

UKUKQALA kwami ukuba ngi ti nga ngi kqonda ka/le, ngi te nga senga inkomo zikazilinkomo. Uzi-ma, umkake, wa ngi nika iselwa elikulu, wa ti, "Wo li ta, li zale." Kwa za ku ya sa kusasa, umuntu ka sa tsho ukuba li ke P' etiwa; ku se se lize, li d/liwe Utikoloshe.

Umfana wake, Unzatshe, wa ti ukuba e k/leza kulezi 'nkomo, wa ngzama Utikoloshe, wa ti, "Ngi ya ba 'ungena enkomeni, ngi fika-ne kuze!" W' apuka lo 'mfana owa e zi k/leza, e umuntu omu/le. Izintambo zonke zokusenga ku fikwe zi la/lekile; namatole a wa vulele ebusuku, a ncele.

Omunye umfazi. Kwa ti ku yiwa emjadwini. Ba m biza abanye abafazi; wa ti, "Ai. Ngi sa gcoba imbola." Ba se be hamba ke. Ba hamba, ba hamba, ba ti be send/leleni indoda kanti se i lalele, i solile. Wa puma ke umfazi, wa fika ke Ugilikakqwa, wa tata isikaka seula, wa s' embata, wa ti, "Ngi ya 'ufika emjadwini ng' enze nje ke, mina mfana kagilikakqwa wasemlanjeni," e linga-nisa ukud/lala a ya 'ud/lala ngako e se fikile ukutshuluba ngokwama-kzosa.

WHEN I first began to look about me and to understand things well, I milked the cows of Uzilinkomo. Uzima, his wife, gave me a great calabash, and told me to fill it with milk. On the following morning no one would think that any milk had been poured into it; it was always then empty, the milk having been eaten by the Utikoloshe.

When his boy, Unzatshe, milked the cows into his own mouth,¹ the Utikoloshe was angry, and said, "I continually pass from cow to cow, and find no milk!" And the boy, who was a beautiful fellow, who milked the cows into his own mouth, became deformed.² And when they went to milk, all the milking cords were lost; and the Utikoloshe let out the calves by night, and they took all the milk.

Another woman I knew. The people were going to a wedding dance. The other women called her; she said, "No. I am still ornamenting myself with coloured earth." So they set out without her. They went on and on, and whilst they were in the way, the husband was laying wait, thinking he had a reason for complaining of his wife. So the wife quitted the house, and Ugilikakqwa³ came, and took a garment made of the skin of the oribe and put it on, saying, "I will come to the dance and do this,⁴ I the child of Ugilikakqwa of the river," imitating the play which he would play when he got there, after the manner of the Amakzosa.

¹ It is a custom among native boys when herding cattle to steal the milk by milking into their own mouths. When this is suspected, the father will give them a calabash, saying, "Since you know how to milk, milk into the calabash!"

² Lit., Broke,—had spinal curvature.

³ Utikoloshe.

⁴ Imitating the native dance.

Ya vuka ke indoda, ya m ka/lela pansi ngomkonto nomfazi bobabili. Ya ba lalisa 'ndawo nye end/leleni; y' esula umkonto igazi; y' emuka ya ya emjadwini. Kwa ti nza be buyayo ba bona ukuti, "A, kanti ubani lo u m bulele umkake." Ba ti, "Kanti u m bulele nje u be s' azi ukuba Ugilikakqwa u kekzeza nomkake."

Kwa ti umfazi e Umtshakazi wa ti, "Ngi y' aliwa." Wa ti omunye, "W' aliwa kanjani na?" Wa ti, "Ngi y' aliwa, mnta kwe-tu." Wa ti, "Kqa; u nge ze w' aliwa." Wa ti, "U tsho ukuba u ng' enze njani na?" Wa ti omunye, "A ke w enze ke." Wa mu pa imbola namafuta, wa ti ke, "Ngi ku pe nje, u z' u tambise; u z' u vuke u peke inkobe zamabele am/lope; se u zi pekile, ke u fune isitshana, u zi tele, u hambe ke; u ya 'kuti u semfuleni u ti, 'Wa, gilikakqw—o!'" Wa puma ke Umakqutsha-zinduku-zomlambo; wa qala ke umfazi kaloku ukuti, "Hau! kanti, i le into. Betu!" Wa baleka. Wa tsho ke Ugilikakqwa ukuti, "U nge ngi bize, u ngi bize u buye u bayeke. U be u ngi bizeya ni na?"⁵ Wa baleka umfazi wa za wa fika ekaya. Utikoloshe wa ti ukubona ukuba u dilikelwa abantu, wa buyela esizibeni.

So the husband started up and dashed him to the ground, stabbing him with an assagai, and the wife as well. He placed them together in the path; he wiped the blood from the assagai; and went to the dance. And when the people were returning they saw and said, "Ah, so then that So-and-so has killed his wife. He has killed her forsooth because he knew that Ugilikakqwa cohabited with her."

It happened that a woman whose name was Umtshakazi said, "I am rejected by my husband." Another asked, "Why are you rejected?" She said, "I am rejected, child of my people." She said, "No; it is not possible for you to be rejected." She said, "Tell me how you can help me?" The other said, "Just do so." She gave her coloured earth and fat, and said, "I give you this that you may supple yourself; and tomorrow morning boil some white amabele; when you have boiled it, just take a little vessel, pour the corn into it, and go to the river; when there you shall say, 'Wo, Ugilikakqw—o!'" Umakqutsha-zinduku-zomlambo⁵ came out of the river; and now the woman began to say, "Hau! forsooth it is that thing I have summoned. Our people!" and ran away. So Ugilikakqwa said, "You cannot call me, and when you have called me run away. Why have you called me?" The woman fled till she reached her home. When the Utikoloshe saw that he was pelted with stones by the people, he went back again to the pool.

⁵ He who uses in dancing the rods (i. e. reeds) of the river.

⁶ The Utikoloshe speaks the dialect of the Amakqwabe, clearly suggesting that these tales are not indigenous to the Amakzosa.

Kwa ti indoda i ngena endhlini yayo ya hla i pambana nesitonzana si puma. Ya za ya nga i ya hambela kude. Umfazi wa hlangana ke nekekze lake leli. Indoda ya buya ebusuku. Ya fika be lele 'ndawo nye. Ya gwaza Utikoloshe; ya shiya umfazi. Ya ti indoda kumfazi, "Tata izitungu zotshani, u bope." Kwa lalwa ke. Kwa sa kusasa ya ti, "Tata ke, u twale." Wa tata ke, ya pelezela, wa ya kubo. Ba fika enkundhlени lapa amadoda e butene kona emzini wako wabo, ya ti, "Yetula." W' etula. Ya ti, "Tukulula." Wa ngaba. Ya tata insutsha; ya ti kqin kqin intambo; ya penya. Ba ba sa ku ti gaga, ba ti, "A!" Ba se be tata intonga, be nga sa kulumanga, ba keta inkomo zayo zonke, ba i nika. Ya buya nazo ke.

UNOKO MASILA.⁹

A man one day when entering his hut just saw the small shadow of something pass out as he went in. At length he pretended that he was going to a distance. So his wife had the company of her sweetheart,⁷ the Utikoloshe. The husband came back by night, and found them sleeping together. He killed the Utikoloshe; but left the wife. He said to his wife, "Fetch some bundles of grass, and tie him up in it." They then lay down. In the morning he said to her, "Take that up and carry it." She took it up; and he went with her to her people. When they came to the cattle-pen, where the men were assembled, in the village of her people, he said, "Put it down." She put it down. He said, "Untie it." She refused. He took an assagai; and the cord was cut with a kin, kin;⁸ he unfolded it. They then looked over it, and said, "Ah!" They then took a rod, without saying a word, and selected all his cattle,¹⁰ and gave them back to him. And so he went home with them.

THE ABATWA.

ABATWA¹¹ abantu abafutshane kakulu kunabo bonke abafutshane; ba hamba ngapansi kwotshani, ba lala ezidulini; ba hamba ngenkungenku; ba senhla nezwe, lapa be

THE Abatwa are very much smaller people than all other small people; they go under the grass, and sleep in anthills; they go in the mist; they live in the up-

⁷ The word here used is only applied to improper intercourse between people one or both of whom are married—Ikekze, Ikekzezakazi.

⁸ The cord used would be dry hide; the "kin, kin," is intended to imitate the sound which is occasioned by cutting the hide.

⁹ This man is of the tribe of Amangwane. He has lived with the Amakzosa, and hence many Kzosisms.

¹⁰ Which he had paid as the woman's dowry.

¹¹ *Abatwa* is the name given to the Bushmen. But they are not Bushmen which are here described. But apparently pixies or some race much more diminutive than the actual Bushmen. Yet the resemblance is sufficiently great to make it almost certain that we have a traditional description of the first intercourse between the Zulus and that people. I have not succeeded in getting any details about them. The singular is Umutwa.

hlala kona emaweni ; a ba namuzi lapa u nga ti, "Nanku ke umuzi wabatwa." Umuzi wabo u lapa be bulele kona inyamazane ; ba i dhlle, ba i kgedede, ba hambe. Ba pila ngaloko.

Kepa ku ti uma umuntu e hamba a kqabuke e hlalanga nomutwa, Umutwa a buze ukuti, "U ngi bonabone pi na?" Kepa kwa ti ngoku ng' azani kukqala nabatwa, umuntu wa kuluma isiminya, wa ti, "Ngi ku bonabone kona lapa." Ngaloko ke Umutwa a tukutele ngokuti u ya delelwa u lowo 'muntu ; a be se u ya m tshaya ngomkcibitshelo, a fe." Kwa za kwa bonwa ukuba ba tanda ukukuliswa ; ba ya zonda ubuncinane babo. Ngaloko ke umuntu wa hlalanga nabo, a m binglelele ngokuti, "Sa ku bona!" A ti Umutwa, "U ngi bonabone pi na?" A ti umuntu, "Ngi ku bonabone ngi sa vela lapaya. U ya i bona leya 'ntaba ; ngi ku bonabone ngi kuyo ke." A tokoze ke Umutwa, a ti, "O, kanti ngi kulile." Ku be se ku njalo ukubinglelelwa kwabo.

Ku tiwa uma Abatwa se be hamba, lapa be be hlezi kona uma se ku pelile inyamazane, ba kwela ehashini, ba kqalele entanyeni ba ze ba fike esingeni, be landelene. Uma be nga fumananga 'nyamazane, ba dhlala lona.

UMPENGULA MBANDA.

¹² The Zulu salutation is, "Sa ku bona," We saw you. Hence the play on the words.

country in the rocks ; they have no village, of which you may say, "There is a village of Abatwa." Their village is where they kill game ; they consume the whole of it, and go away. That is their mode of life.

But it happens if a man is on a journey, and comes suddenly on an Umutwa, the Umutwa asks, "Where did you see me?" But at first through their want of intercourse with the Abatwa, a man spoke the truth, and said, "I saw you in this very place." Therefore the Umutwa was angry, through supposing himself to be despised by the man ; and shot him with his bow, and he died. Therefore it was seen that they like to be magnified ; and hate their littleness. So then when a man met with them, he saluted the one he met with, "I saw you!"¹² The Umutwa said, "When did you see me?" The man replied, "I saw you when I was just appearing yonder. You see yon mountain ; I saw you then, when I was on it." So the Umutwa rejoiced, saying, "O, then, I have become great." Such, then, became the mode of saluting them.

It is said, when Abatwa are on a journey, when the game is come to an end where they had lived, they mount on a horse, they beginning on the neck, till they reach the tail, sitting one behind the other. If they do not find any game, they eat the horse.

ABATWA UKWESABEKA KWABO.

(THE DREADFULNESS OF THE ABATWA.)

B' ESATSHWA abantu; a b' esabeki ngobukulu bemizimba, nokubonakala ukuba ba amadoda; ai, ubudoda a bu bonakali, nobukulu a bu ko; izintwana ezincinane ezi hambani kwotshani. Kepa indoda i hambe, i bheke pambili, ngokuti, "Uma ku vela umuntu noma inyamazane, ngi ya 'ku ku bona loko." Kanti Umutwa u se kona lapa ngapansi kwotshani; indoda i zwe se i hlathwa umkci-bitshelo; i bheke, i nga boni 'muntu o u ponsayo. I loko ke oku kged' amandla; ngokuba umuntu u ya 'kufa e nga lwanga nendoda e lwa naye. Ngaloko ke izwe labatwa li y' esabeka; ngokuba a ba boni 'muntu a ba ya 'kulwa naye. Abatwa ba amazeze, ona e nga bonakali lapa e puma kona; kepa a hlape indoda, a i buse, a kwele pezu kwayo, i ze i putelwe ubutongo, i nge nakulala, i nga gculisi inhliziyo; ngokuba izenze lincinane; isandla sendoda sikulu; ku sweleka ukuba si bambe into ezwakalayo. Ba njalo ke Abatwa; amandla' abo njengamazeze a busa ngobusuku, nabo ba busa ngesikota, ngokuba si ya ba fihla, ba nga bonakali. Nanko ke amandla Abatwa a b' ahlula abantu ngawo, ukucatsha, be kcatshela abantu; ba ba bone nganhlanye, bona be nga bonwa.

THEY are dreaded by men; they are not dreadful for the greatness of their bodies, nor for appearing to be men; no, there is no appearance of manliness; and greatness there is none; they are little things, which go under the grass. And a man goes looking in front of him, thinking, "If there come a man or a wild beast, I shall see." And, forsooth, an Umutwa is there under the grass; and the man feels when he is already pierced by an arrow; he looks, but does not see the man who shot it. It is this, then, that takes away the strength; for they will die without seeing the man with whom they will fight. On that account, then, the country of the Abatwa is dreadful; for men do not see the man with whom they are going to fight. The Abatwa are fleas, which are unseen whence they come; yet they tease a man; they rule over him, they exalt themselves over him, until he is unable to sleep, being unable to lie down, and unable to quiet his heart; for the flea is small; the hand of a man is large; it is necessary that it should lay hold of something which can be felt.¹³ Just so are the Abatwa; their strength is like that of the fleas, which have the mastery in the night, and the Abatwa have the mastery through high grass, for it conceals them; they are not seen. That then is the power with which the Abatwa conquer men, concealment, they laying wait for men; they see them for their part, but they are not seen.

¹³ That is, a thing must be felt before the hand can lay hold of it.

Umkcibitshelo wabo a ba *hlaba* ngawo into noma umuntu, a u bulali wona ngokwawo ; u ya bulala ngokuba isihloko somkonto wabo s' ekatwa ubu^hlungu, ukuze ku ti u sa ngena u veze igazi eliningi ; li gijime umzimba wonke, umuntu a fe masinyane. Kepa lobo 'bu^hlungu babo, imvamo yabo i y' aziwa amapisi ezind^hlovu. Nako ke ukwesabeka kwabatwa a b' esabeka ngako.

UMPENGULA MBANDA.

The bow with which they shoot beast or man, does not kill by itself alone ; it kills because the point of their arrow is smeared with poison, in order that as soon as it enters, it may cause much blood to flow ; blood runs from the whole body, and the man dies forthwith. But that poison of theirs, many kinds of it are known to hunters of the elephant. That then is the dreadfulness of the Abatwa, on account of which they are dreaded.

F A B L E S

IMBILA YA SWELA UMSILA NGOKUYALEZELA.

(THE HYRAX WENT WITHOUT A TAIL BECAUSE HE SENT FOR IT.)

KU tiwa, imbila ya swela umsila ngokuyalezela ezinye. Ngokuba ngam^hla kw abiwa imisila, la li buyisile izulu ; za puma ke ezinye ukuya 'utata imisila lapa i tatwa kona ; y' a^hluleka enye ukuba i hambe nazo, ya yaleza ezilwaneni zonke ezi nemisila, ya ti, "O, nina bakwiti, a no ngi patela owami umsila ; ngi ko^hlwe ukupuma emgodini, ngokuba izulu li ya na."

Za buya ke ezinye nemisila ; leyo yona a i banga i sa ba namsila ngokwen^hgena ukupuma, izulu li buyisile. Ya la^hla konke oku^hle ngomsila ; ngokuba umsila u ya siza ekuzipungeni ; ngaloko ke imbila a i sa zipungi ngaluto.

It is said, the hyrax went without a tail because he sent other animals for it. For on the day tails were distributed, the sky had become clouded ; other animals then went out to fetch their tails, to the place where they were given away ; but another, the hyrax, was prevented from going with them, and he exhorted all the animals who have tails, saying, "O, my neighbours, do you bring back my tail for me, for I cannot go out of my hole, because it is raining."

So the others returned with tails, but the hyrax himself never had a tail because he was disinclined to go out in the rain. He lost all advantages of a tail ; for a tail is useful for driving away flies ; the hyrax then has nothing to brush them off with.

Se ku izwi elikulu loko 'kulibala kwembila kubantu abamnyama; ba kuluma ngaloko 'kutsho kwembila, ku tiwa kwaba nga zikatazi ngaloko oku tandwayo abanye, naba tshoyo kwabanye, ku tiwa, "Bani, a w azi ukuba loko 'kutsho kwako kwokuti, 'A no ngi patela,'—a w azi na ukuba umuntu ka patelwa omunye, uma into leyo i lingene abakona? O! imbila ya swela umsila ngokuyalezela. Nawe, musa ukwenza njengembila; ku yi 'kuzuza 'luto ngokuyalezela; zihambele ngokwako."

I njalo ke indaba yembila. A i kulumanga yona ngomlomo, ukuti, "A no ngi patela;" kwa vela izwi kodwa ngokuba izilwane zi nemisila, kepa yona a i namsila; kwa nga ya swela umsila ngokuyaleza, na ngokuba izulu imbila i ya l' esaba uma li buyisile; a i pumi emgodini uma li ng' enzi izikau zokusa.

I njalo ke indaba yembila. Ya kqondwa abantu ab' engenayo ukusebenza ngamhla izulu li libi; ba keela ukupatelwa abanye. Ku tshiwo njalo ke ukupendulwa kumuntu o ti, "Wo ngi patela," u ti, oku tshiwo kuye ukwelandula kwake, e landula ngokuti, "Imbila ya swela umsila ngokuyalezela. Bani, musa ukutsho njalo." A hambe ke lowo o kcelwayo, 'enzela ukuze ku ti noma e nga m patelanga, a nga m buzi kakulu, ukuti, "Ku ngani pela ukuba u nga ngi pateli, loku ngi ku yalezile na?" A m pendule ngembila leyo.

UMPENGULA MBANDA.

That loitering of the hyrax is now a great word among black men; they use the words of the hyrax, and say to those who do not trouble themselves about that which others like, and who tell others [to act for them], "So-and-so, do you not know that that saying of yours, 'Do you bring it for me,'—do you not know that another does not bring a man any thing, when there is only enough for those present? O! the hyrax went without a tail because he sent for it. And you, do not act as the hyrax; you will not get any thing by asking others; go for yourself."

Such then is the tale of the hyrax. He did not actually speak with his mouth, saying, "Do you bring it for me;" but the word arose because other animals have tails, but the hyrax has none; and it was as though the hyrax went without a tail because he sent for it; and because he is afraid of a cloudy sky, and does not go out if there are not gleams of sunshine.

Such then is the tale of the hyrax. It was understood by those who were disinclined to work when it is foul weather; they asked others to bring for them. So it is said in answer to a man who says, "O, bring for me," one says when he refuses him, "The hyrax went without a tail because he sent for it. So-and-so, do not ask me to fetch for you." So he who asks goes away. He acts thus that when he returns without it he may not ask many questions, saying, "How is it then that you have not brought it for me, since I asked you to do so?" He answers him by the hyrax.¹⁴

¹⁴ Other people have other fables to account for the tailless condition of certain animals; but none of them are equal in point to this Zulu myth of the Hyrax.

In the Norse tales the Bear, at the instigation of the Fox, fishes with his

I M P I S I N E N Y A N G A .

(THE HYENA AND THE MOON.)

KWA ti ngolunye usuku impisi ya fumana itambo ; ya li bamba, ya li pata ngomlomo. Lokupela inyanga i pumile unyezi omu/le, amanzi 'emi, ya li la/la itambo, i bona inyanga emanzini, ya tabata inyanga, i ti inyama em/lope ; ya tshona nekanda, a ya fumana 'luto ; kwa dungeka amanzi ; ya buyela emuva, ya tula ; a kweba amanzi, ya gɔma ya bamba, i ti i bamba inyanga, i ti inyama, i bona emanzini ; ya bamba amanzi ; a puma amanzi, a dungeka ; ya buyela emuva.

Enye impisi ya fika, ya li tata itambo lelo, ya i shiya. Kwa za kwa sa, inyanga ya nyamalala ngokukanya. Y' a/lu/leka impisi leyo. Ya buyela ngolunye usuku, kwa za kwa vutwa lapo a i bambanga 'luto.

Ngaloko ke leyo 'mpisi ya /le-kwa kakulu, uma ku bonwa i zinge i gjimela emanzini, i bambe amanzi, a vuze, i pume-ze. Nga-

It happened once on a time that an hyena found a bone ; he took it up, and carried it in his mouth. Since then the moon was shining with a beautiful light, the water being still, he threw down the bone when he saw the moon in the water, and caught at the moon, thinking it to be fat meat ; he sank head over ears, and got nothing ; the water was disturbed ; he returned to the bank, and was still ; the water became clear ; he made a spring, and tried to lay hold, thinking he was laying hold of the moon, thinking it flesh, when he saw it in the water ; he caught hold of the water ; the water ran out of his mouth, and became muddy ; he went back to the bank.

Another hyena came and took the bone, and left the other still there. At length the morning arrived, and the moon became dull through the daylight. The hyena was worsted. He returned on another day, until the place, where he could get nothing, was trampled bare.

Therefore that hyena was much laughed at, when it was seen that he ran continually into the water, and caught hold of the water, and the water ran out of his mouth, and he went out without any

tail through a hole in the ice, till it is frozen ; when he attempts to escape he loses his tail.—The story from Bornu represents the Weasel as fastening a stick to the tail of the Hyena, instead of the meat which was to have been fastened on as a bait for fishing ; and the Hyena loses his tail by pulling.—In others, with less point, the Wolf loses his tail either by fishing with it at the instigation of the Fox, or by covering the reflection of the moon on the ice, which Reynard persuades him is a cheese.—Whereas in Central America the Stag and Rabbit had their tails pulled off by the princes Hunahpu and Xbalanqué. (*Taylor. Op. cit. p. 355.*)

loko ke ku tiwa, uma ku laulelwa umuntu, ku tiwe, "Bani, u nje- ngempisi; yona ya lahla itambo, ya bamba ize, ngokubona inyanga i semauzini."

UMPONDO KAMBULE (AARON).

thing. Therefore when a man is laughed at, it is said, "So-and-so, you are like the hyena; it threw away the bone, and caught at nothing, because it saw the moon in the water."¹⁵

I Z I M F E N E N E N G W E

(THE BABOONS AND THE LEOPARD.)

Ku tiwa imfene ya klangana nengwe e/latini; ya biza ezinye izimfene, ukuba zi zoku i libazisa ingwe, ukuze zi i bulale i nge nasu.

Za fika ke kuyo, za i kcoba. Kepa kukgala ingwe y' ekawaya, ngokuba ku ya zondwana ingwe nezimfene, ngokuba ingwe i bulala amazinyane ezimfene. Ngaloko ke izimfene zi ya hlupeka endaweni lapa ku kona ingwe; a zi hambani nganye, zi hamba nganingi. Ngaloko ke ingwe y' ekawaya, ya bona ukuba i za 'kufa. Kepa izimfene za i pulula; ngaloko ke ya za ya tamba, ya jwayela ngokuzwa izandhla zezimfene zi nga kqinisi; y' ezwa ukupenya, ya kwazi, ngokuba nazo zi ya kcobana; ngaloko ke ya tamba, ya bekela.

Za i penya ke zi funa izintwala, za za za i ti nghu, a ya b' i sa bonakala; ezinye z' emba umgodi omude, ngokuba umsila wayo ingwe mude; z' enza loko ngokuba

It is said a baboon fell in with a leopard in the forest; he called some other baboons. He came and bamboozled the leopard, that they might kill him, when he was left without resource.

So they came to him, and caught and killed the vermin which were on him. But at first the leopard was on his guard, for the leopard and baboons hate each other, for the leopard kills the young baboons. Therefore baboons are troubled in a place where there is a leopard; they do not go alone there, they go in company. The leopard then was on his guard; and he saw that he was about to die. But the baboons stroked him; therefore he at length became gentle and accustomed to them, because he felt that their hands were not pressed hard on him; he felt the separation of his hair; he understood it, for leopards also kill vermin one for another; therefore he was gentle, and lay quiet.

So they turned aside the hair, hunting for vermin, until they surrounded him, and he could no longer be seen; some dug a long¹⁶ hole, for the leopard's tail is long; they did that because they knew

¹⁵ This is precisely similar to our "The Dog and the Shadow," or to "The Hibernian Moon-rakers."

¹⁶ The same word means *deep* and *long*.

z' azi ukuti, "Ingwe ilula kunati ; uma si ng' enzi ikcebo, i za 'ku si bulala." Za u kqeda ke umgodi lowo, za u faka ke umsila, za u ggiba ke kakulu, zi u ggiba njalo se zi i pata kakulu ngoku i funa izintwala, ukuze i ng' ezwa ubu-*Alungu bokugqitshwa*. Ku t' uba zi kqede uku u ggiba umsila, ezinye za ti kwezinye, "Hamba ni, ni gaule izagitsha manje." Za zi gaula ke, za buya nazo ; zi lingene zonke izimfene. Za kqala ke ukutata izagitsha zazo, za i yeka uku i kqoba ; za i tshaya ; i ya kqala ukutukutela, i jama ; se zi i tshaya kakulu ; i se i zinge i bukuzeka, i nga se nakusuka, za za za i bulala, ya fa. Za i shiya.

UMPENGULA MBANDA.

that the leopard was more active than they, and if they did not devise something, he would kill them. So they finished the hole, and put the leopard's tail in it, and rammed the earth down tight around it ; they rammed it continually, at the same time handling him very much in searching for vermin, that he might not feel the pain of being rammed down. When they had made an end of ramming down the tail, some said to others, "Go and cut sticks now." So they cut them, and brought them ; they were sufficient for all the baboons. So they began to take their sticks, and left off catching vermin ; they beat him ; he began to be angry, staring about ; and they beat him excessively ; and he continually rolled on the ground, being no longer able to get up, until they killed him, and he died. So they left him.¹⁷

INDABA YOMUNTU OWA LAHLA ISINKWA ; WA
PINDA WA SI FUNA, KA B' E SA SI TOLA.

(THE TALE OF A MAN WHO THREW AWAY SOME BREAD ; HE LOOKED FOR IT AGAIN, BUT NEVER FOUND IT.)

INDABA yendoda eya i hamba i
pete isinkwa ; i puma se i dhlile

THE tale of a man who was going on a journey carrying bread with him ; he set out, having already

¹⁷ This fable bears a strong resemblance in meaning to that of the Boar and the Herdsman, one of the tales told by the "Seven wise men."

There was a boar of unusual size and ferocity which was the terror of all who lived in the neighbourhood of the forest which he frequented. The cattle of a herdsman unfortunately wandered into this forest, and the herdsman, whilst searching for them, found a hawthorn tree, covered with ripe fruit ; he filled his pockets, and when about to proceed on his way, was alarmed by the boar. He climbed the tree, but the boar detected him by the scent of the fruit he had in his pockets. The man propitiated the beast not only by emptying his pockets, but also by plucking fruit from the tree, and casting it to his formidable enemy. The beast, being satisfied, lay down to rest ; "the artful herdsman now lowered himself so far as to reach with his fingers the back of the animal, which he began to scratch with such dexterity that the boar, who was hitherto unaccustomed to such luxury, closed his eyes, and abandoned himself to the most delicious slumbers ; at which instant the herdsman drew his long knife and pierced him to the heart." (*Ellis's Specimens, &c. Vol. III., p. 39.*)

ekaya; i ng' azi ukuzilinganisela ngokutata isinkwa esi lingene ukuba i si kgede; ya tata isinkwa esikulu; kwa nga i ya 'u si kgeda. Kepa endhleleni ya dhlala, ya za y' ahluleka. Ya kohlwa uma i za 'u s' enze njani na. A ku banga ko ukuti, "A ngi si pate; kumbe ngapambili ku lanjewe, ngi ya 'kudinga ukudhla; kumbe ngi nga hlanguana nomuntu e lambile." Konke loko a kwa ba ko. Kwa ti ngokwesuta kwayo, kwa fihleka umkcamango wokulondoloza isinkwa leso; ka tandanga ukuba a si pate, ngokuba wa se e suti; wa bona kunye oku ya 'kwenza a hambе kalula. Wa si lahla ngenzansi kwendhlela, wa dhlula ke e se lula. Kwa za kwa dhlula izinsuku e nga buyi ngaleyo 'ndhlela. Izimpuku za si tata, za si dhlala, sa pela.

Ku te uma ku fe izwe, li bulawa indhlala, e hamba ngaleyo 'ndhlela, e hamb' e mba imiti, (ngokuba amabele e se pelile; se ku dhlwa imiti,) indhlela ya m kumbuza leso 'sinkwa. Wa si bona si se kona; unyaka wa ba njengokungati usuku lwaizolo. Wa bizwa masinyane i leyo 'ndawo ngoku i bona nje, ukuti, "I yo le 'ndawo e nga lahla isinkwa kuyo." Wa fika kona; wa bona lapa isinkwa sa wela kona; wa ti, "Sa wela lapaya." Wa gijima ukuya 'u si tola. Kepa ka si fumana. Wa kqala ukubhekisisa esikoteni, lokupela kw enile; wa funisisa ngokungu u za 'u/hlangana naso, lapa e putaza ngezandhla ekweneni; kwa za kwa dhlula isikati. Wa

eaten at home; and not knowing how to allowance himself by taking bread which was equal to his consumption, he took a large quantity of bread; he thought he should eat it all. But by the way he ate, until he could eat no more. He could not tell what to do with it. He did not say to himself, "Let me carry it; perhaps in front there is hunger, and I shall want food; perhaps I may meet a man who is hungry." There was no such thought as that. But through being satisfied, the thought of taking care of that bread was hidden; he did not wish to carry it, because he was then full; he saw one thing only which would enable him to go easily. He threw the bread on the lower side of the path, and so went on no longer burdened. He did not return by that path for many days. Mice took the bread, and ate it all up.

It came to pass when the land died, it being killed by famine, as he was going by that way, going and digging up roots, (for there was no corn left; roots only were now eaten,) the path made him remember the bread. He saw it still there; a year was as it were a day of yesterday. He was at once summoned by the place by merely seeing it, and said, "This is the very place where I threw away my bread." He arrived at the place; he saw where the bread had fallen; he said, "It fell yonder." He ran to find it. But he did not find it. He began to look earnestly in the long grass, for it was very thick; he searched thinking he should fall in with it, as he was feeling with his hands in the thick grass; until some time had elapsed. He rose up, and

sukuma, wa kcabanga, wa ti, "Hau! Kwa buya kw enza njani? Loku ngi ti, a ngi ka kolwa nje indawo e nga si ponsa kuyo. Kqabo; a i ko enye; i yo le." Wa toba wa funa. Lokupela u funa njalo, namandhla u se wa tolile, u se kqinile ngokwazi ukuti, "Noma ngi lambile nje, ku za 'upela; ngi nga tola isinkwa sami." Wa za wa jamba, wa kupuka, wa buyela endhlehleni, wa funa indawo lapa a kqala kona ukuma, wa ti, "Nga hamba konke lapa ngi nga ka si ponsi." Lokupela lapa a si ponsa kona, kwa ku kona isiduli; wa bona ngaso, wa ti, "E! nga ti, uma ngi lapa, nga ti!" Wa tsho e linganisa ngengalo; i ya ya ingalo lapa a si yisa kona. U se gijima ngejubane, e landela ingalo. Wa fika, wa putaza masinyane; ka z' a si tola. Wa buyela kona, wa ti, "Hau! s' enza njani? loku nga si ponsa lapa nje, ngi nga bonwa 'muntu, ngi ngedwa nje." Wa gijima. Wa za wa dlulelwa isikati sokumba imiti; wa buyaze; imiti a nga i mbanga. Wa buya e se pele amandhla, ngokuba e nga zuzanga leso 'sinkwa.

Na manje u se kona lowo ngalapa ngaselwandhla. Leyo 'ndaba wa i zeka se li tulile izwe, indhala i pelile. Kwa ba 'ligidigidi loko 'kwenza kwake kubo bonke aba ku zwayo, be ti, "Bani, nembala indhala y enza umuntu a be 'mehlo 'mnyama. Wa ka wa si bona ini, wena, isinkwa esi lahwa ngomunye unyaka, si tolwe ngomunye, si sa lungile na?" Wa ti, "Madoda, indhala a y azisi. Nga ngi ti ngi funa kahle, ngi za 'u si tola.

thought, saying, "Hau! What happened after I threw away the bread? For I say, I do not yet forget the place where I threw it. No surely; there is no other; it is this very place." He stooped down and searched. For whilst he is thus seeking he has gained strength, and is now strong through knowing, to wit, "Though I am hungry, my hunger will end; I may find my bread." At length he was confused, he went up again to the path, he found the place where he first began to stand, he said, "I passed over all this place before I threw it away." For where he threw it away, there was an ant-heap; he saw by that, and said, "Ah! when I was here, I did thus!" He said this, imitating with his arm; the arm goes in the direction in which he threw the bread. And now he runs quickly, following the direction of the arm. He came to the place, and at once felt about; he did not find the bread. He went back again, and said, "Hau! what has become of it? since I threw it exactly here; for no man saw me, I being quite alone." He ran. At length the time for digging roots had passed away; he went home without any thing; he dug no roots. He now became faint again, because he had not found the bread.

And that man is still living, yonder by the sea. The man told the tale when the country was at peace, and the famine at an end. It was a cause of laughter that conduct of his, to all who heard it, and they said, "So-and-so, sure enough famine makes a man dark-eyed. Did you ever see bread, which was thrown away one year, found in another, still good to eat?" He said, "Sirs, famine does not make a man clever. I thought I was seeking wisely, and

Indhlala i ya kgeda ukuhlakanipa. Mina ngokulamba kwami nga kolwa impela ukuba ngi ya 'ku si fumana; loku nga ngi ngedwa, ku nge ko umuntu. Kanti loko i kona kwa ngi bangela indhlala, nga za nga pons' ukufa."

UMPENGULA MRANDA.

should find it. Famine takes away wisdom. And for my part, through my hunger, I believed in truth that I should find it; for I was alone, there being no man with me. But in fact that was the means of increasing my want, until I was nearly dead."

SPEAKING ANIMALS.

INDABA YEKWABABA.

(THE TALE OF A CROW.)

KWA ti kwazulu ku hleziwe ku buswa, ku ng' aziwa 'luto olu za 'kwenzeka. Ngoluny' usuku ikwababa la biza umuntu wakwazulu, induna, ibizo lake Unongalaza, la ti, "We, nongalaza! We, nongalaza!" Kwa lalelwa, kwa tiwa, "A ku bonakali 'muntu o bizayo, 'kupela ikwababa leliya." La ti, "Ni hlezi nje. Le 'nyanga a i 'kufa. Ni za 'ubulawa kwazulu; uma ni nga hambu, ni za 'kufa ngayo le 'nyanga. Hamba nini nonka." Nembala ke a ba hlalanga. Umawa kajama, inkosi yalabo 'bantu, w' esuka, w' eza lapa esilungwini. Aba salayo ba bulawa.

UMANKOFANA MBELE.

It happened that among the Zulus men were living in perfect prosperity, not knowing what was about to happen. One day a crow called one of the Zulus, an officer, whose name was Unongalaza, and said, "Wey, Unongalaza! Wey, Unongalaza!" The people listened and said, "No one can be seen who is calling; there is only that crow yonder." It said, "You are living securely. This moon will not die [without a change]. You will be killed in Zululand; if you do not depart, you will be killed during this very month. Go away, all of you." And in truth they did not stay. Umawa,¹⁸ the daughter of Ujama, the chief of the people, set out, and came here to the English. Those who remained behind were killed.

ENYE YEKWABABA FUTU.

(ANOTHER TALE OF A CROW.)

KWA ti abafazi be babili be senhle, be pumile, kwa fika

THERE were two women in the fields. A crow came and pitched

¹⁸ That is, she and a part of the people.

ikwababa, la hlala pezu kwomuti, b' ezwa li kala li ti, "Maye, maye, mnta kadade o nga zaliyo. Umakazi yena o ze 'enze njani na loku e nga zali nje na?" B' esuka, ba baleka, ba y' ekaya. Ba fika, ba i zeka leyo 'ndaba. Kwa tiwa umhlola. Lowo 'mfazi o nga zaliyo intombi kasipongo wakwadhlanimi kona lapa emakuzeni. Emva kwaloku indoda yake ya gula kakulu.

ULUHOHO MADONDA.

on a tree, and they heard it crying and saying, "Woe, woe, child of my sister, who hast no children. What will she be able to do since she is childless?" They started up and ran away. When they reached home they told the tale. The people said it was an omen. The woman who had no child was the daughter of Usipongo of Idhlanimi here among the Amakuza. After that her husband was very ill.¹⁹

INDABA YENJA EYA KQAMBA IGAMA.

(THE TALE OF A DOG WHICH MADE A SONG.)

KWA ku te 'nyakana kwa fa ilizwe ku lwa Umatiwane nompangazita, kwa kzokezela amakuba ku linywa abantu; ba bheka pezulu, a ti, "Ni bheka ni? I tina." Ya se i tsho keinja esitshondweni, umuzi wenkosi, ya ti kqa ngesingq, ya ti,

"Madhladhla; a ni namhhau Ngomkelemba wame.²³
Ngi vumele ni, baba wame,
Ngomta kadhlakadhla yedwa kcatsha."²⁵

Abantu ba ti ngaloko 'kuhlabelela kwenja, ba ti, "Li file izwe."

Lelo 'gama la li igugu kakulu ezintombini, la li hlatshelelwa ngezinyembezi.

UNOKO MASILA.

It happened long ago when the country was desolate, during the war between Umatiwane²⁰ and Umpangazita,²¹ the hoes rattled as the people were digging; they looked up, and the hoes said, "What are you looking at? It is we." Then a dog sat down on his buttocks at Isitshondo, the king's town, and said,

"Madhladhla!²² you have no pity For my treasure.²⁴
Sing with me, my father,
About the son of Ukadhlakadhla, his only son!"

The people said, on hearing that song of the dog, "The country is dead."

This song was a very great favourite with the damsels, and used to be sung with tears.

¹⁹ Comp. these tales with those given, p. 131—133.

²⁰ *Umatiwane*, a chief of the Amangwane.

²¹ *Umpangazita*, a chief of the Amathlubi.

²² *Umadhladhla*, the name of Ungalonkulu, the son of Ukadhlakadhla, who was killed by the Amangwane during the war. *Amadhladhla*, his people.

²³ *Wame* for *wami*, or *wam'—e*, to prolong the word for the sake of the rhythm.

²⁴ The dog rebukes the people for not weeping for their dead chief.

²⁵ *Yedwa kcatsha*, (Zulu, *kcoko*), emphasizing *yedwa*, his only son, only in-deed.

R I D D L E S .

1

KQANDELA ni inkomo e nga lali pansi nakanye. Ku ti ngam/la i lalayo i be se i lele umlalela wafuti ; a i sa yi 'kupinda i vuke. Ukulala kwayo ukufa. Inkomo e dumile kakulu, isengwakazi ; abantwana bayo ba ya londeka i yo. I ba nye njalo kumniniyo, ka i sweli eyesibili, i yo yodwa 'kupela.

GUESS ye a cow which never lies down. When it lies down it lies down for ever ; it will never rise up again. Its lying down is death. It is a very celebrated cow, and one which gives much milk ; its children are preserved by it. The owner possesses only one ; he does not want another ; he only requires one.

2

Kqandela ni upuzi ; lu lunye, lu neminyombo eminingi ; kumbe amakulu ; u /lanze izinkulungwane eziningi ngeminyombo yalo ; uma u i landa iminyombo yalo a ku ko lapa u nge fumane 'puzi ; u ya 'ku wa fumana amapuzi. Umnyombo umunye a wa balwa amapuzi awo ; u nge ze wa fa ind/la-la ; u nga hamba u ka u d/la ; futi u nge pate umpako ngokwesaba ukuti, "Ngi ya 'kud/la ni pambili na ?" Kqa ; u nga d/la u shiye, w azi ukuba loku ngi hamba ngomnyombo, ngi za 'ufumana elinye ngapambili njalo. Nembala ku njalo. Iminyombo yalo i kqede izwe lonke, kepa upuzi lunye olu veza leyo 'minyombo eminingi. Ku ba i lowo a lande omunye, a li ke ipuzi, bonke ba ya ka eminyonjeni.

GUESS ye a pumpkin-plant ; it is single, and has many branches ; it may be hundreds ; it bears many thousand pumpkins on its branches ; if you follow the branches, you will find a pumpkin every where ; you will find pumpkins every where. You cannot count the pumpkins of one branch ; you can never die of famine ; you can go plucking and eating ; and you will not carry food for your journey through being afraid that you will find no food where you are going. No ; you can eat and leave, knowing that by following the branches you will continually find another pumpkin in front ; and so it comes to pass. Its branches spread out over the whole country, but the plant is one, from which springs many branches. And each man pursues his own branch, and all pluck pumpkins from the branches.

3

Kqandela ni inkomo e /latshe-lwa 'zibayeni zibili.

GUESS ye an ox which is slaughtered in two cattle-pens.

4

Kqandela ni indoda e nga lali ; | Guess ye a man who does not
ku ze ku se i mi, i nga lele. | lie down ; even when it is morning
| he is standing, he not having lain
| down.

5

Kqandela ni indoda e nga zama- | Guess ye a man who does not
zami ; noma izulu li vunguza ka- | move ; although the wind blows
kulu, i mi nje, i te pu/le ; umoya | furiously, he just stands erect ; the
u wisa imiti nezind/lu, kw enakale | wind throws down trees and
okuningi ; kepa yona ku njengo- | houses, and much injury is done ;
kungati li kwebile nje, a i zama- | but he is just as if the sky was
zami nakancinane. | perfectly calm, and does not move
| in the least.

6

Kqandela ni amadoda amaningi | Guess ye some men who are
'enze u/la ; a ya sina ijadu, a vu- | many and form a row ; they dance
nule ngamatshoba am/lope. | the wedding dance, adorned in
| white hip-dresses.

7

Kqandela ni indoda e /lala ezi- | Guess ye a man who lives in
teni ngemi/la yonke, lapa ku /la- | the midst of enemies every day,
selwa njalonjalo ; kepa i ba nevuso | where raids are made without
ku nga puma impi, y azi ukuba | ceasing ; and he is alarmed when
konje namu/la ngi sekufeni ; a i | the army sets out, knowing that
na/lati lokubalekela. Ukusinda | he is then in the midst of death ;
kwayo ukuba ku pele impi. I | he has no forest to which he can
d/le nomfino, ngokuti, "Hau ! | escape. He escapes only by the
nga sinda namu/la ! Ngi be ngi | enemy retiring. He then eats
ng' azi ukuba ngi za 'upuma em- | food, saying, "Ah ! escaped this
pini." A i nabantwana, ngokuba | time ! I did not think that I
y ake pakati kwezita, ya ti, | could escape from the midst of the
"Kqa ; ku/le ukuba ngi be nge- | army." He has no children, be-
dwa, kona ko ti ku sa /latshwa | cause he lives in the midst of ene-
umkosi, ngi be ngi lunga." | mies, saying, "No ; it is well that
| I should live by myself, and then
| when an alarm is given, I may be
| ready to escape."

8

Kqandela ni indoda e nga lali | Guess ye a man who does not
ebusuku ; i lala ekuseni, ku ze ku | lie down at night ; he lies down in
tshone ilanga ; i vuke, i sebenze | the morning until the sun sets ; he

ngobusuku bonke ; a i sebenzi emini ; a i bonwa ukusebenza kwayo. | then awakes, and works all night ; he does not work by day ; he is not seen when he works.

9

Kqandela ni amadoda a hamba e ishumi ; uma ku kona eyomuvo, lawa 'madoda a ishumi a wa hambi ; a ti, "Si nge hambe, loku ku kona umhlola." Ku ya mangalwa kakulu a lawo 'madoda ; a libale ukuteta ikcala ngokuti, "Ku ngani ukuba si ve, loku kade si ng' evi na ? Umhlola." A nga tandani naleyomuvo. | Guess ye some men who are walking, being ten in number ; if there is one over the ten, these ten men do not go ; they say, "We cannot go, for here is a prodigy." These men wonder exceedingly ; they are slow in settling the dispute, saying, "How is it that our number is over ten, for formerly we did not exceed ten ?" They have no love for the one over the ten.

10

Kqandela ni indoda e ku nga tandeki ukuba i hleke kubantu, ngokuba i y' aziwa ukuti, ukuhleka kwayo kubi kakulu, ku landelwa isililo, a ku tokozwa. Ku kala abantu nemiti notshani, nako kouke ku zwakale esizweni lapa i hleke kona, ukuti i hlekile indoda e nga hleki. | Guess ye a man whom men do not like to laugh, for it is known that his laughter is a very great evil, and is followed by lamentation, and an end of rejoicing. Men weep, and trees and grass ; and every thing is heard weeping in the tribe where he laughs ; and they say the man has laughed who does not usually laugh.

11

Kqandela ni umuntu o zenza inkosi, o nga sebenzi, o hlala nje ; ku sebenza abantu bake bodwa, yena k' enzi 'luto ; u ya ba tshe nisa loko a ba ku tandayo, kodwa yena ka kw enzi ; a ba boni abantu bake, ba bonelwa u ye, bona ba izimpumpute, isizwe sonke sake ; u yena yedwa o bonayo. Ba y' azi ukuba noma be nga boni bona, ngaye ba ya bona ; ngokuba a ba lambi konke a ba ku swelayo ; u ya ba tata ngezandhla, a ba yise lapa ku kona ukudhla, ba buye | Guess ye a man who makes himself a chief ; who does not work, but just sits still ; his people work alone, but he does nothing ; he shows them what they wish, but he does nothing ; his people do not see, he sees for them, they are blind, the whole of his nation ; he alone can see. They know that though they cannot see, they see by him ; for they do not go without any thing they want ; he takes them by the hand, and leads them to where there is food, and they return with it to their

nako; kodwa yena ka pati 'luto, ngokuba u zenz' inkosi; u sa za wa ba inkosi, ngokuba abantu bake ba pila ngaye.

Kugkala kwa ku kona umbango ngokuti, "U nge buse tina, u ng' enzi 'luto; si nga wa boni amandhla obukosi bako." Wa ba pendula ngokuti, "Loku ni ti a ngi 'nkosi, ngi za 'u/hlala ke, ngi tule nje, ngi bheke pansi. Ngaloko ke ni ya 'ubona ukuba nembala ngi inkosi, ngokuba ngokubheka kwami pansi izwe li za 'kufa; ni za 'kuwela emaweni na semigodini; ni d/liwe na izilo, ni nga zi boni; ni fe na ind/hlala, ukudhla ni nga ku toli; loku ni banga nami, ni izimpumpate."

Nembala ba bona ukuba u inkosi, ba ti, "A ku vunywe obala, a si buse, si ze si pile. Uma si fa ind/hlala, lobo 'bukosi betu bu ya 'kupela. Si amakosi ngokupila." Wa vunywa ke, wa busa ke; izwe la tula.

Kepa umuntu o nga gezi nakanye; u hlala nje. Kepa ku ti m/hla e gula isifwana esincane nje, isizwe sonke sake si hlupoke, ku fiwe ind/hlala; abantu b' esabe ukupuma ezindhlini, ngokuba ba ya 'kuwela emaweni, b' apuke. Ku fiswe ukuba nga e sinda masinyane; ku tokozwe lapa e se sindile.

homes; but he touches nothing, for he makes himself a chief; he remains a chief for ever, for his people are supported by him.

At first there was a dispute, and his people said, "You cannot be our king and do nothing; we cannot see the power of your majesty." He answered them, saying, "Since you say I am not a chief, I will just sit still, and look on the ground. Then you will see that I am truly a chief, for if I look on the ground the land will be desolate; you will fall over precipices and into pits; you will be eaten by wild beasts through not seeing them; and die through famine, being unable to find food; because you dispute with me, you are blind."

So they see that he is a chief, and say, "Let us acknowledge openly that he is our king, that we may live. If we die of famine, that majesty which we claim for ourselves will come to an end. We are kings by living." So he was acknowledged a chief, and reigned; and the country was peaceful.

And he is a man that never washes; he just sits still. And when he is ill even with a slight illness all his nation is troubled, and dies of famine; and the people are afraid to go out of their houses, because they would fall over precipices and be dashed to pieces. They long for him to get well at once; and the people rejoice when he is well.

Kqandela ni inkomo e nge nanyama; a ku sikwa 'ndawo kuyo; ingulukukqa nje; a i hambi uma i

Guess ye a bullock which has no flesh; no one can cut into it any where; it is a mere hard mass; it does not go unless it is

nga kqutshwa, i ma njalo, i ze i sunduzwe umuntu. A i vumi ukusunduzwa uma y enyuswa ngomango ; i ze i vume uma y e/la. Inkomo e nga tandi ukwenyuka ; i tanda ukweuswa njalo, i vume ke.

Futi, a i u weli umfula, i ma nganeno ; uma umuntu e tanda ukuba i wele, nga e i sunduza ngamand/la amakulu ; kepa uma amanzi e tshonisa, a i vumi ukuwela, i ya m kcatshela emanzini ; ngokuba i y' azi ukukcatsha emanzini amakulu, a nga b' e sa i bona. I ketelwa izindawo ezi bonakalayo pansi, ukuze umuntu a i bone, a i kqube kona ngoku i sunduza.

Ukud/iliwa kwayo kunye 'kupela, ukukoka ngayo ikcala, uma umuntu e nekcala eli nga kqedwa ngayo. 'Kupela ke i lowo umsebenzi e w enzayo.

Kepa inkomo e nolaka kakulu ; uma i sunduzwa i bekiswa endaweni e ngasen/la, ku ya /lakani-tshwa abantu aba i kqubayo, omunye a tsho kubo ukuti, "Hlakani-pa ni ; le 'nkomo ni ya y azi ukuba a i tandani nokwenyuka ; bheka ni i nga si /labi ; uku si /laba kwayo ku ya 'kuba kubi kakulu, ngokuba si ngenzansi, yona i ngen/la ; si ya 'uko/la ukuvika, ngokuba indawo imbi, a i si lungele ; si ya 'kuti lapa si ti si ya vika, si we, i fike i si kgedele." I kqutshwa ngoku/lakani-pa okunjalo ke, ukuze ku ti lapa se y ala ukwenyuka, i funa ukubuya, ba i dedele, i d/ulule ; kumbe ba nga be be sa i landa, ngoba i ya 'kubaleka, i ba shiye, i ze i fike endaweni e lungele yona, abantu i nga sa ba lungele ; b' a/ululeke.

UMPENGULA MBANDA.

forced, but always stands still, until it is pushed along by some one. It will not be pushed along if it is driven up a steep place ; but it allows itself to be pushed down. It is a bullock which does not like to go up hill ; it likes always to be made to go down, and then makes no opposition.

Further, it does not cross a river, it stands still on one side ; if any one wishes it to cross, he must push it with great strength ; but if the water is very deep, it will not cross, but hides itself from him in the water ; for it knows how to hide in deep water, and he can see it no more. One chooses for it a place where he can see the bottom, that he may see it and drive it forward by pushing it.

There is only one mode of eating it by paying a debt, if a man has a debt which can be paid by it. That, then, is the only work it can do.

And it is a very fierce bullock ; if it is pushed up hill, the men who drive it are on their guard, and one says to the others, "Be on your guard ; you know that this bullock does not like to go up hill ; take care that it does not gore us ; if it gores us it will be very bad indeed, for we are below, and it is above us, and we shall be unable to shield ourselves, for it is a bad place, and is not advantageous for us ; and when we think we are shielding ourselves, we shall fall, and it come and make an end of us." It is driven with such care, that when it will not go up, and wishes to come back again, they may make way for it and it pass on ; and perhaps they will not follow it any more ; for it will run away, and leave them behind, till it comes to a place which is good for it, but bad for the men. So they are beat.

KEY TO THE RIDDLES.

1

Si tsho ind/lu ukuti inkomo e isengwakazi; ukusengwa kwayo ku ukutokoza ngayo pansu kwayo, ngokuba i /lala isikati eside, abantu be londekile, be nga zinge b' aka. Ku ze ku ti ngam/la i wayo, i be se i wile njalo; a i sa yi 'kupinda i vuka. Si ti "i inkomo" ukuze umuntu a nga kcabangi ngend/lu, a zinge e funa ngasezinkomeni, e landela igama lokuti "inkomo," 'esabe ukuti ind/lu; u ti, "Ngi ya 'kuti ind/lu kanjani, loku ku tiwa inkomo nje na? Ngi ya 'kuba ngi y' eduka."

We mean a house by the cow which gives much milk; the milk is the joy a house affords those who live beneath it, for it remains a long time, the people being preserved, and not continually building. But when it falls it has fallen for ever; it never rises up again. We say "cow" that a man may not think of a house, but seek about continually among cattle, following the name "cow," and fearing to say house, saying, "How can I say that a house is a cow? I shall make a great mistake if I say house."

2

Umuzi, nezind/lela ezi puma kuwo zi iminyombo e /lanzayo; ngokuba a ku ko 'nd/lela i nge namuzi; zonke izind/lela zi puma emakaya, zi ya emakaya. A ku ko 'nd/lela e nga yi 'kaya. Ind/lela si ti i umnyombo o /lanzayo, ukuze imfumbe i be n/le ngobulukuni. Amatanga imizi e ku puma kuyo izind/lela.

A village, and the paths which pass from it are the branches, which bear fruit; for there is no path without a village; all paths quit homesteads, and go to homesteads. There is no path which does not lead to a homestead. We say the path is a branch which bears fruit, that the riddle may be good because it is hard. The pumpkins are villages from which the paths go out.

3

Intwala, ngokuba umuntu u ya i tata engutsheni, ka namand/la oku i bulala ngesitupa si sinye; uma e nga /langanisi izitupa zozibili, a i kcindezele, i fe; nesinye isitupa si be bomvu, nesinye si be njalo, zi lingane zombili ngobubomvu. Si ti "inkomo," ukuze

A louse, for a man takes it out of his blanket, but he cannot kill it with one thumb; but only by bringing the two thumbs together, and squeezing it between them that it may die; and both nails be bloody, and one equal the other in being red. We say "ox," that the

imfumbe leyo i be lukuni uku i kqandela; emuva, uma se b' a/lulekile, u ba tshela o ba kqandeli-sayo, u ti, "Intwala ni ti a inkomo ngani na, loku i /latshelwa ezibayeni ezibili?" u tsho izitupa. W enza uku ba dukisa, ngokuti, izibaya.

riddle may be difficult to guess; afterwards when they cannot tell, you say to the persons who are guessing, "Why do you say that a louse is not an ox, for it is killed in two cattle-pens?" meaning the thumbs. You do thus to lead them wrong, by calling them cattle-pens.

4

Insika a i lali, ngokuba i y' ema njalo, i linde ind/lu. Uma insika i lala, ind/lu i nga wa. Kodwa lapa e ti "indoda," u ya pambanisa, ukuze imikcabango yabantu i nga fiki masinyane ezintweni; kodwa ba zinge be kcabangela kubantu njengegama lokuti indoda. Lapa se b' a/lulekile, a ti, "Ni ti insika a indoda ngani, loku ni i bona nje i pase ind/lu ingaka? Kepa i nga wi."

A pillar does not lie down, for it stands constantly and watches the house. If the pillar lies down, the house may fall. But when one says "a man," he entangles the matter, that the thoughts of the men may not reach the things at once; but continually have their thoughts running on men in accordance with the word, man. When they cannot tell, one replies, "Why do you not say that the pillar is a man, since you see it upholding so great a house as this? But it does not fall."

5

Ind/lebe. U ba tshela lapa se b' a/lulekile, a ti, "Ubani owa ka wa bona ind/lebe yomuntu ukuzamazama kwayo, i zamazamiswa umoya na? Si ya bona imiti notshani nezind/lu zi zamazama; kepa ind/lebe, kqa; ku zamazama umuntu yedwa; noma 'emuka nomoya, a ku muki yona, ku muka yena; uma e wa, yona i se mi; noma e baleka, i mi njalo."

The ear. One says to them when they cannot tell, "Who ever saw the ear of a man move, it being moved by the wind? We see trees and grass and houses move; but not the ear; the man only moves; if he is carried away by the wind, the ear is not carried away, it is he who is carried away; or if he falls, it still stands erect; or if he runs away, it still stands erect."

6

Amazinyo. Si ti abantu ab' e-nze u/la ngokuba amazinyo a mise kwabantu be lungela ijadu, ukuze ba sine ka/le. Lapa si ti, ba

The teeth. We call them men who form a row, for the teeth stand like men who are made ready for a wedding-dance, that they may dance well. When we

"yunule ngamatshoba am/lope," si ya ngenisa, ukuze abantu ba nga kcabangi masinyane ngokuti amazinyo, ba kitshwe ngokuti, "Abantu ba faka amatshoba," ba zinge be funa ngakubantu; ngokuti, loku amatshoba a fakwa abantu be y' ejadwini, b' eza 'usina, noku/lela abantu, ba zinge be tsho ukuti, "Amadoda lawo abantu." Kepa a ti o ba kqandelisayo, "Kepa ba ya 'kusina kanjani uma se be /langene ngemizimba na?" A zinge e ba kipa ngamazwi kuloko a ba ku tshoyo. Ka piki nje ukuti, "Kya; a si ko loko. Imfumbe a y enziwa njalo." Umuntu u ba kipa ngamazwi, ba kolwe nembala ba bone ukuti, "A si ka fiki lapa e tsho kona." A ti ngokutsho ukuti, "A ni wa boni amazinyo; uku/lela kwawo nje ngabantu; amatshoba am/lope a ni wa boni amazinyo?" Ba ti, "U s' a/lulile."

say, they are "adorned with white hip-dresses," we put that in, that people may not at once think of teeth, but be drawn away from them by thinking, "It is men who put on white hip-dresses," and continually have their thoughts fixed on men; for since white hip-dresses are put on by men when they are going to a wedding to dance, and to set men in order, they say continually, "The men of the riddle are men." And the man who is making them guess says, "But how can they dance if their bodies touch?" He continually draws them away by words from that which they say. He does not merely deny that they are right by saying, "No; it is not that. The riddle is not explained in that way." He draws them away by words, and they really believe that they see that they are not near the meaning of the riddle. At length he says, "Do you not see the teeth; their order like that of men; the white hip-dresses do you not see they mean the teeth?" They say, "You have beaten us."

7

Ulimi lu umuntu o /lupekayo ngokuba lu pakati kwempi; amazinyo a impi; ngokuba uma amazinyo e d/la ukud/la, ulimi lu zinge lu tola ingozi ngesikati amazinyo e lwa nokud/la, ukuze a ku gayise. Ngaloko ke lapa si ti "umuntu," si ya pambanisa, ukuze abantu ba nga kumbuli masinyane ngolwimi, ba zinge be funela ngakubantu, ngokuti, "Loku indaba i ti umuntu nje na, i nga tsho ukuti ulimi, so ba si ya ponsi-

The tongue is a man which is in affliction because it is in the midst of enemies; the teeth are the enemy; for when the teeth are eating, the tongue is often injured whilst they are fighting with the food, that they may grind it. Therefore when we say "a man," we entangle the subject, that men may not at once think of the tongue, but continually have their search directed to men; and they say, "Since the riddle says a man only, and says nothing about the tongue, we shall be wrong if we

sa uma si ti ulimi." Ngaloko ke nembala a lu tokozi, ngokuba lapa amazinyo e hlafuna ukudhla ulimi lu zinge lu nyakanyakaza emkatini wamazinyo, lu vika, ku nga bulawa ukudhla, ngokuba ukudhla ku ya bulawa njalonjalo amazinyo ; kepa lona a lu bulawa amazinyo, ngokuba lu y' aziwa, umuntu wakona ; kepa lu zinge lu tola ingozi, ngokuba ku liwa esikundhleni salo, lapa lw ake kona ; lu tokoze uma ukudhla ku nga ka dhlwa ; lapa ku dhlwa ukudhla, lw azi ke ukuba konje namuhla se ngisengozini, ngi za 'kubulawa, ku nga keetshwa mina ; ngi fa ngokuba ku liwa pambi kwami. Nango ke umuntu o pakati kwezita, ulimi.

say the tongue." The tongue, then, is not happy, for when the teeth are chewing food, the tongue continually moves from side to side between the teeth, and is on its guard when the food is killed ; for the food is constantly killed by the teeth ; but the tongue is not killed by them, for it is known, it is a man of that place ; but it continually meets with an accident, for there is fighting in the place where it dwells ; it is happy before the food is eaten ; but when the food is being eaten, it knows that it is in the midst of danger, and is about to be injured, without having had any charge made against it ; it dies because the battle is fought in its presence. There, then, is the man who is in the midst of enemies, the tongue.

8

Imivalo. Ukusebenza kwayo ebusuku ukulinda izinkomo ngokuvala esangweni ; ku hlangane ukuze inkomo i nga toli 'ndawo yokupuma ; noma i linga ukupuma y ahluleke ngokukqina kwe-mivalo ; ku ze ku se izinkomo zi nga pumanga ; ekuseni zi pume ngokuvulelwa, imivalo i lale ke.

The closing-poles of the cattle-pen. Their work by night is to watch the cattle by closing the gateway ; they are close together that the cattle may not find a place of escape ; though one try to get out it may be unable to do so through the strength of the bars ; and when it is morning the cattle have not got out ; in the morning they go out because the gateway is opened for them, and so the closing poles lie on the ground.

9

Iminwa. Ukuma kwayo i ishumi 'kupela ; i lingene, i hamba ngamibili. Ngaloko ke uma ku

The fingers. Their proper number is only ten ; they are matched, going in pairs.²⁶ Therefore, if

²⁶ He means, the index and middle fingers,—the ring and little fingers,—and the thumbs.

kona womuvo, a i sa lingani na sekuhambeni na sekubaleni; kubi ukubala kwayo; a kw ahluk, ku isipitipiti nje. I loko ke e si ti i libala ukuteta ikcala, ngokuti, uma ku y' enzeka, a ku ko 'bu/lungu, u nga suswa umunwe ngezwi nje, impela ku nga tahiwo ukuti, "Suka; a u fanele lapa."

there is a supernumerary finger, they are no longer fit either to go together in pairs or to count with; their counting is bad; there is no argument, but only difference. This is what we mean when we say they are slow in settling the dispute, that is, if it could be done without pain the supernumerary finger could be taken off with a word, truly it would be said, "Away with you; you are not fit for this place."

10

Umlilo. Ku tiwa u indoda ukuze loko oku tshiwoyo ku nga bonakali masinyane, ku fi/lwa ngendoda. Abantu ba tsho okuningi, be funa ngokupikisana, be geja. I b' en/le imfembe ngaloku ngoku nga bonwa masinyane. Si ti "indoda," ngokuba umlilo a ku tandcki na send/lini u basiwe ukuba u kqatshe izin/lansi zawo zi wele ezingutsheni. Ku ya kalwa umninizo ngokuba i ya 'kutsha; a bone se i bobokile, a kale. Noma ku pekiwe ukud/la, uma umlilo umkulu, ku nga bekwa imbiza, i ya 'kutshiswa umlilo, yona i tshise ukud/la. I /lekile ke indoda, ukuti umlilo. So ku kalwa. Futi uma in/lansi iponseke etshanini bend/lu, i nga bonwa, ku bonwe ngokutsha; ku ya 'u/lan-gana abantu bonke lapa ku bonakale ilangabi lawo, i tshe ind/lu nezinto zonke; ku kalwe kakulu; nezimbuzi zi tshe namatole; nabantwana ba tshe. Ku kale izinkomo, zi kalela amatole azo e file; ku kale abantu, be kalela izimbuzi zabo; ku kale umfazi nendoda, be

Fire. It is called a man that what is said may not be at once evident, it being concealed by the word, "man." Men say many things, searching out the meaning in rivalry, and missing the mark. A riddle is good when it is not discernable at once. We say "a man," because it is not liked that the fire, even indoors where it is kindled, should cause its sparks to start out and fall on the clothes. The owner of the clothes cries because it burns; and when he sees a hole in it, he cries again. Or if food is being cooked, if the fire is large the pot may be put on, and be burned by the fire, and the pot burn the food. So the man laughs, that is, the fire. And the people cry. Again, if a spark is cast into the thatch of the hut, it is seen by the fire; all the men will come together when the flame of the fire appears, and burns the house with the things which are in it; and there is a great crying; and the goats are burnt, and the calves; and the children are burnt. The cows cry, crying for their calves which are dead; men cry, crying for their goats; the wife and husband cry, crying for their

kalela abantwana babo be tshile ; nabantwana ba kalele uyise e tshile, wa fa e ti u landa impa/la yake e igugu, ind/lu i dilikele pezu kwake ; ku kala nendoda, i kalela umfazi wayo e tshile, wa fa e be ti u landa umntwana pakati kwend/lu, wa fa naye ; ku kale nemiti, i kalela ubu/le bayo obu nga se ko, se bu tshiswe umlilo, se i shwabene imiti, se i bunile, ubu/le bayo bu pelile ; ku kale nezinkomo, zi kalela utshani, ngokuba a zi sa d/li 'luto, se zi fa ind/lala. I loko ke uku/leka kwomlilo.

children which are burnt ; and the children cry for their father who has been burnt, having died whilst fetching his precious things from the burning house, and the house fell in on him ; and the husband cries, crying for his wife who has been burnt ; she died when she was fetching her child which was in the house, and was burnt together with it ; and the trees cry, crying for their beauty which is lost, being now destroyed by the fire, and the trees are shrivelled and withered, and their beauty gone ; and the cattle cry, crying for the grass, because they no longer have any thing to eat, but are dying of famine. This, then, is the laughing of fire.

11

Iso.

| The eye.²⁷

12

Itshe. Lapa si ti "ukukoka ikcala," si tsho ukubiya indawo e ku sweleke ukuba i vinjwe ngetshe ; noma ukugaya ngalo. Uku-kqeda ikcala ke loko, i kona si ti, "Li ya d/liwa ngako," ngokuba nalo i kona imisebenzi e ku swelekele ukuba y enziwe ngalo lodwa.

UMPENGULA MBANDA.

A stone. When we say "paying a debt," we mean when it is wanted to stop up the gateway of an enclosed place with a stone ; or to grind with it. That is to pay a debt ; and therefore we say, "It is eaten," for it too has its work which can be done by it alone.

²⁷ This riddle bears a curious resemblance to our fable of "The Belly and the Members." It is as much a fable as a riddle.

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23,	19,	wati	wa ti
30,	17,	Whoever	Who ever
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			names of the
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(From the *Natal Herald*.)

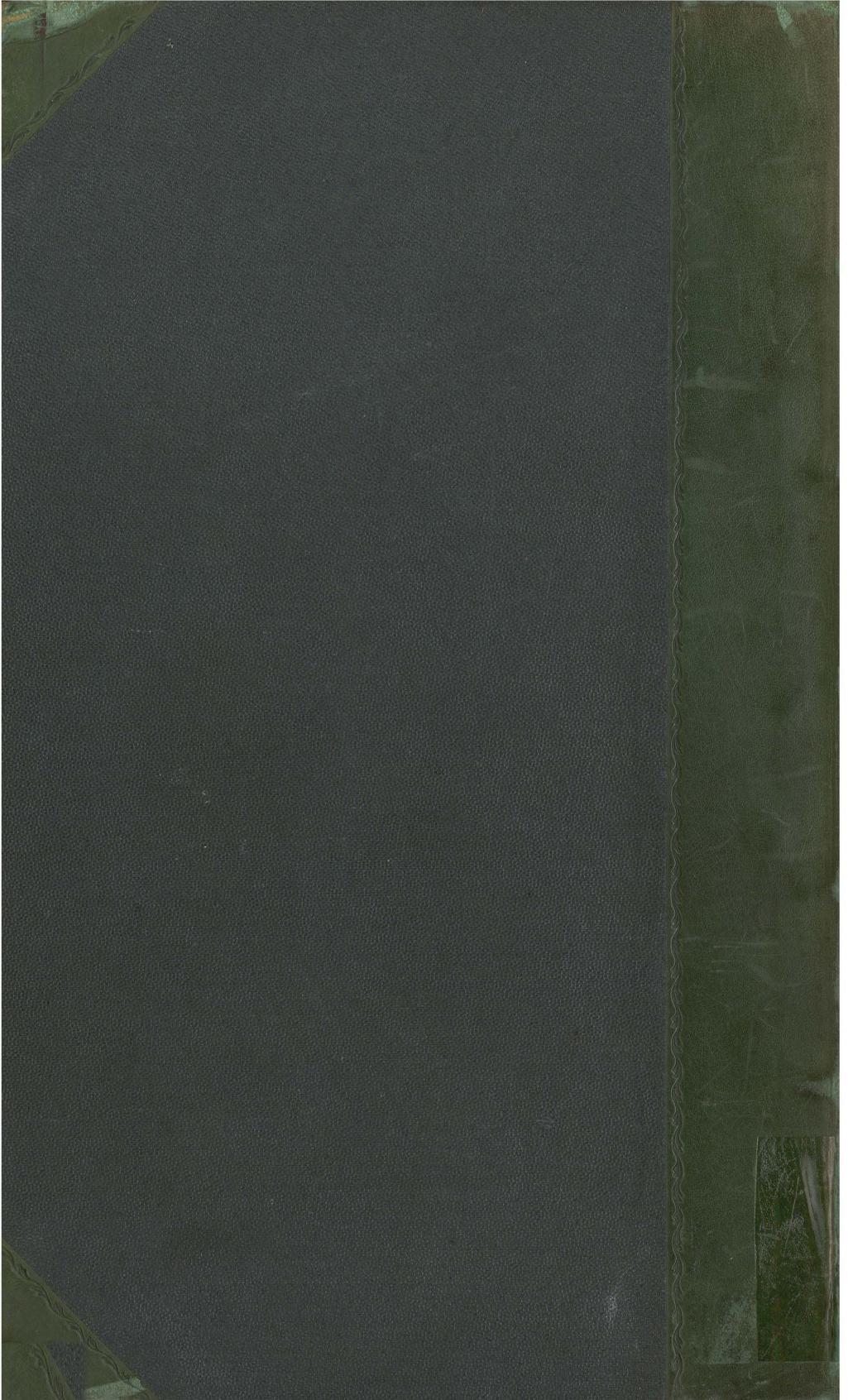
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