se mukle, ku nga ka kqondeki. Wa lahleka njalo ke; i ya m funa indoda yake; a i sa m boni; ngokuba abantu ngaleso 'sikati ba se be nyakaza nje njengezumpetu ezindhleleni, be ng' azi lapa be ya kona uma ba ya ngapina.

Sa fika ke tina lap' esilungwini; kanti naye u fikile kwezinye 'zindawo esi ng' azani nazo. Si zinge si kuluma ngaye, si ti, "Umakazi

able to do so through the knowledge the children have of each other, and by their knowledge of the names of their people, which they do not themselves know. They are unable to conceal her, and so they demand repayment for having brought her up; he gives it them, and his sister returns to him. That, too, is called a case of the navel.

Further, there is a matter which resembles this of the navel, but this is something which is really known, but it is indistinct through the desolation of the country.

It happened when our family was scattered when we lived with the Zulus, in consequence of Udingane having been unable to contend in battle with the Dutch, we had two uncles which were younger than our father; the youngest was called Umagushu. When the country was about to be desolated, he married the sister of the Manjanjas, the children of Unthlambela. When they had been married, and his wife Umanjonga had been with him now four months, we were scattered from that country, and came here into the country of the whiteman. But in the way she deserted, and returned to her own people; when she went away she was already beautiful,<sup>40</sup> but they were not yet sure about it. So she was lost; her husband continually looked for her, but saw no more of her; for at that time people were in confusion like maggots in the path, and did not know whither they were going.

So we came here into the country of the whiteman; and forsooth she too came, to a different place, with which we were not acquainted. We continually talked about her, saying, "Where could the

<sup>40</sup> An euphemism, meaning she was pregnant.

umfazi kababekazi ow' emuka nesisu wa ya ngapi na?" si funa si hlezi. Kwa za kwa ti, lapa nati se si kulile, sa hlangana naye, si mu zwa ngegama, e sa si m biza ngalo. Sa buza masinyane, si ti, "U lapa nje, isisu ow' emuka naso s' enza njani na?" Wa ti, "Sa puma." Sa dela ke ngokuti, "Po, loku sa puma njalo, si za 'uti ni na?"

Ya i kona intombazana e si i bona, si mangale, si i bona i fana nabantwana bakiti; impela uma si i bheka si bone ukuti, "Umntwana wetu lo." Kepa si nga bi nabo ubufakazi, ngokuba ku tiwa wa fa; kodwa inkaba yona i ya mu zwa, a i tandi ukuba si dele; si ya dela uma si nga m boni; ku ti si nga m bona si kolwe impela ukuba umntwana wetu lo. Ku ze kwa ti ngesikati esinye, w' enda e fi hliwe njalo; ku ze ekwendeni wa buzwa igama hkayise, wa ti, "Ubaba Umagushu." Kwa tiwa ke ewake,<sup>41</sup> ukubizwa kwake Umamagushu. Sa li zwa lelo 'gama; na manje leyo 'ndaba a i ka peli; si y' azi ukuba umntwana wetu lo ngenkaba e si zwana ngayo naye.

#### UMPENGULA MBANDA.

wife of our uncle, who left us pregnant, have gone?" We asked about her whilst remaining at home. Until at length, when we too had grown up, we met with her, hearing her mentioned by the name by which we used to call her. We at once enquired, "Since you are really living, what became of the child with which you were pregnant when you went away?" She replied, "I miscarried." So we were satisfied, saying, "Well, then, since she miscarried, what have we to say to it?"

There was there a girl which when we saw we wondered, seeing that she resembled one of our own children; in fact, when we looked on her, we saw that she was one of our own. But we had no evidence, for it was said the child of our uncle died; but the navel felt her, and would not allow us to be satisfied; when we were not looking on her, we were satisfied; but when we looked on her, we fully believed that she was one of us. At length in time she married, being still concealed. When at her marriage she was asked the name of her father, she replied, "My father is Umagushu." So she was called Umamagushu at the kraal into which she married. We heard the name; and even now the matter is not settled; we know that she is our child by the navel, which causes us to have a sympathy with her.

<sup>41</sup> *Ewake*.—This is a locative form, and is equivalent to *emzini wasewake*, that is, the kraal or village into which a girl has married.



## INYOKA ENKULU E NOMLILO.

(THE GREAT FIERY SERPENT.)

IN connection with the monstrous serpent mentioned in the foregoing tale, we insert the following, which may be regarded as a recent "myth of observation." The immigration of the Dutch to Natal began in 1836. All it requires as its historical basis are a large water snake, or eel, and firearms; imagination and frequent narration would readily supply the rest. The man who related it first mentioned this snake in connection with the rainbow, which some imagine is a large snake, and enquired whether this snake which the Dutchman killed was not a rainbow, which lived in the river? The native notion respecting the rainbow is added.

Kwa ti lapa ngi umfana, ng' ezwa amadoda, ngesikati sokufika kwamabunu, e ti, "I kona inyoka, e puma emanzini, e nomlilo; i ya gijima, i gijima kakulu; umuntu a nge i shiye, e hamba pansi; i z' i shiywe abamahashi."

Ya fika; kwa vela abasemangwaneni; ba i lalela; i puma esizibeni, ba i ngamula en/lokweni; wa buyela umzimba wenyoka pakati esizibeni; sa tsha isiziba, a ngamuka amanzi ukupuma esizibeni. Ba buza abantu, ba ti, "Amanzi lawa a ngamulwa ini na?" Ba ti abanye, "Izolo si i bulele inyoka kona lapa." Ku tsho basemangwaneni. Ba ti, "Ni bulele inyoka; i njani na?" Ba ti, "Si bulele inyoka; i b' i nomlilo en/loko." Ba ti, "Si funyanise i nelitshe lekcoba." Kwa tiwa, "Ake ni ye emabunwini, ni bone uba a ya 'ku y azi le 'nyoka

It came to pass, when I was a boy, I heard men say, at the time of the arrival of the Dutch, there is a fiery serpent, which comes out of the water; it runs very fast; a man cannot run away from it, if he goes on foot; horsemen can leave it behind.

It happened thus about this serpent: There came some of the Amangwane; they lay in wait for it; when it was coming out of the pool, they cut off its head; the body of the serpent went back again into the pool; the pool dried up, and the water ceased to flow from the pool.<sup>42</sup> Some of the men asked, "Why has this water ceased?" The others said, "Yesterday we killed a serpent at this place." They of the Amangwane said this. They said, "You killed a snake: what was it like?" They said, "We killed a serpent; it had a fiery head." They said, "We found in it a soft stone."<sup>43</sup> They said, "Just go to the Dutch, and see if they will

<sup>42</sup> This notion is similar to a superstition existing among the Bechuana:—"In the fountains in this country, there is a species of large water-snake. The Bechuana consider these creatures sacred, and believe that if one of them is killed, the fountain will be dried up." (*Philip's Researches in South Africa. Vol. II., p. 117.*)

<sup>43</sup> A soft stone, probably alluding to some kind of bezoar, or intestinal concretion.

na?" Kwa fika Amabunu, e ti, "Le inyoka ni i bulele nje; ni i bulele kabi; inyoka e nga bulawa. Le inyoka, tina 'mabunu si ti si i bulala, ku be se ku vele enye, ukuze si nga tshi isiziba; ngokuba ka si i bulali nza i vele i yodwa; ngokuba no za ni bone, nina 'bantu abamnyama; loku ni bulala inyoka i yodwa, ku ya 'kuze ku tshe amanzi, ngokuba i ya 'ku wa vimba, a nga b' e sa puma; ngokuba nina, 'bantu abamnyama, na ku tshelwa ubani, ukuba inyoka leyo i ya bulawa na?" Ba ze 'kuti abamnyama, "Tina si bona isilwane, si puma, s' alukela ngapandhle kwamanzi." A ti Amabunu, "Kona nga si bonwa isilwane njalo, a s' enziwa 'luto, nza si ng' oni 'luto." Ba ze 'kuti abamnyama, "Tina ngokwakiti, a si kwazi, nza si bona isilwane, si si yeke." "Ku zo'vela," Amabunu a ti; "isilwane si nga bo si bulala emini. Ni ya 'kubona e ni nga bonanze<sup>44</sup> ni ku bone." Ba ze 'kubuza abamnyama, ba ti, "Into ni na e si nga bonanze si i bona na?" A ze 'kuti Amabunu, "Ni ya 'kubona! Isingamu lesi sonhlolo ni si se ngapi na?" Ba ze 'kuti abamnyama, "Tina si be si zifunela umuti nje wokuzelapela." A buza Amabunu, a ti, "Ni ze n' enze njani ngalowo 'muti, loku ni bulele isilwane nje, e ni nga s' aziko na?" Ba ze 'kuti abamnyama, "Tina si bulala nje uba ku isilwane si nga bonanga si si bona; si ya 'u si hlanganisa nemiti eminye yetu." A ze 'kuti, "A

know the serpent." The Dutch came, and said, "You have killed this serpent indeed; you killed it wrongly; it is a serpent which ought not to be killed. We Dutch kill this serpent, only when another comes with it, in order that the pool may not dry up; for we do not kill it if it comes alone. For you black men will see something; since you killed a serpent which was alone, the water will immediately dry up, for it will obstruct the water, and it will no longer flow. For, you black men, who told you that it is proper to kill that serpent?" The black men answered at once, "We see an animal coming out of the water, and feeding outside." The Dutch answered, "Although an animal should be seen again and again, nothing is done to it, if it does no harm." The black men said, "As for us, if we see an animal, we do not know how to leave it alone." "Something will happen," said the Dutch; "we must not kill the animal by day. You will see what you never saw before." The black men immediately asked, "What is that which we have never seen before?" The Dutch answered, "You will see! The head, with the piece attached to it, what have you done with it?" The black men answered, "We were wanting medicine to doctor ourselves." The Dutch said, "What then will you do with that medicine, since you killed an animal with which you are not acquainted?" The black men answered, "For our part, we just killed it because it is an animal which we never saw before; we shall mix it with other of our medicines." The Dutch said,

<sup>44</sup> For bonanga.

no 'nza ka'le. A ku bonanga ku ze kw elape loko, loku nani ni ti a ni kw azi."

A ya ukuba a buye kubantu abamnyama, e ya ngamashashi; a fika ebusuku esizibeni, a hlala, a ti, "Si za 'ubona ukupuma kwa-yo." A t' uba a hlale, a hlale, ya puma inyoka; za puma zambuli; enye ya puma ngenzansi, nenye ya puma ngenhla. Ya t' i sa puma e ngenzansi, ya puma ku vuta umlilo. Ba t' ukwenza kwabo, ba i bona ba ti, be sa i bona, ba i tshaya ngezibamu; ba i tshaya, ba i tshaya; a ba i tshaya lapa i za 'kufa kona. Ya puma, ya puma, ya ba kzotsha; ba kwela emahashini, ba baleka; ba baleka, amahashi e tobangalolunye. Ba t' una ba baleka, ya kqoma amahashi amabili a pakati. A t' amahashi a pambana kabili; amanye a bheka enhla nomfula, amanye a bheka enzansi nomfula. A t' amahashi amabili, la za la kcatsha elinye; inyoka ya za ya tshaywa Ibnu. La i tshaya kgede, la penduka ihashi e be li pambili; la penduka kgede, la se li buza, li ti, "I ye ngapi?" Uba se li bona ihashi, li zwe ukukala kwesibamu, ilangabi li nga sa li boni. La penduka, la ti, "U ti, ku sa i boni nje; u ti lowa umlilo u baswe ini?" La ti, "Hamba, si hambe ke, si yo'bheka." Wa ti, "Kqa. A pi amanye na? Kepa wena u tsholo ni ukuti, 'Ake si yo'ubheka' into e kade i si katazile na? Ba pi abanye na?" Li vele elinye Ibnu, li ti, "A si yo'funa abanye; se si li bonile ilangabi, lapa li vuta kona." A ti omunye, "Si za 'u ba funa ngani na?" A ti omunye, "Si za 'u ba funa ngezibamu; si za 'udubula pezu kwentaba uba si

"Take care. No one ever used that as a medicine, for you too say you are ignorant of it."

They went away from the black men on horseback; they came by night to the pool; they waited, saying, "We shall soon see it come out." When they had waited and waited, the snake came out; two came out, one at the bottom and the other at the top of the pool. As soon as the one at the bottom came out, there blazed up a fire. They did thus when they saw it. As soon as they saw it, they hit it with their guns; they hit it again and again; they did not hit it in a mortal spot. It came out, and pursued them. They mounted their horses, and fled. They fled, there being nine horses. When they fled, the serpent selected two horses which were in the middle. The horses divided into two parties; some went up the river, and others went down. At length one of the two horses hid away, and the Dutchman at last hit the snake. As soon as he hit it, the horse which was in front turned back; as soon as he came back, the Dutchman asked where it was gone. When he saw the horse, and heard the report of the gun, he no longer saw the flame. The other replied, "Do you say, you no longer see it; what do you say the fire yonder was kindled by?" He said, "Let us go and look." He said, "No. Where are the others? And why do you say 'Just let us go and look' at a thing which has just troubled us? Where are the others?" The other Dutchman said, "Let us go and find the others; we have now seen the place where the flame is burning." The other said, "How shall we find them?" He said "We will find them by our guns we will fire them on the hill, wher

pumele." Ba t' uba ba pumele, ba dubula, ba klangana namabunu a shiyangalombili. A buza, a ti, "N' enze njani? Ni sindile ini na?" Ba ti, "Si sindile. Ku ze elinye ihashi la kcatsha; la lamulelwa elinye; sa i dubula ngesibamu. Nakwa lapa i fele kona, ku vuta." Ba ti, "Hamba ni, si hambe, ke si yo'bheka lapa i fele kona, uba i file na?" Ba kamba. Ba t' uba ba fike, ba funyanisa se ku tunya intutu yodwa. Ba fika, ba funyanisa inyoka, inkulu; se ku vuza amafuta. Ba ti, i ngangomuntu, ubukulu bayo; ubude, inde impela, i nga i fike lapaya kwakitwa. Ba buya, ba ti, "A ku yo'tatwa ingwelo, si zo'wolelele 'nyoka e ngangomuntu."

UJOJO SOSIBO.

we get out." When they got out, they fired, and met with eight Dutchmen. They enquired, saying, "What have you done? Are you safe?" They replied, "We are safe. At length one horse hid; it was helped by the other; we fired at the snake with the gun. And where it died, a fire was kindled." They said, "Go on, and we will go, and just see the place where it died, if it be really dead." They went. When they arrived, they saw nothing but smoke. They came, and saw the snake; it was great, and its fat was running out. They said, it was as big as a man, as to its size; as to its length, it was very long, perhaps it would reach from here to Ukaitwa's.<sup>45</sup> They went back, saying, "Let us go and fetch the wagon; we will carry away this snake which is as big as a man."

## UTINGO LWENKOSIKAZI.

(THE QUEEN'S BOW.)

UMA izulu li suke li na, ku bonakala utingo lwenkosikazi. Be se be t' abantu, "Li za kusa; ngokuba ku bonakala uti lwenkosikazi, utingo;" li se: noma izulu li na kakulu, ku bonakala utingo, li se; li nga be li sa na, li se; no-

WHEN the heaven happens to rain, on the appearance of the rainbow men say, "It is going to clear up; for the rod of the queen, the bow, is seen;" and it clears up: even though it rains much, on the appearance of the bow, it clears up; it rains no more, but clears up; even though it has rained two

<sup>45</sup> A distance of more than 500 yards! But this is a very modest exaggeration, compared with the Scotchman's eel;—"An old man in Lorn used to tell that he went one summer morning to fish on a rock; he was not long there when he saw the head of an eel pass. He continued fishing for an hour, and the eel was still passing. He went home, worked in the field all day, and having returned to the same rock in the evening, the eel was still passing, and about dusk he saw her tail disappearing behind the rock on which he stood fishing." (*Campbell's West Highland Tales. Vol. II., p. 370.*) We may also not unaptly compare the Mussulman's exaggeration of the size and characteristics of Moses' serpent:—"Moses flung his staff on the ground, and instantly it was changed into a serpent as huge as the largest camel. He glanced at Pharaoh with fire-darting eyes, and raised Pharaoh's throne aloft to the ceiling, and opening his jaws, cried, 'If it pleased Allah, I could not only swallow up thy throne, with thee and all that are here present, but even thy palace and all that it contains, without any one perceiving the slightest change in me.'" (*Weil's Biblical Legends of the Mussulmans, p. 116.*)

ma li n' insuku zombili, ku bona-kala utingo, li se.

Ba ti lu umnyama o *hlala* esizibeni, o fana nenuvu. Ba ti, lapo u *hlabe* kona, u suke u puze esizibeni. Isiziba esikulu abantu ba y' esaba ukugeza kuso, ba ti, si nomnyama; uma umuntu e ngena kuso, a banjwe umnyama, u mu *dile*. Kodwa ba ti, esizibeni esi nomnyama ku ngena isanusi es' etasayo, si *hlale* nomnyama esizibeni, umnyama u nga si *dili*, u si kcombe ngombala; si ti si puma esizibeni, se si pambe ngezinyoka emzimbeni waso, si ye nazo ekaya. Isanusi izindaba e si zi kulumayo, abantu ba kolwa i zo.

UGUAISE WASEMADUNGENI.

days, on the appearance of the rainbow, it clears up.

The people say the bow is an umnyama, which dwells in a pool, and is like a sheep. They say, that where it touches the earth, it is drinking at a pool. Men are afraid to wash in a large pool; they say there is an umnyama in it; and if a man goes in, it catches and eats him. But they say that a man who is being prepared to be a diviner goes into a pool which has an umnyama in it, and the umnyama does not eat him, but bedaubes him with coloured clay; and he comes out of the pool with snakes entwined about his body, and goes home with them. Men believe in the tales they talk about the diviner.

## UTSHINTSHA NOMNYAMA.

(UTSHINTSHA AND THE RAINBOW.)

NGA ngi lindile ngi linde ensimini, izulu li na. La t' uba li se, kw' e-*hla* umnyama, ow' e*hlala* emfuleni. Wa puma emfuleni, wa ngena ensimini. Nga baleka, mina tshintsha, umninisimu, ngi bona umnyama u s' u fika pansu kwami, se ku beje eme*hlweni* ami; wa ngi kzoza ngombala obomvu. Nga baleka, nga pumela ngapand*hle* kwensimu. Nga baleka ngokwesaba, ngokuti, "Ukufa loku; inu uba ku ze kumina na?" Abantu ba ti, "Umnnyama ukufa; u ng' eze wa *hlala* kumuntu." Ngoba ke umnyama ngemva kwawo wa ngi kzoza ensimini, umzimba wami wa nje, ukuti, wa nesi*lungu*. Se

I HAD been watching in the garden when it was raining. When it cleared up, there descended into the river a rainbow. It went out of the river, and came into the garden. I, Utshintsha, the owner of the garden, ran away when I saw the rainbow now coming near me, and dazzling in my eyes; it struck me in the eyes with a red colour. I ran away out of the garden. I ran away because I was afraid, and said, "This is disease;<sup>46</sup> why does it come to me?" Men say, "The rainbow is disease. If it rests on a man, something will happen to him." So, then, after the rainbow drove me from the garden, my body became as it is now, that is, it was affected with swellings.<sup>47</sup> And now I consider,

<sup>46</sup> Or death, that is, a cause of death or disease.

<sup>47</sup> He was suffering from a scaly eruption over the whole body.

ngi kcabanga ngokuti, "Ngu wo ini na?" Ba ti, "U ya mu d/la kambe umuntu, a penduke umbala o nge wake."

Ba ti umnyama lo utingo lwend/lu 'nkulu olu vela pezulu, ub' izulu li nile; ku ti ku nga vela lona, li buye li se. Ukuzwa kwami kambe, ba ya tsho, u hamba nenyoka, ukuti lapa u kona, nenyoka i kona. Kepa mina a ngi i bonanga. Nabatshoyo ukuti u hamba nemvu. A ngi i bonanga. Ba ti izanusi, ukutasa kwazo, zi ngena emanzini esizibeni; zi pume se zi kcombe udaka, lapa ku ngena umnyama; zi pume ke se zi tasile ke, uba se zi izinyanga ke.

UTSHINTSHA MGUNI.

saying, "Is it the rainbow" [which causes the disease]? They say, it injures a man, and his body assumes a colour which is not natural to him.

Men say the rainbow is one of the rods of the great house, which appears in the heaven when the heaven rains; when it appears, it again becomes fine. As to what I have heard, they say it lives with a snake, that is, where the rainbow is, there also is a snake.<sup>48</sup> But, for my part, I did not see any snake. And others say, it lives with a sheep. But I did not see any sheep. They say that diviners, when they begin, enter into a deep pool of water; they come out bedaubed with red earth, from the place where the rainbow enters; so they come out, being now fully prepared to be diviners.

## U M N Y A M A .

### (THE RAINBOW.)

UMUNYAMA nami uma ngi zwa ngabantu abadala, umnyama u imvu, o puma ezizibeni ezikulu. U suk' u suka esizibeni, u /lale ngapand/le ematsheni; u puma nza izulu li suka li /loma; ukuze ke umnyama u pume, u puma njalo. Ku ze ku fike umuntu o puma kusasa; a t' ub' e zokufika, u m sole; ba ze 'kuti abantu, "Lo 'muntu u nezilonda nje; w enziwe umnyama." Ku zo'utiwa, "Nga e funelwa inyanga yomnyama, i m elape; u soliwé."

UJOJO SOSIBO.

As regards the rainbow, I too hear old men speaking about it, and they say, the rainbow is a sheep, which comes out of great pools. It comes out of the pool, and rests outside on the rocks; it comes out when the sky is clouded; when, then, the rainbow comes out, it comes out under these circumstances. And there comes a man, who goes out in the morning; when he has arrived, it poisons him; and men say, "This man has an eruption; he has been poisoned by the rainbow." And then it will be said, "A rainbow-doctor must be found for him, to treat him; he has been poisoned."

<sup>48</sup> It is worthy of note that among the Dahomans, the word Danh is a snake or rainbow, which is an object of worship. Burton says:—"Aydo-whe-do—commonly called Danh, the Heavenly Snake, which makes Popo beads and confers wealth upon man—is the rainbow" (*Mission to Gelele. Vol. II., p. 148*) And there is a pool near the capital called Danh-to-men, Snake-or-Rainbow-water-in. (*Id., p. 242.*)

U N T O M B I - Y A P A N S I .

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*The chief's three children.*

<p>KWA ku kona inkosi etile; ya i lime insimu enkulu. Be ku ti ngesikati abantu abaningi ba ye 'kulima leyo 'nsimu. Kepa leyo 'nkosi ya i nabantwana abatatu nje; omkulu ku Usilwane; omunye ku Usilwanekazana; omunye ku Untombi-yapansi. Kepa ba be tandana Usilwane nosilwanekazana.</p>	<p>THERE was a certain chief who had dug a large field. At the proper season many men went to dig the garden. That chief had only three children; the eldest was called Usilwane;<sup>49</sup> the second Usilwanekazana;<sup>50</sup> and the other Untombi-yapansi.<sup>51</sup> But Usilwane and Usilwanekazana loved each other.</p>
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*The chief's son tames a leopard.*

<p>Kwa ti ngesinye isikati w' emuka Usilwane, wa ya 'uzingela; wa buya e pete isilo; wa ti, "Inja yami le; ni ze ni i pe amasi, ni vube ngenkobe zamabele, n' enze isitubi;<sup>52</sup> ku ti lapa so ku polile ni i nike, i d/ile; ngokuba i ya 'kufa uma ni i nika ku tshisa." B' enza njalo njengokutsho kwake.</p>	<p>It happened at a certain time that Usilwane went to hunt; he returned carrying in his hand a leopard; he said, "This is my dog; give it milk; mix it with boiled corn, and make porridge; and give it its food cold, that it may eat; for it will die if you give it hot." They did as he directed them.</p>
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*The people suspect him.*

<p>Ya ze ya kula, kwa ba inja enkulu; kepa abantu b' esaba kakulu ngokuba ku isilo, be ti, "Si za 'kud/ila abantu." Abantu be ti, "U za 'kuba umtakati Usilwane." Ba ti, "Ini ukuba a fuye isilo, a ti inja yake na?"</p>	<p>At length the leopard grew; it was a great dog; and the people were very much afraid because it was a leopard, saying, "It will devour the people. Usilwane will become an umtakati.<sup>53</sup> Why does he domesticate a leopard and call it his dog?"</p>
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<sup>49</sup> *Usilwane*, The beast-man.

<sup>50</sup> *Usilwanekazana*, The little-beast-woman. *Usilwanekazi*, The beast-woman. *Usilwanekazana*, the diminutive.—There is another version of this tale in which the names are different. Usilwane is called Unkoiya; Usilwanekazana, Ulukozazana.—Little-hen-eagle; and Untombi-yapansi, Umabeleman, —Four-breasts. Other differences will be mentioned in their proper place.

<sup>51</sup> *Untombi-yapansi*, The damsel-of-beneath, or of-the-earth. It may have reference to three things:—1. To poverty or distress; 2. To origin,—from the earth; 3. To her having travelled underground.

<sup>52</sup> *Isitubi*, porridge made with milk.

<sup>53</sup> A wizard,—secret poisoner.

Kepa Usilwanekazana, e hlupelaka ngokuba e zwa abantu be ti umnta kwabo u za 'kuba umtakati, wa kcamanga e ti, "Konje ngi si bulala ngani lesi 'silo na?"

But Usilwanekazana being troubled because she heard the people say that a child of her family would become an umtakati, said, "With what can I kill this leopard?"

*His sister kills the leopard.*

Kwa ti ngolunye usuku kw' emuka abantu bonke ba ya 'kuvuna insimu yenkosi. Kwa ti Usilwane yena wa ya ezintombini; Usilwanekazana wa sala yedwa. Kwa ti kusasa wa peka ubisi, lwa za lwa bila; wa tela umkaba, wa i nikainja kasilwane. Ya dhlala ya dhlala; ya ti lapa se i kgedile ya fa, ngokuba kwa ku tshisa.

It came to pass on another day that all the people went to harvest in the garden of the chief; and Usilwane for his part he had gone to visit the damsels; and Usilwanekazana remained alone. In the morning she cooked milk till it boiled, and added to it some pounded corn, and gave it to the dog of Usilwane. It ate and ate; when it had finished it died, because the food was hot.

*Usilwane kills his sister.*

Kwa ti emini wa fika Usilwane, wa bonainja yake i file. Wa ti, "Silwanekazana, inja yami i bulewe ini na?" Wa ti, "I dhlale ku tshisa, ya fa." Wa ti Usilwane, "Ini u bulala inja yami na? loku kade nga ni tshela nga ti, 'Ni nga i niki ku tshisa, i ya 'kufa.' U i bulele ngamabomu inja yami." Wa tata umkonto Usilwane, wa ti kusilwanekazana, "Pakamisa umkono, ngi ku gwaze." Wa ti Usilwanekazana, "Ngoba ng' enze ni na?" Wa ti, "U bulele inja yami." Wa ti Usilwanekazana, "Ngi i bulele ngokuba abantu be ti, 'U za 'utakata ngayo?'" Wa ti Usilwane, "Kga! u i bulele nje ngokuba u nga i tandi." Wa ti, "Tshetsha, u pakamise umkono, ngi ku gwaze." Kepa Usilwanekazana e hleka e ti Usilwane u ya laula nje; kepa Usilwane e tuku tele kakulu, wa m bamba, wa m pakamisa umkono, wa m gwaza pansi kwekwapa.

Usilwane returned at noon, and saw his dog dead. He said, "Usilwanekazana, what has killed my dog?" She replied, "It ate food whilst still hot, and died." Usilwane said, "Why do you kill my dog? for long ago I told you not to give it hot food, for it would die. You have killed my dog on purpose." Usilwane took an assagai, and said to Usilwanekazana, "Raise your arm, that I may stab you." Usilwanekazana replied, "For what evil that I have done?" He said, "You have killed my dog." Usilwanekazana said, "I killed it because the people said you would practise witchcraft by it." Usilwane said, "No! you killed it because you did not love it. Make haste, raise your arm, that I may stab you." But Usilwanekazana laughed, thinking that Usilwane was merely jesting; but he, being very angry, laid hold of her, raised her arm, and stabbed her below the armpit.



*He lays her out in an attitude of sleep.*

Wa tata Usilwane ukamba, wa tela kona ububende bukasilwanekazana. Wa buya wa m esula ka/le, wa m geza, wa m lalisa okcansini lwake; wa tata isikcamelo sake, wa m kcamelisa ngaso; wa m lungisa ekanda, e m tela ngamaka, e m kqelisa; wa m gqiza ezandhlani na sezinyaweni; wa m gcoba ngamafuta, wa m embesa ingubo yake. Kwa nga ti u lele nje.

Usilwane took a pot, and put in it the blood of Usilwanekazana. He then wiped her carefully, and washed her, and laid her on her mat; he took a pillow and placed it under her head; he set in order her head, putting scents on it, and placing a fillet on her brow; he put armlets on her arms, and anklets on her legs; he anointed her with fat, and covered her with a blanket. It was just as though she was asleep.

*He mixes his sister's blood with sheep's blood, and cooks it.*

W' emuka Usilwane wa ya 'kutatata imvu yake; wa buya nayo, wa i hlaba; wa tela ububende bayo okambeni lapa ku kona obukasilwanekazana; wa bu hlanganisa 'ndawo nye. Wa hlinza imvu, wa sika ipapu nenhliziyo nesibindi; wa kqobela 'ndawo nye namatumbu nomhlwehlwe; wa peka 'ndawo nye kona loko; kwa vutwa, wa beka enzansi kweziko; wa geza, wa hlala.

He then went out and took one of his sheep, and brought it home and killed it; he poured its blood into the vessel which contained that of Usilwanekazana, and mixed it together; he skinned the sheep, and cut out the lungs, the heart, and the liver, and chopped them up, with the entrails and the caul; he cooked it together; when it was done, he placed it at the lower side of the fireplace; and washed himself and sat down.

*He offers it as food to Untombi-yapani.*

Ku ti lapa ilanga se li muka wa fika Untombi-yapani. Wa ngena endhlani kwabo, wa funyana Usilwane e hlezi; Usilwanekazana e lele. Wa ti Usilwane, "Tata, nampo ububende,<sup>54</sup> ntombi-yapani, u d/le." Wa ti Untombi-yapani, "Usilwanekazana u lalele ni na?" Wa ti Usilwane, "Ang' azi. U lele nje." Wa ti Untombi-yapani, "O, ububende lobu bu vela pi na?" Wa ti Usilwane, "A u i boni imvu leyo

When the sun was declining, Untombi-yapani came. She entered her mother's house, and found Usilwane sitting, and Usilwanekazana lying down. Usilwane said, "Take; there is food, Untombi-yapani, and eat." Untombi-yapani said, "Why is Usilwanekazana sleeping?" Usilwane said, "I do not know. She is merely sleeping." Untombi-yapani said, "O, whence did this food come?" Usilwane replied, "Do you not see that sheep?"

<sup>54</sup> *Ububende* here means the food made of blood, and viscera; it is something like "sausage meat" or "black-pudding."

na?" Wa ti Untombi-yapansi, "I /latshelwe ni na?" Wa ti Usilwane, "I /latshiwe nje." Untombi-yapansi said, "Why was it killed?" Usilwane replied, "It was merely killed."

*She is prevented from eating it by a fly.*

Wa puma ke Usilwane, wa ya elawiu lake, wa ya 'ku/la kona. Wa tata Untombi-yapansi ububende; wa ti lapa e za 'kud/la, kwa fika kuyena impukane enkulu, ya banga umsindo, i ti, "Bu! bu! ngi pe, ngi ku tshela." A i kape ngesand/la. A ti, lapa e za 'ku-d/la, i fike masinyane, i ti, "Bu! bu! ngi pe, ngi ku tshela." Kwa ti lapa i pinda ngokwesitatu Untombi-yapansi wa memeza wa ti, "We, silwane! We, silwane! Nansi impukane i ti, 'Bu! bu!' a ngi i pe, i ngi tshela." Wa ti Usilwane, "I bulale; i ya ku kolisa; u nga i pi." Then Usilwane went to his own house, to wait there. Untombi-yapansi took some food; when she was about to eat, there came a large fly to her and made a great noise and said, "Boo! boo! give me, and I will tell you." She drove it away with her hand. When she was again about to eat, the fly came immediately and said, "Boo! boo! give me, and I will tell you." When it did thus the third time, Untombi-yapansi shouted, saying, "Here, Usilwane! Here, Usilwane! There is a fly which says 'Boo! boo!' and asks me to give it, and it will tell me." Usilwane replied, "Kill it; it is deceiving you; do not give it."

*She gives the fly food, and it tells her of the murder of her sister.*

Wa pinda futi Untombi-yapansi wa ka ububende; ya banga umsindo omkulu impukane, i ti, "Bu! bu! ngi pe, ngi ku tshela." Wa i kapa ngesand/la. Ya buya ya pinda futi, ya ti, "Bu! bu! ngi pe, ngi ku tshela." Kwa ti lapa i pinda futi okwesitatu, wa i pa; ya kota, ya ti, "Bheka; u nga bu d/la lobo 'bubende, ngokuba Usilwane u bulele Usilwanekazana. Wa ti, 'U be d/la lala ngesilo sake.' Bheka, Usilwanekazana u file; ububende bake lobo; nesilo si file." Again Untombi-yapansi took some of the food; the fly made a great noise, saying, "Boo! boo! give me, and I will tell you." She drove it away with her hand. Again it said, "Boo! boo! give me, and I will tell you." When it did so the third time, she gave it; it licked the food and said, "Take care; do not eat this food, for Usilwane has killed Usilwanekazana. He said, she killed his leopard without cause. See, Usilwanekazana is dead; this is her blood; and the leopard is dead."

*She runs away, and is pursued by Usilwane.*

Wa suka masinyane Untombi-yapansi; wa tata ingubo ey embute Usilwanekazana, wa m embula; wa bona igazi li puma pansa Untombi-yapansi at once arose; she took off the blanket with which Usilwanekazana was covered, and saw the blood flowing from