

He said he did not know their names.—I asked what the natives said of a Creator. He answered:—

<p>Si vele ku tshiwo ku tiwa, “Inkosi i pezulu.” Be si zwa ku njalo ke ekuveleni kwetu; inkosi ya be i konjwa pezulu; a si li zwanga ibizo layo; si zwa kodwa ku tiwa inkosi i pezulu. Si zwa ku tiwa umdabuko wezwe kwa tiwa inkosi e pezulu. Ngi te ngi mila kwa ku tiwa umdabuko wezwe u pezulu; abantu be komba pezulu njalo.</p>	<p>When we were children it was said, “The Lord is in heaven.” We used constantly to hear this when we were children; they used to point to the Lord on high; we did not hear his name; we heard only that the Lord is on high. We heard it said that the creator of the world⁹⁵ is the Lord which is above. When I was growing up it used to be said, the creator of the world is above; people used always to point towards heaven.</p>
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UKOTO MHLONGO.

⁹⁵ This and two or three other statements are the only instances I have met with of the word *Umdabuko* for the source of creation, but its meaning is evident. It is equivalent to *Umdayi* of the *Amakgwabe*, the *Umdali* of the *Amakwosa*, and the *Umenzi* of the *Amazulu*.

Umdabuko, however, is derived from *ukulabuka*, to be broken off (see Note 3, page 1), and therefore has a passive signification, and thus differs from *Umenzi* and *Umdali*, which are active. It more resembles *Uthlanga*, and though in some places apparently used for an active creator, would mean rather a passive, though potential source of being,—passive, that is, as a female, or as a seed, which have however wrapped up in them potentially the future offspring.

We may compare with this the legend of the Bechuanas:—

“Morimo, as well as man, with all the different species of animals, came out of a hole or cave in the Bakone country, to the north, where, say they, their footmarks are still to be seen in the indurated rock, which was at that time sand. In one of Mr. Hamilton’s early journals, he records that a native had informed him that the footmarks of Morimo were distinguished by being without toes. Once I heard a man of influence telling his story on the subject. I of course could not say that I believed the wondrous tale, but very mildly hinted that he might be misinformed; on which he became indignant, and swore by his ancestors and his king, that he had visited the spot, and paid a tax to see the wonder; and that, consequently, his testimony was indubitable. I very soon cooled his rage by telling him that as I should likely one day visit those regions, I should certainly think myself very fortunate if I could get him as a guide to that wonderful source of animated nature. Smiling, he said, ‘Ha, and I shall show you *the*

UNGWADI, Ujani, Umasumpa, Umatiwana, Uzikali, ubaba. Ungwadi unkulunkulu. Ujani a zala Umasumpa. A ti Umasumpa a zala Umatiwana. A ti Umatiwana a zala Uzikali. A ti Uzikali a zala abantwana. Wa zala Ungazana, wa zala Umfundisi. A si b' azi abanye. Unzwadi wa zala Uswanalibomvu. Uswanalibomvu wa zala Ungabazi.

Izizwe zonke zi nonkulunkulu wazo. I leso si nowaso, na leso si nowaso njalo. Unkulunkulu wakiti Ungenamafu nolu/longwana nosangolibanzi. Ukugcina ku tiwa "Nkosi" kumatiwana, okwa vela Onkulunkulu bakwiti. Ba vela be pete umkonto ukuba ku ponswane, si dklane inkomo. Ba vela emdabukweni. Umdabuko

UNGWADI, Ujani, Umasumpa, Umatiwana, Uzikali, our father. Ungwadi is Unkulunkulu. Ujani was the father of Umasumpa. Umasumpa was the father of Umatiwana. Umatiwana was the father of Uzikali. Uzikali had many children. He had Ungazana and Umfundisi. We do not know others. Unzwadi was the father of Uswanalibomvu. Uswanalibomvu was the father of Ungabazi.

All nations have their own Unkulunkulu. Each has its own. The Unkulunkulu of our tribe is Ungenamafu and Uluthlongwana and Usangolibanzi.⁹⁶ At last men said "King" to Umatiwana, in whose house the Onkulunkulu of our tribe were born.⁹⁷ At their birth they handled spears that they might be thrown, and we eat each other's cattle. They sprang from the Umdabuko.⁹⁸ The Um-

footsteps of the very first man. This is the sum-total of the knowledge which the Bechuanas possessed of the origin of what they call Morimo, prior to the period when they were visited by missionaries." (*Missionary Labours and Scenes in South Africa. Moffat, p. 262.*)

See also a corresponding legend among the Basutos:—

"A legend says that both men and animals came out of the bowels of the earth by an immense hole, the opening of which was in a cavern, and that the animals appeared first. Another tradition, more generally received among the Basutos, is, that man sprang up in a marshy place, where reeds were growing." (*The Basutos. Casalis, p. 240.*)

⁹⁶ That is, at a certain period the tribe divided into three, each having its own Unkulunkulu. So Umahhaule, who has formed a small tribe, says, in a few years he shall be an Unkulunkulu.

⁹⁷ That is, the Onkulunkulu whose names he has given not only belonged to the Amangwane, but to the family of Umatiwana.

⁹⁸ Umdabuko, Creator. See above, Note 94.

owa s' abela izinto zonke, wa si | dabuko is he who gave us all
 patisa nezi/llangu. | things, and gave us shields also to
 ULUDONGA (an Ingwane). | carry.

IN the neighbourhood there is a very old woman, with whom I had some casual conversation which appeared to be calculated to throw some light on their traditions; I therefore sent Umpengula to obtain from her a connected statement. On his return he related the substance of her remarks as follows:—

UNINA kabapa u ti :—Kwa ti eku- | THE mother of Ubapa says :—At
 veleni, lokupela Utshaka u te e ba | first, that is, when Utshaka was a
 indoda e ngena ebukosini, sa si | man and was entering into the
 kqala ukwenda ngaleso 'sikati; | kingdom; we girls were beginning
 kepa ngi be ngi za ngi zwa ku | to marry at that time; I used
 tiwa, “Amabele lawa e si wa | continually to hear it said that the
 d/layo a vela em/llangeni; kwa | corn which we eat sprang from a
 ku um/llanga; ku vutiwe, ku bo- | bed of reeds; there was a bed of
 mvu.” Kepa abantu ba zinge be | reeds; when it was ripe it was
 bona into e bukeka em/llangeni. | red. And people saw constantly
 Ba za ba ti, “Ake si zwe uma le | a beautiful thing in the bed of reeds.
 into i ini na.” Ba wa ka, a d/lli- | At length they said, “Just let us
 wa. Kwa tiwa, “O, kanti, ku | taste what kind of a thing this is.”
 mnandi, ukud/lla.” A goduka ke, | They plucked it, and ate it, and
 a ya 'kulinywa. | said, “O, forsooth, it is good, it is
 food.” So it was taken home⁹⁹
 and cultivated.

Si kuluma ngaloku 'kuvela | When we spoke of the origin
 kwamabele, si ti, “Kwa vela pi | of corn, asking, “Whence came
 loku na?” kepa abadala ba ti, | this?” the old people said, “It
 “Kwa vela kumdabuko owa dabu- | came from the creator who created
 la konke. Kepa si nga m azi.” | all things. But we do not know
 Si zinge si buza si ti, “Lowo 'm- | him.” When we asked continu-

⁹⁹ Lit., The corn went home and was cultivated; that is, became a cultivated article of food.

dabuko-ti pi na? Loku amakosi akwiti si ya wa bona?" kepa abadala b'ale ukuti, "Na lawa makosi e si wa bonako, u kona umdabuko owa wa dabulayo."

Kepa si buze si ti, "U pi na? Ka bonakali nje. U pi na?" kepa si zwe bobaba be komba pezulu, be ti, "Umdabuko wako konke u pezulu. Futi ku kona nesizwe sabantu kona." Kepa si nga ze sa bona ka/le ukuba lowo 'mdabuko u ya 'uze a bonwe nini na. Ku be ku tiwe njalo, ku tiwa, "Inkosi yamakosi."

Si zwa futi ku tiwa uma izulu li d/le izinkomo kwabani, ku tiwe, "Inkosi i tate izinkomo kwabani." Futi si zwe ku tiwa uma li ya duma, abantu ba zimise isibindi, ngokuti, "I ya d/lala inkosi." Kepa si ze sa kula ku i loko njalo.

Kepa ngonkulunkulu ka m vezanga ngokwake. Kepa ngi be ngi linga uku m kombisa kuye, a

ally, "Where is the creator? For our chiefs we see?"¹⁰⁰ the old men denied, saying, "And those chiefs too whom we see, they were created by the creator."

And when we asked, "Where is he? for he is not visible at all. Where is he then?" we heard our fathers pointing towards heaven and saying, "The Creator of all things is in heaven. And there is a nation of people there too." But we could not well understand when that Creator would be visible. It used to be said constantly, "He is the chief of chiefs."¹

Also when we heard it said that the heaven had eaten² the cattle at such a village, we said, "The Lord has taken the cattle from such a village." And when it thundered the people took courage by saying, "The Lord is playing." That was the state of the matter till we grew up.

But as for Unkulunkulu, Uba-pa's mother did not mention him of her own accord. But I tried to direct her attention to him, that she might speak of him of her

¹⁰⁰ By this is meant, that they denied the existence of a Creator whom they could not see; and declared their belief that their kings, whom they could see, were the Creators of all things. Just as at the end this old woman declares that the whitemen made all things.

¹ *Inkosi* may be rendered chief, king, lord. We can therefore say either Chief of Chiefs,—or King of Kings,—or Lord of Lords.

² That is, the lightning had struck.

zitsholo ngokwake. Kepa kwa ba | own accord.³ But I could not get
lukuni loko ukukuluma ngokwake. | her to mention him of her own

³ This is a very common occurrence. Very old Amazulu, when asked about Unkulunkulu, are apt to speak, not of the first Unkulunkulu, but the onkulunkulu of their tribes.

Mr. Hully, a missionary for some years connected with the Wesleyans, went up to the Zulu country as interpreter to Mr. Owen, in 1837. He says the word Unkulunkulu was not then in use among the natives; but that Captain Gardiner introduced it to express the Greatest, or the Maker of all men. Mr. Hully refused to use it in this sense. He allowed that the word *kulu* meant great, but denied that Unkulunkulu existed in the language to express that which Capt. Gardiner wished. But he persisted in using it through a young man named Verity.

The following remarks from Captain Gardiner's work appear to justify this statement of Mr. Hully:—

“The conversation which took place I will now relate, as nearly as I can, in the precise words:—

“‘Have you any knowledge of the power by whom the world was made? When you see the sun rising and setting, and the trees growing, do you know who made them and who governs them?’

“‘Tpai (after a little pause, apparently deep in thought)—‘No; we see them, but cannot tell how they come: we suppose that they come of themselves.’

“‘To whom then do you attribute your success or failure in war?’

“‘Tpai—‘When we are unsuccessful, and do not take cattle, we think that our father’ [Itongo] ‘has not looked upon us.’

“‘Do you think your father's spirits’ [Amatongo] ‘made the world?’

“‘Tpai—‘No.’

“‘Where do you suppose the spirit of a man goes after it leaves the body?’

“‘Tpai—‘We cannot tell.’

“‘Do you think it lives for ever?’

“‘Tpai—‘That we cannot tell; we believe that the spirit of our forefathers looks upon us when we go out to war; but we do not think about it at any other time.’

“‘You admit that you cannot control the sun or the moon, or even make a hair of your head to grow. Have you no idea of any power capable of doing this?’

“‘Tpai—‘No; we know of none: we know that we cannot do these things, and we suppose that they come of themselves.’” (*Narrative of a Journey to the Zoolu Country. Capt. Allen F. Gardiner, R.N.; undertaken in 1835, p. 283.*)

He thus speaks of a tribe on the Umzimvubu:—

“On the subject of religion they are equally as dark as their

Nga za nga m gazulela ibizo lika-
 unkulunkulu; kepa yena wa bona
 wa ti; "A! u yena pela lowo 'm-
 dabuko o pezulu owa e tshiwo
 abadala." Kepa Ubapa wa ti,
 "Ai! u se kqala ukupambanisa
 amazwi. Izolo u be nga tshongo
 njalo kumfundisi. Unkulunkulu
 u be m kombisa pansi. Kepa
 manje u se m kombe pezulu."
 Kepa wa ti yena, "Ehe! wa
 buya w' enyuka, wa ya pezulu."
 Wa yeka leyo 'ndhlela yake yoku-
 kqala, wa ngena ngokuti, "Kanti
 Unkulunkulu u yena lo o pezulu.
 Futi nabelungu laba kanti i bona
 amakosi aw' enza konka."

accord. At length I mentioned
 the name of Unkulunkulu; and
 she understood and said, "Ah! it
 is he in fact who is the creator
 which is in heaven, of whom the
 ancients spoke." But Ubapa said,
 "No! she now begins to speak at
 cross purposes. She did not say
 this to the Missionary yesterday.
 She said Unkulunkulu was from
 beneath. But now she says he
 was from above." And she said,
 "Yes, yes!⁴ he went up to
 heaven afterwards." She left the
 first account, and began to say,
 "Truly Unkulunkulu is he who is
 in heaven. And the whitemen,
 they are the lords who made all
 things."

neighbours the Zoolus. They acknowledged, indeed, a traditionary account of a Supreme Being, whom they called Oukoolukoolu" [Ukulukulu] " (literally the Great-Great), but knew nothing further respecting him, than that he originally issued from the reeds, created men and cattle, and taught them the use of the assagai. They knew not how long the issitoota," [isituta] " or spirit of a deceased person, existed after its departure from the body, but attributed every untoward occurrence to its influence, slaughtering a beast to propitiate its favour on every occasion of severe sickness, &c. As is customary among all these nations, a similar offering is made by the ruling chief to the spirit of his immediate ancestor preparatory to any warlike or hunting expedition, and it is to the humour of this capricious spirit that every degree of failure or success is ascribed." (*Id.*, p. 314.)

⁴ That is, she assents to the statement that Unkulunkulu sprang from the earth. But asserts also that he is the heavenly Lord, of whom she has been speaking.

This account is in many respects very remarkable. It is not at all necessary to conclude that the mind of the old woman was wandering. There appears to be in the account rather the intermixture of several faiths, which might have met and contended or amalgamated at the time to which she alludes:—1. A primitive faith in a heavenly Lord or Creator. 2. The ancestor-worshipping faith, which confounds

UBEBE, who related the following, was a very old man, belonging to the Amantanja tribe. He had seen much. His people were scattered by the armies of Utshaka, and he showed four wounds, received at different times:—

INKOSI i ya buza kambe indaba yaobaba.

Aobaba ba be ti indaba yabo yendulo, be ti, "Unkulunkulu u kona o indoda, o pansi yena." Obaba ba be ti, "Inkosi i kona pezulu." Uma li leta, li duma, ba ti, "Inkosi i ya Mloma, i ya leta. Lungisa ni." Be tsho kubo 'ma-

THE chief⁵ enquires then what our forefathers believed.

The primitive faith of our fathers was this, they said, "There is Unkulunkulu, who is a man,⁶ who is of the earth." And they used to say, "There is a lord in heaven." When it hailed, and thundered, they said, "The lord is arming; he will cause it to hail. Put things in order."⁷ They

the Creator with the First Man. 3. The Christian faith again directing the attention of the natives to a God, which is not anthropomorphic.

But she may intend to refer to the supposed ascent of Usenzangakona, the father of Utshaka, into heaven, which is recounted in the following izibongo, that is, flattering declamations by which the praises of the living or the dead are celebrated:—

Kwa ku izibongo zikasenzangakona, e bongwa abantu bake, be ti, "Mntakajama, owa pota igoda la ya la fika ezulwini, lapa izituta zakwamageba zi nga yi 'kufika. Zo ba 'kukwela z' apuke amazwanyana."

Amageba ibizo elidala lamazulu. Li ti, amatanzi okumuka kwelanga; a ya geba ezintabeni. Amageba abakamageba, Unkulunkulu wakwazulu. Umageba u zala Ujama, a zale Usenzangakona, a zale Utshaka. Nomageba u kona Unkulunkulu wake, lapa tina si ng' aziko.

There were lauds of Usenzangakona, by which he was lauded by his people; they said,

"Child of Ujama, who twisted a large rope which reached to heaven, where the Spirits of the Amageba will not arrive. They will again and again make fruitless efforts, and break their little toes."

Amageba is an ancient name of the Amazulu. It means the shadows caused by the departing sun; they recline on the mountains. Amageba are the people of Umageba, the Unkulunkulu of the Amazulu. Umageba begat Ujama; he begat Usenzangakona; he begat Utshaka. And as regards Umageba, there is his unkulunkulu where we know not.

⁵ The chief, that is, myself. A respectful mode of addressing the enquirer, as though the answer was being given to a third person.

⁶ *Indoda*, that is, a male.

⁷ That they may not be injured by the hail.

me, ku lungiswe impa/la zonke nezinkomo namabele.

Ku ti lapa inkosi i d/lalayo ngokuduma, ba ti uma ku kona ow esabayo, "W etuka ni, loku ku d/lalala inkosi na? U tate ni yayo na?"

Kwa tiwa Unkulunkulu u te, a si be abantu, si lime ukud/la, si d/le. Kwa ti utshani bwa vezwa Unkulunkulu, wa ti, "A ku d/le izinkomo." Wa ti, "A ku tezwe izinkuni, ku be kona umlilo, ku vut' ukud/la." Wa ti Unkulunkulu, "A ku zalwane, ku be kona abalanda, ku zalwe, kw and' abantu em/labeni. Ku be kona amakosi amnyama, inkosi y aziwe ngabantu bayo, ukuba 'Inkosi le: ni butane nina nonke ni ye enkosini.' "

A si kw azi ukuvela kwake. Si zwa ku tiwa, "Abantu ba zalwa Unkulunkulu." Aobaba ba

said this to our mothers, and they set all things in order, cattle and corn.

And when the lord played by thundering they said, if there was any one afraid, "Why do you start, because the lord plays? What have you taken which belongs to him?"

It was said, Unkulunkulu said, "Let there be men, and let them cultivate food and eat." And the grass was created by Unkulunkulu, and he told the cattle to eat. He said, "Let firewood be fetched, that a fire may be kindled, and food be dressed." Unkulunkulu said, "Let there be marriage among men,⁸ that there may be those who can intermarry, that children may be born and men increase on the earth." He said, "Let there be black chiefs; and the chief be known by his people, and it be said, 'That is the chief: assemble all of you and go to your chief.' "

We do not know the origin of Unkulunkulu. We hear it said, "Men are the children of Unkulunkulu." Our fathers used to

⁸ *A ku zalwane.* Lit., Let children be begotten or born one with another. An allusion to a supposed period in which if blood relations did not marry there could be no marriage. The meaning really is,—Let brothers and sisters marry, that in the progress of time there may arise those who are sufficiently removed from close relationship, that there may be *abalanda*, that is, persons who may lawfully intermarry.

be ti, "Unkulunkulu lowo owa zala abantu eluhlangueni. Si ngam azi ke Uluhlanga uma wa epuma ngapi na; noma Unkulunkulu ba be puma ohlangueni lunye ini na. A s' azi ukuba Uhlangu umfazi ini, loku aobaba ba be ti si zalwa Unkulunkulu.

Sa si m buza Unkulunkulu kwobawo, si ti, "U pi Unkulunkulu e ni m tshoyo na?" Ba ti, "Ka se ko. Nohlanga futi," ba ti, "ka se ko." Ba ti aobawo, "Nati s' ezwa si tshelwa ukuti, sa zalwa Unkulunkulu nohlanga. Na kwobaba s' ezwa be tsho."

Unkulunkulu wa e mnyama, ngokuba si bona abantu bonke e si vela kubo bemnyama, nenwele zabo zimnyama. B' esoka ngokuba kwa tsho Unkulunkulu, wa ti, "A ba soke abantu, ba nga bi amakwenkwe." Unkulunkulu naye wa soka, ngokuba wa si tshela ukusoka.

say, "Unkulunkulu is he who begat men by Uthlanga.⁹ We do not know whence Uthlanga came; or whether Unkulunkulu and Uthlanga both came from one Uthlanga or not. We do not know whether Uthlanga was a woman, for our fathers said we were begotten by Unkulunkulu¹⁰

We used to ask our fathers about Unkulunkulu, saying, "Where is Unkulunkulu of whom you speak?" They said, "He is dead, and Uthlanga also is dead." Our fathers said, "We were told that we are the children¹¹ of Unkulunkulu and Uthlanga. And our fathers told us they were told."

Unkulunkulu was a black man, for we see that all the people from whom we sprang are black, and their hair is black. They circumcised because Unkulunkulu said, "Let men circumcise, that they may not be boys." And Unkulunkulu also circumcised, for he commanded us to circumcise.

⁹ Here very distinctly Uthlanga is a proper name,—that of the first woman. But the origin of Uthlanga is not known; it is suggested that she came forth from Uthlanga together with Unkulunkulu—that is, an anterior Uthlanga.—Compare this with the legend above given, where it is said Umvelingangi made an Uthlanga and begat children by her. See below, where it is said, "Uhlangu ka se ko," Uthlanga is dead; not, A lu se ko.

¹⁰ This is a mode of asserting his belief that since the fathers said Unkulunkulu begat men, he could not do so without a wife, and that therefore Uthlanga was a woman.

¹¹ Zala is to beget and to give birth to: they were derived, viz., by generation from Unkulunkulu, and by birth from Uthlanga.

Umdabuko ng' azi o pezulu wodwa. Ba be ti abendulo, "Umdabuko u pezulu owona opilisayo abantu ; ngokuba abantu b' esuta, ba nga fi indhlala, ngoba inkosi i ba nika ukupila, ukuba ba hambe kabile emhlabatini, ba nga fi indhlala."

Uma l' omile, ku hlangu abanumuzana namakosi, ba ye enkosini emnyama ; ba ya kuluma, be tandaza wona umbete. Ukutandaza kwabo ukuba abanumuzana ba tshaye izinkabi ezimnyama, i nga bi ko emhlope. Zi nga hlatswa ; b' enze ngemilomo ; ku hlatswe i be nye, ezinye zi hlale. Kwa ku tiwa kukgala imvula i puma enkosini, nelanga li puma enkosini, nenyanga e kanyisa ngobumhlope, ku hlwile, abantu ba hambe be ng' apuki. Uma inyanga i nga se ko, ku tiwa, "Abantu a ba nga hambu, kumnyama ; ba ya 'kuli-mala."

As to the source¹² of being I know that only which is in heaven. The ancient men said, "The source of being is above,¹³ which gives life to men ; for men are satisfied, and do not die of famine, for the lord gives them life, that they may live prosperously on the earth and not die of famine.

If it does not rain, the heads of villages and petty chiefs assemble and go to a black chief ; they converse, and pray for rain. Their praying is this :—The heads of villages select some black oxen ;¹⁴ there is not one white among them. They are not slaughtered ; they merely mention them ; one is killed, the others are left. It was said at first, the rain came from the lord, and that the sun came from him, and the moon which gives a white light during the night, that men may go and not be injured. If there is no moon, it is said, "Let not men go, it is dark ; they will injure themselves."

¹² *Umdabuko*, Source of Being,—local or personal,—the place in which man was created, or the person who created him. But if a place, it is possessed of a special potentiality. See Note 95, p. 50. But here the *Umdabuko* is called "the lord which gives them life."

¹³ The argument is, since we see that life-giving influences,—the rain and sun,—come from heaven, we conclude that there too is the original source of life.

¹⁴ It is supposed that black cattle are chosen because when it is about to rain the sky is overcast with dark clouds. When the ox is killed, its flesh is eaten in the house, and perfect silence is maintained till the whole is consumed, in token of humble submission to the lord of heaven, from whom, and not of the chief, the rain is asked. The bones are burnt outside the village. After eating the flesh in silence, they sing a song. The songs sung on such occasions consist merely of musical sounds, and are without words.

<p>Uma izulu li be li tshayile izinkomo, ku be ku nga lhupekwa. Ku be ku tiwa, "Inkosi i lalabile ekud/leni kwayo." Ku tiwa, "Okwenu ini na, loku ku ng' okwenkosi na? I lambile; i ya zi/lalabela." Uma umuzi u tshaywe unyazi, uma ku inkomo e bulewe, ku tiwa, "Ku za 'kuba in/lan/la kulo 'muzi." Uma umuntu e tshaywe, wa fa, ku tiwa, "U solive inkosi."</p>	<p>If lightning struck cattle, the people were not distressed.¹⁵ It used to be said, "The lord has slaughtered for himself among his own food. Is it yours? is it not the lord's? He is hungry; he kills for himself." If a village is struck with lightning, and a cow killed, it is said, "This village will be prosperous." If a man is struck and dies, it is said, "The lord has found fault with him."</p>
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UBEBE.

Having requested Umpengula to ascertain from Ubebe the meaning of Umdabuko more exactly, he made the following report:—

Ng'enze njengokutsho kwako ke, I HAVE done as you directed, mfundisi, nga buza kubebe ukuti, Teacher, and asked of Ubebe what

¹⁵ Contrast this with what Arbusset says of the superstition found among the Lighoyas:—

"When it thunders every one trembles; if there are several together, one asks the other with uneasiness, 'Is there any one amongst us who devours the wealth of others?' All then spit on the ground, saying, 'We do not devour the wealth of others.' If a thunderbolt strikes and kills one of them, no one complains, none weep; instead of being grieved, all unite in saying that the Lord is delighted (that is to say, he has done right), with killing that man; they say also that the thief eats thunderbolts, that is to say, does things which draw down upon men such judgments. There can be no doubt, they suppose, that the victim in such a case must have been guilty of some crime, of stealing most probably, a vice from which very few of the Bechuanas are exempt, and that it is on this account that fire from heaven has fallen upon him." (*Exploratory Tour in South Africa*, p. 323.)

Casalis says that, among the Basutos, "If any one is struck dead by lightning, no murmur is heard and tears are suppressed. 'The Lord has killed him,' they say; 'he is, doubtless, rejoicing: let us be careful not to disturb his joy.'" (*The Basutos*, p. 242.)

“Bebe, lapa ku tiwa umdabuko wabantu, li ti ni leli 'zwi lokuti umdabuko na?' Kapa Ubebe wa ti, “Lapa si ti umdabuko, si kulu- ma lapa kwa vela abantu bonke kona, si ti ke umdabuko wabantu. Futi le inkosi e pezulu a ngi zwan- ga kwobaba be ti, “I nonina nonfazi.” A ngi ku zwanga loko. Unkulunkulu yedwa e kwa tiwa wa veza abantu o/llangeni; sa ti, umdabuko u u/llanga.”

men meant by the word Umda- buko, when they say, “The Um- dabuko of men.” He replied, “When we say Umdabuko we speak of that¹⁶ from which men sprang; and because they sprang from that, we say, ‘The Umdabu- ko of men.’ Further, as regards that lord who is above, I never heard our fathers say he had a mother or wife. I never heard such a thing. It is Unkulunkulu only of whom it was said he gave men origin by means of Uthla- nga,¹⁷ and so we said, the Umda- buko is Uthlanga.”

I REQUESTED Umpengula to enquire of Unjan, of the Abambo tribe, a petty chief, who came to the village, what he knew about Unkulu- nkulu. He reported the following:—

WA ti ngoku m buza kwami uku- ti, “Njan, u ti ni wena ngonku- lunkulu lowo, e sa m tshoyo tina 'bantu abamnyama na?' wa ti, “Lo, e sa ti, w' enza konke na?” Nga ti mina, “Yebo. Ngi ya

WHEN I asked him, saying, “U- njan, what do you say about that Unkulunkulu, of whom we black men used to talk?” he replied, “Him who, we said, made all things?”¹⁸ I replied, “Yes. I en-

¹⁶ See Note 95, p. 50.

¹⁷ Or, out of Uthlanga; “and so we said the Umdabuko is Uthla- nga,” either regarding Umdabuko as a female, or referring to that Uthlanga or Source of being from which Unkulunkulu himself and all things else sprang. But we are here, no doubt, to understand the latter, for above he states that the old men believed in an Umdabuko which is above, and which he calls, “the Lord which gives them life.”

¹⁸ Intimating that there are other Onkulunkulu about whom he might wish to enquire.

buza ukuze ng' azi loko oku isimi-
nya imi/la yonke ngaye." Wa ti,
"Ehe! A u boni ini ukuba
Unkulunkulu, sa ti, w' enza konke
e si ku bonayo ne si ku patayo
konke?" Nga ti, "Ehe! Ha-
mbisa kambe. Ngi sa lalele lapa
u za 'kuya 'kugcina kona." Kepa
wa ti, "O, noma kwa tshiwo kwa
tiwa, w' enza konke; kepa mina
ngi bona ukuti loku kwa tiwa
umuntu omkulu wetu, umuntu
njengati; ngokuba tina sa si nga
kombi 'ndawo lapo e kona, kodwa
kwa tiwa umuntu owa vela ku-
kqala kubantu bonke, o yena em-
kulu kwiti sonke, Umvelingangi.
Kanti ngi ya bona ukuti ngelizwi
letu sa ti, Unkulunkulu w' enza
konke, kepa a s' azi lap' a vela
kona." Nga m buza nga ti,
"Manje u pi na?" Wa ti, "O,
ka se ko." Nga ti, "Wa ya ngapi
na?" Wa ti, "Nati si be si buza,
ku tiwe, 'Ka se ko.' Kepa nga-
loko ku ya bonakala ukuti konke
loko a kw enziwanga umuntu o
nga se ko; kw' enziwa o se kona."

Kepa ngi buza kuye ngokuti,
"Abafundisi bakwini a ba tsho ini
ukuti le inkosi e pezulu i Unku-
lunkulu na?" Wa ti, "Hau!"

quire that I might know what has
always been the truth about him."
He said, "Yes, yes! Do you not
understand that we said Unkulu-
nkulu made all things that we see
or touch?" I said, "Yes! Just
go on. I am listening for the
conclusion." And he said, "Al-
though it was said he made all
things, yet for my part I see that
it was said,¹⁹ he was an old man
of ours, a man like us; for we did
not point to any place where he
was, but said he was a man who
came into being first of all other
men, who was older than all of us,
Umvelingangi. So then I see that
by our word we said Unkulunkulu
made all things, but we know not
whence he sprang." I asked,
"Where is he now?" He said,
"O, he is dead." I asked, "Where
is he gone?" He replied, "We
too used to ask, and it was an-
swered, 'he is dead.' But by that
it is evident that all things were
not made by a man, who is now
dead; they were made by one who
now is."²⁰

And when I enquired, saying,
"Do not your teachers²¹ tell you
that the lord which is in heaven is
Unkulunkulu?" he replied with a

¹⁹ I see that it was *said* and nothing more; there was no truth in it.

²⁰ It is clear that this reasoning is the result of a certain amount of light. When once he had been induced to think, he said that the things around him could not, as the old men said, have had a mere human author, who came into being and passed away.

²¹ This chief and his people live in the neighbourhood of the Roman Catholic Mission about fifteen miles from this place.

ngokwetuka, "Nakanye. A ngi zwanga be li tsho lelo 'lizwi ; no-kuba ba kulume ngalo nje a ngi ku zwanga. Kupela umfundisi yedwa e nga kuluma naye ngalo." start, "Hau! by no means. I never heard such a word, neither did I ever hear them even mention the name. It is your teacher²² alone with whom I have ever spoken about it."

The next day I asked him myself, when he made the following statement :—

<p>Ba ti abendulo ba ti Unkulunkulu owa veza abantu, wa veza konke nezinkomo, konke nezilwane ezasendhile. Ba ti omdala umuntu owa veza lezo 'zindaba, e se ku tiwa ke umuntu omdala u inkosi, ku tiwa u inkosi e pezulu. Se si zwa ngani ukuti inkosi e pezulu e yona ey' enza konke. Abantu abadala ba be ti Unkulunkulu ukoko nje, umuntu omdala owa zala abantu, wa veza konke.</p>	<p>The ancients said that it was Unkulunkulu who gave origin to men, and every thing besides, both cattle and wild animals. They said it was an ancient man who gave origin to these things, of whom it is now said that ancient man is lord ; it is said, he is the Lord which is above.²³ We have now heard from you that the Lord which is in heaven is he who made every thing. The old men said that Unkulunkulu was an ancestor and nothing more, an ancient man who begat men, and gave origin to all things.</p>
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<p>ULANGENI, umuntu omdala wase-makzoseni, kepa u sesikoleni, wa fika lapa kwiti. Nga ya kuye, ngi ya 'kubuza le 'ndaba kankulunkulu, ngi bona emdala kakulu. Kepa ekungeneni kwami endhlini</p>	<p>ULANGENI, an old Ixosa, but one living at a mission-station, paid us a visit. I went to him and enquired of him what he knew about Unkulunkulu, because I saw he was a very old man. When I entered the house where Ulangeni</p>
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²² Some years ago whilst travelling I had had a conversation with him on the subject.

²³ This is rather obscure, but I prefer not to give a free translation. The meaning is, Our old men told us that it was an ancient man who created all things ; but we hear from the missionaries that the heavenly Lord is he who created.

lapa e kona Ulangeni, nga m buza ngokuti, "Baba, ngi size ngale 'n-dawo yokuti Utikzo, uma lelo 'gama kwa tiwa Utikzo o pi na? Noma li vele se ku fike abafundisi ini na?"

Kepa Ulangeni wa ti, "Kga; leli 'gama lokuti Utikzo a si lo e si li zwa kumangisi; igama lakwiti elidala; ku be ku ti ngezikati zonke, uma ku timula umuntu a ti, 'Tikzo, u ngi bheke kade.'"

Kepa nga buza ngokuti, "Ni be ni ti tikzo nje, ni tsho ni na? Loku izidumbu zake na ni nga z'azi, na ni tsho ni na?" Wa ti, "Le 'ndaba yokuti tikzo indaba kwiti e be ku tiwa, uma li ya duma izulu, kw aziwe njalo ukuti a kona amandhla a ngapezulu; ku ngaloku kwa za kwa tiwa opezulu Utikzo. A ku tshiwongo kodwa ukuti u sendaweni etile pezulu;

was, I enquired of him, saying, "My father, help me in the matter of Utikzo, and tell me where Utikzo is said to be? And whether the word came into use after the arrival of the missionaries?"

And Ulangeni answered, "No; the word Utikzo is not a word we learnt of the English; it is an old word of our own. It used to be always said when a man sneezed, 'May Utikzo ever regard me with favour.'"²⁴

Then I asked, "Since you merely used the word Utikzo, what did you mean? Since what is very truth about him you knew not, what did you mean?" He replied, "As regards the use of Utikzo, we used to say it when it thundered, and we thus knew that there is a power which is in heaven; and at length we adopted the custom of saying, Utikzo is he who is above all. But it was not said that he was in a certain place

²⁴ Just as among other people sneezing is associated with some superstitious feeling. In England and Germany old people will say, "God bless you," when a person sneezes. Among the Amazulu, if a child sneeze, it is regarded as a good sign; and if it be ill, they believe it will recover. On such an occasion they exclaim, "Tutuka," Grow. When a grown up person sneezes, he says, "Bakiti, ngi hambe kade," Spirits of our people, grant me a long life. As he believes that at the time of sneezing the Spirit of his house is in some especial proximity to him, he believes it is a time especially favourable to prayer, and that whatever he asks for will be given; hence he may say, "Bakwiti, inkomo," Spirits of our people, give me cattle; or, "Bakwiti, abantwana," Spirits of our people, give me children. Diviners among the natives are very apt to sneeze, which they regard as an indication of the presence of the Spirits; the diviner adores by saying, "Makosi," Lords, or Masters.

kwa ku tiwa lonke izulu u kulo lonke. A kw a/lukaniswanga." in heaven; it was said he filled the whole heaven. No distinction of place was made."²⁵

Kepa nga ti, "Amalau a e ti ni wona ibizo lokubiza Udio?" Wa ti, "Hau! U tsho 'malau mani na?" Nga ti, "Lawa 'malau abomvana." Wa ti, "Ngi y' e-zwa. Kepa ba be pi labo 'bantu aba nga ze ba be notikzo na? Angiti ba be /lala ezintabeni; ba tolwe Amabunu, nokuze ba be pakati kwabantu na? A si lo igama lamalau ukuti tikzo. Okwamalau kwa duka konke ngam/la be /langene namabunu. A si zwa 'luto lwawo."

I asked, "By what name did the Hottentots call God?" He said, "Hau! what Hottentots do you mean?"²⁶ I replied, "Those reddish Hottentots." He said, "I hear. But where were those people that they should use the word Utikzo? Is it not the fact that they used to live in the mountains; and were taken into the households of the Dutch, and so came to live among the people? Utikzo is not a Hottentot word. Every thing belonging to the Hottentots was thrown into confusion when they united with the Dutch. We have learnt nothing of them."

I loko ke e nga ku zwa ngolangeneni. Nga buza ke ngokuti, "Unkulunkulu ku m zwanga na?" Kepa yena wa ti, "Uku mu zwa kwami Unkulunkulu, ngi mu zwe kakulu lapo ku bekwa amatshe pezu kwesivivane; umuntu a ti

This, then, is what I heard of Ulangeni. So I enquired further, "Have you never heard of Unkulunkulu?" He replied, "I have for the most part heard Unkulunkulu mentioned when stones are thrown on an isivivane;²⁷ when a

²⁵ It may be worth noting here that what the Amazulu say of the lord of heaven, for whom they have no name, the Amakzosa say of Utikzo.

²⁶ This is to be understood as expressing his utter contempt for the Hottentots, and unwillingness to admit that the Kafir could learn any thing from them. It cannot, however, be doubted that he is mistaken in supposing that they did not derive the word from the Hottentots.

²⁷ *Isivivane*.—Isivivane amatshe a /langaniselwa 'ndawo nye, 'enziwe inkqwaba enkulu; ku po- The isivivane consists of stones which are collected together in one place, and form a large heap;

lapa e ponsa itshe, a ti, 'Zizuku- | man throws a stone, he says,
lwane zikankulunkulu,' a dhlule." | 'Generations of Unkulunkulu,'
Nga ti ke, "E tsho mupi Unku- | and passes on." So I said, "What

nswe kona aba dhlulako kuso | those who pass by the isivivane
isivivane, amancane amatshe na- | cast stones on it; the stones
makulu e ponswa kona, ku tiwa, | which are thrown on it are both
"Sivivane saokoko, ngi ti ketshe- | small and great; and it is said,
ketshe ukuhamba kalula." | "Isivivane of our ancestors, may
UMPENGULA MBANDA. | I live without care."

The isivivane, then, is a heap of stones, the meaning of which the natives of these parts are unacquainted with. When they pass such a heap, they spit on a stone and throw it on the heap. Sometimes they salute it by saying, "Sa ku bona, bantwana bakasivivane," Good day, children of Usivivane; thus personifying Isivivane, and acting in correspondence with the *Kxosa* salutation to Unkulunkulu.—Sir James E. Alexander relates the following of the Namaquas:—"In the country there are occasionally found large heaps of stones on which had been thrown a few bushes; and if the Namaquas are asked what they are, they say that *Heije Eibib*, their Great Father, is below the heap; they do not know what he is like, or what he does; they only imagine that he also came from the East, and had plenty of sheep and goats; and when they add a stone or branch to the heap, they mutter, 'Give us plenty of cattle.'—Among the Hottentots there are many such heaps, which they say are the graves of Heitsi Kabip, who, according to them, died several times and came to life again. (*Bleek. Hottentot Fables*, p. 76.)—Thus the Heitsi Eibip of the Hottentots appears to have some relation to the Unkulunkulu of the Kafirs.

Such heaps of stones are common in the South Sea Islands, and are there memorial heaps, as, it appears from the Scripture narrative, was that which Jacob raised (Gen. xxxi. 45—55); or they may have been raised over graves, as is still the custom among the Bedouins.

"The bearers of the corpse reached the newly dug grave at the head of the procession, and standing over it they slowly lowered the body, still rolled in its rough camel-hair shroud, into it, as the solemn chant suddenly ceased, and the silence which ensued seemed rendered deeper by the contrast. The corpse having been stretched out in its sandy couch, all those nearest the spot, with hands and feet, raked back the loose earth over the grave and closed it up. Ali and the other chieftain with him, each taking up a stone from the ground, now cast it in turn on the tomb, uttering, 'Allah yerdano,' God have mercy on him! Naif, silent and brooding, approached the spot, and with the same prayer cast his stone likewise over his brother's tomb, adding, 'The duty of revenging thee weighs upon me.'

"All the other members of the tribe present followed their chief's example, and pressed forward to pay their last tribute to the dead, a stone cast on the grave, and a muttered prayer for his peace;

lunkulu na?" Ukupendula kukalangeneni, wa ti, "Etsho umuntu wokukqala kubo bonke abantu, owa vezwa Utikxo kukqala. Kepa abantu ba m bona. Utikxo wa sita kunkulunkulu, ka bonwanga umuntu; abantu ba bona yena Unkulunkulu, ba ti umenzi wako konke, Umvelingangi, be tsho ngokuba lowo ow' enza Unkulunkulu be nga m bonanga. Ba ti ke u yena e Utikxo. I loko e ngi kw aziyo ngonkulunkulu."

Nga ti mina, "Ehe! langeni. Ngi ya bona impela ukuba loko o ku tshoyo into nami e be ngi i tsho. Kodwa kuloko, loko 'kupendula kwako ku ukupendula kwomuntu o se punyelwe ilanga; ngokuba u bona loko abanengi a ba bheki nakanye kuloko 'kubona kwako."

Wa ti, "Ku te ekufikeni kwamangisi kulo 'mhlaba kwiti, kwa kqala umfundisi o ku tiwa ibizo lake Uyegana. Wa fika wa fundisa abantu, nokukuluma kwake

the multitudes crowding in succession round the spot, or spreading over the plain to find a stone to cast on the tomb in their turn. A high mound of loose stones rose fast over the grave, increasing in size every minute as men, women, and children continued swarming around it in turn, adding stone after stone to the funereal pile." (*Sketches of the Desert and Bedouin Life.* *The Churchman's Companion.* No. XII. December, 1867, p. 524.)

Is our ceremony of throwing earth into the grave a relic of this ancient custom?

²⁸ This is a very concise and simple explanation of the way in which the First Man came to be confounded with the Creator.

Unkulunkulu does he mean?" Ulangeni said in reply, "He means the first man before all other men, who was created by Utikxo first. And men saw him. Utikxo was concealed by Unkulunkulu, and was seen by no one; men saw Unkulunkulu, and said he was the creator of all things, Umvelingangi; they said thus because they did not see Him who made Unkulunkulu. And so they said Unkulunkulu was God.²⁸ This is what I know about Unkulunkulu."

I replied, "Yes, yes! Ulangeni. I see clearly that what you say accords with what I said. But further, your answer is the answer of a man on whom the sun has risen; for you see that which many do not regard in the least."

He said, "On the arrival of the English in this land of ours, the first who came was a missionary named Uyegana. On his arrival he taught the people, but they did

ku ng' aziwa uma u ti ni na, e
lal' end/le, e nga lali ekaya; kepa
uma e bona umuzi a ye kuwo;
nakuba ukukuluma kwabantu e
nga kw azi, a kwitize njalo kuba-
ntu, ba kohlwe uma u ti ni na.
Wa za w' enyuka wa beka en/la;
wa fumana abantu ababili—Ibunu
nelau; wa buya nabo labo 'bantu,
ba m kumushela. Sa kqala uku
w' ezwa amazwi a wa tshoyo. Wa
buza pakati kwetu ngokuti, 'Ni ti
ni ngokwenza konke na?' Sa ti,
'Ow' enza konke, si ti Utikzo.'
Kepa wa buza wa ti, 'U pi na?'
Sa ti, 'U sezulwini.' Uyegana
wa ti, 'Ehe. Ngi lete yena lowo
ke pakati kwenu lapa.' Kepa
kwa ku kona abantu ababili, be
bakulu; omunye Unsikana, omu-
nye Unzele. Ba kolwa bobabili.
Unzele wa e hlala emzini wake.
Unsikana wa hlalanga noyegana,
umfundisi. Laba 'bantu ba kqala
ukubanga igama lokuti Utikzo.
Unzele wa ti, 'Utikzo u pansi.'
Unsikana wa ngaba, ngokuti,
'Hai! Nzele. Utikzo u pezulu.
Ngi m bona e pezulu mina, lapa
ku vela amand/la onke.' Ba
pikisana ngaloko bobabili, wa za

not understand what he said; he
used to sleep in the open air, and
not in a house; but when he saw
a village he went to it, and al-
though he did not understand the
people's language, he jabbered
constantly to the people, and they
could not understand what he said.
At length he went up the country,
and met with two men—a Dutch-
man and a Hottentot; he returned
with them, and they interpreted
for him. We began to understand
his words. He made enquiries
amongst us, asking, 'What do
you say about the creation of all
things?' We replied, 'We call
him who made all things Utikzo.'
And he enquired, 'Where is he?'
We replied, 'In heaven.' Uye-
gana said, 'Very well. I bring
that very one²⁹ to you of this
country.' And there were two
men, both men of consequence;
one was named Unsikana, and the
other Unzele. Both became be-
lievers. Unzele continued to live
at his own village. Unsikana
united with Uyegana, the mission-
ary. These men began to dispute
about the name Utikzo. Unzele
said, 'Utikzo is beneath.' Unsi-
kana denied, saying, 'No! Unze-
le. Utikzo is above. I see that
he is above from whence power
proceeds.'³⁰ The two disputed on
that subject, until at length Unze-

²⁹ That very one,—that is, all that relates to or concerns him.

³⁰ Compare this with Note 13, p. 59.

w' a/lulwa Unzele, ngokuba wa ti, 'E pansi,' e tsho Unkulunkulu ngokuti, 'U pansi.' Kepa Unsikana wa ti, 'Hai! Utikxo u sempakameni.' La za lelo 'gama lokuti Utikxo la duma kakulu ngokufika kwabafundisi. Ngokuba tina sa si kuluma ngezulu lonke, si ti, 'Ku kona Utikxo kulo lonke;' ku nga te ntsa ukukanya kuleyo 'ndawo. Kepa lo 'nsikana ukukolwa kwake ku ya mangalisa. A si kw azi uma kwa ku njani na, ngokuba ekwa/luleni kwake Unzele, wa m kqambela ingoma enkulu, wa ti 'Ekatikxo' lelo 'gama; na nam/la nje li into enkulu emakxoseni. Li ya baliswa ngamand/la amaningi katikxo. Ku

le was overcome, for he said, 'He is beneath,' meaning Unkulunkulu when he said 'He is beneath.' But Unsikana said, 'No! Utikxo is in the high place.' At length the word Utikxo was universally accepted on the arrival of the missionaries. For we used to speak of the whole heaven, saying, 'Utikxo dwells in the whole heaven;' but did not clearly understand what we meant. But the faith of Unsikana is wonderful. We do not understand what it was like, for when he had refuted Unzele, he composed a great hymn for him, which he called 'The Hymn of God;' and to this day that hymn is a great treasure among the Amakxosa. It celebrates the great power of God.⁸¹

⁸¹ The following is the translation of the hymn alluded to given by Appleyard, *Grammar*, p. 48:—

Thou art the great God—He who is in heaven.
 It is Thou, Thou Shield of Truth.
 It is Thou, Thou Tower of Truth.
 It is Thou, Thou Bush of Truth.
 It is Thou, Thou who sittest in the highest.
 Thou art the Creator of life, Thou madest the regions above.
 The Creator who madest the heavens also.
 The Maker of the stars and the Pleiades.
 The shooting stars declare it unto us.
 The Maker of the blind, of thine own will didst thou make them.
 The Trumpet speaks,—for us it calls.
 Thou art the Hunter who hunts for souls.
 Thou art the Leader who goes before us.
 Thou art the great Mantle which covers us.
 Thou art He whose hands are with wounds.
 Thou art He whose feet are with wounds.
 Thou art He whose blood is a trickling stream—and why?
 Thou art He whose blood was spilled for us.
 For this great price we call
 For thine own place we call.

te lowo 'muntu o ku tiwa Unsikana w' enza ummangaliso ngam/la e fayó. W' emuka wa ya e/latini e nomfana wake. Wa ngena e/latini, wa funa umuti omkulu o ku tiwa umumbu ibizo lawo; wa u tola, wa u gaula, wa u nguma; wa u linganisa naye, wa u baza, wa w enza umpongolo; wa funa nesivalo, e u baza, e zilinganisa pakati kwawo. Ku te uma u pele wa u twala, wa goduka nawo, wa /langanisa abantwana bake, wa ti, 'Bantabami, ni bona nje ngi gaule lo 'muti, ng' enzile ukuze ku ti uma se ngi file ni ngi fake kuwo, ni nga boni ubuncunu bami.' Nembala wa fa ngalezó 'zinsukwana."

UMPENGULA MBANDA.

And the man Unsikana did a wonderful thing at his death. He went with his son into the forest. When he entered the forest he sought for a large tree called the Umumbu; he found one and cut it down; he measured it by his own size; he carved it and made a box of it, and a cover for it, hollowing it so as to be equal to himself inside. When it was finished he carried it home; he assembled his children and said to them, 'My children, you see I have cut this tree, that when I am dead you may place me in it, and not look on my nakedness.' And in fact he died a few days after."

LELI 'lizwi lokubiza Unkulunkulu e bizwa abantwanyana noma abafana ekwaluseni, u ya bizwa ngokuba ku tsho abadala. A ngi tsho ukuti a se be gugile, ngi tsho abakulileyo kunabanye. Ba ya tumela ukuti a ba ye 'ku m biza abantwana. Ngokuba ku nge ko namunye o ya 'kuti, "Ku ngani ukuba ni tanda ukudhlala ngesilobó sami na? A n' azi ini uku-

As regards calling Unkulunkulu, when he is called by little children or by boys when they are herding cattle, he is called at the bidding of old people. I do not mean those who are really old, but those who are grown up more than others; they send children to go and call him. For there is no one who will say, "Why do you like to make sport with a relative of mine?"³² Do you not know that

³² A very common answer received from a native when asked who Unkulunkulu is, is, "Ukoko wetu," Our ancestor. But now, through the course of years, no one regards him as a relative; he is so far removed from all at present living by intervening generations.

ba kumina kubu/lungu na?" Ku ngokuba ind/lu yake Unkulunkulu e nga m enzela umunyu, a i se ko. Labo 'bantu bonke aba tume-la abantwana ukuti a ba ye 'ku m biza, b'enza ngoku nga m naka-keli ngaluto. Loku 'ku/lekisa ngaye Unkulunkulu ku vela nga-loku. Ngokuba uma abantwana ba ya buza ukuti, "Unkulunkulu u ubani na?" ba ti abadala, "Um-velinqangi ow'enza izinto zonke." Kepa ba buze ukuti, "Upi manje lapo e kona na?" ba ti, "Wa fa; a si sa l'azi izwe lapo a fela kona, neliba lake. I loku kodwa e si kw aziyo ukuti, lezi 'zinto zonke e si nazo sa zi nikwa u ye." Kepa ku nga bi ko 'n/loko yezwi eli veza ukuti, "Ind/lu e sa lunge nonkulunkulu eyakwabani lo."

Ku ti uma ku landwa ukuma kwake Unkulunkulu, ku pelele etafeni nje, ku nga sondeli ngase-zind/lini zokwelamana naye ku-laba 'bantu aba se kona.

Ku njalo ke, u bona nje, uku-bizwa kukankulunkulu; ku nga ti u se inganekwane; ka si yo inga-

it is painful to me?" It is because the house of Unkulunkulu, which can feel pain for him, no longer exists. All the people who send children to go and call him, do so because they care nothing about him. That sport about Unkulunkulu springs from this. For if children ask who Unkulunkulu is, the old people answer, "Umvelinqangi, who made all things." But when they ask where is the place where he now is, they say, "He died, and we no longer know the place where he died, nor his grave. This only is what we know, that all these things which we have, he gave us." But there is no such conclusion as this come to, "The house which is descended from Unkulunkulu is the house of So-and-so."⁸³

When the standing of Unkulunkulu is sought out, it terminates in the open plain, and makes no approach to houses which have followed him in succession till those men who now exist are reached.⁸⁴

Such then, you see, is the calling of Unkulunkulu; it is as though he was the subject of a

⁸³ That is, no one can trace up his ancestry to the First Man. Such a notion manifests the utter ignorance of the natives of the lapse of time since man was created.

⁸⁴ We know that Unkulunkulu was the first man, but if we were to attempt to give the names of his children we could not make up a genealogy, for we are at once lost, and cannot in any way connect him with people who are now left.

nekwane impela, ukuze a nge u inganekwane; ku ngokuba u umuntu wokukqala; ngapambili kwake ka ko omunye umuntu kutina 'bantu; u yena e sekukqaleni kwabantu; tina sonke si nganeno kwake. I ngaloko Unkulunkulu bonke abantwana ku tiwa a ba ye 'ku m biza. A ku tshiwo ukuti, "Si biza idhlozi na? Si li bizela ize? A s' azi ini ukuba li ya 'kutukutela, li si bulale na?" A ku ko loko 'kukcabanga okunjalo ngaye Unkulunkulu, ukuti u idhlozi. Kepa noma u idhlozi, ka ko o namandhla oku m pata lapa e hlabile inkomo; ngokuba ka namandhla okubalisa, njengaloko e nga balisa ngamadhlozi akubo a w' aziyo. Kubantu abamnyama igama likankulunkulu a li hlonipeki; ngokuba a ku se ko 'ndhlu yake. Se li njegegama lesalukazi esidala kakulu, si nge namandhla okuzenzela nokuncinyane, se si hlala lapo si hlezi kona kusasa li ze li tshone ilanga. Abantwana ba se be dhlala ngaso, ngokuba a si namandhla oku ba fumana no-ku ba tshaya; se si kuluma ngomlomo kodwa. Ku njalo ke negama leli likankulunkulu, ukuba abantwana bonke ku tiwa a ba ye 'ku m biza. U se isikohliso sabantwana.

mere nursery tale; he is not a fable indeed, though he may be like one; it is because he was the first man; before him there was not another man from whom we are derived; it is he who is the first among men; we stand this side of him. It is on that account that all children are told to go and call Unkulunkulu. They do not say, "Are we calling an Idhlozi? Do we call it for nothing? Do we not know that it will be angry and kill us?" There is no such thought as this about Unkulunkulu, that he is an Idhlozi. But if he is an Idhlozi, there is no one who can worship him when he kills a bullock; for he is not able to repeat his praising names, as he can those of the Amadhlozi of his people which he knows. The name of Unkulunkulu has no respect paid to it among black men; for his house no longer exists. It is now like the name of a very old crone, which has no power to do even a little thing for herself, but sits continually where she sat in the morning till the sun sets. And the children make sport of her, for she cannot catch them and flog them, but only talk with her mouth. Just so is the name of Unkulunkulu when all the children are told to go and call him. He is now a means of making sport of children.

A ku tshiwo kodwa ukuba u ize. U umuntu impela; kodwa ku ya ko/liswa ngaye abantwana, ukuti a ba ye 'ku m biza. Ngo-kuba ku y' aziwa impela ukuti wa fa. Kodwa i loku oku bonakala ngako ukuba u isiko/liso sabantwana, ngokuba na lapo a fela kona a k' aziwa na abadala. Kodwa uma ku tunywa abantwana, ku tiwa a ba ye lapaya; noma u ngalapa eduze, na lapa e kona. Kepa abantwana ba bize ba bize kakulu kakulu, a nge sabele; ba buye ba ye 'kubika ukuti ka sabele; ku tiwe, "A ni bize kakulu; memeza ni kakulu." Abantwana b' ezwe loku 'kutsho ngokuti, "A ku memezwe," ba memeze kakulu, a ze amazwi abo a tshe, ba hho-tshoze; ba kqale ukubona ukuti, "Si ya ko/liswa. Ini ukuba Unkulunkulu a ng' ezwa ngamazwi a 'bukali e si memeze ngawo kukqala? Manje u sa ya 'kuzwa ngani, loku e se e tshile amazwi na?" Kepa ngaloko, noma a tshile, a ba nako ukuyeka ukubiza. Ukupela kwokumemeza kwabo ukuba ku suke umkuiwana a ye 'bu ba biza, ukuti, "Sa ni buya." U tsho njalo ngokuba be se be kqedile loko a be be tanda

But it is not said he is nothing. He is really a man; but children are made sport of through him, when they are told to go and call him. For it is well known that he died. But it is this which makes it clear that he is the means of making a sport of children, for even the place where he died is not known even to the old men. But when children are sent, they are told to go yonder; or they say that he is here near at hand, or that he is at this very place. And children call and call again and again; but he cannot answer. They return to report that he does not answer. The people say, "Shout aloud; call him with a loud voice." When the children hear it said that they are to shout aloud, they shout aloud until they are hoarse, and their voice is scarcely audible; and they begin to see that they are deceived, and ask, "How is it that Unkulunkulu does not hear shrill words with which we first shouted? Now, how can he any longer hear, since we are now hoarse?" But because they have been told to shout, even though they are hoarse they cannot leave off shouting. The end of their shouting is this:—One of the bigger boys goes to call them, saying, "Come back now." He says this because the people have now finished what they wished to

uku kw enza ngapand/le kwabantwana. Ba buya ke abantwana, ba ti, "K' esabeli." Ku tiwe, "O, u kude lapo e kona. A ku se 'kcala."

Ngaloko 'kumemeza a ba bongi Unkulunkulu ngako. Kodwa abantwana ngoku ng' azi kwabo ba memeza isiminya; ngokuba be ti, u za 'uvela. Kanti lab' aba ba tumileyo ba y' azi ukuti ka yi 'kuvela. Ngokuba kubo a nge tunywe o se bhokile ukuya 'kubiza Unkulunkulu; a nga ti uma ku tiwa, "Bani, hamba u ye 'kubiza Unkulunkulu," a nga ti ukupe ndula kwake, "Uma ni tanda ukwenza into yenu, noma ni tanda ukuba ni d/le ukud/la okutile kwenu e ni nga tandi ukuba ngi ku bone, noma ngi ku d/le; woti ni a ngi suke, ngi ye kwenye 'ndawo, ngi hlale kona, ni ze ni kgedeloko kwenu; musa ukuti a ngi ye 'kubiza Unkulunkulu, njengabantwana laba aba ng' aziyo." Ku njalo ke abadala a ba tunywa.

Le 'ndaba kankulunkulu manje se si i bona ezincwadini, ukuti i ya sondela. Loku tina si be si ti, "Unkulunkulu umuntu wokukqala." A si m bonganga, noma

do without the children. So the children return, and say, "He did not answer." The people reply, "O, he is a great way off. It is now no longer of consequence."

By this shouting they do not worship Unkulunkulu. But the children, through their ignorance, shout with sincerity, for they think he will appear. But those who send them know that he will not. For a person who is shrewd among them cannot be sent to go and call Unkulunkulu; if he is told to go and call Unkulunkulu, he may say in reply, "If you wish to do something in private; or if you wish to eat that food of yours, which you do not wish me to see, or eat, tell me to go away to some other place; don't tell me to go and call Unkulunkulu, like children who know nothing." So old people are not sent.

The account of Unkulunkulu we now see in books, that is, it is coming near to us, whilst we ourselves used to say, "Unkulunkulu is the first man."³⁵ We did not worship him, though we all sprang

³⁵ He means to say, that as regards the natives themselves, Unkulunkulu was something so far off that they never thought of him; but that now this old man is being brought forward by others as the object of a reverence which they never rendered to him.

sa vela kuye sonke. Si bongela Onkulunkulu betu e si b' aziyo; yena a si namand/la, ngokuba sonke ebuntwaneni si ko/lisiwe ngaye, kwa tiwa a si ye 'ku m biza; sa biza, sa biza; nya ukavela. Kepa manje uma umuntu e ti, a si bongela Onkulunkulu, laba Onkulunkulu betu e si ba bongayo si ya 'ku ba la/la kanjani? si bongela e si ko/lisiwe ngaye na? Si nge vume. Ngokuba noma umuntu e kqinisa ngokuti a si bongela Onkulunkulu, si ya 'kutunukala sonke, si ti, "Ku sa vuswa isiko/liso e si ko/liswe ngaso ebuntwaneni na?" Ku tiwa, "Si kula nje, se si ko/liwe ini? Si s'azi ukuba si ko/lisiwe kakulu ngaye." A ngi tsho ukuti si ko/lisiwe ngokuti u ize; ngi ti, si ko/lisiwe ngokutiwa, a si ye 'ku m biza, u ya 'kuvela; nokuba ku tiwa, a si m bongela, u ya 'ku si pa

from him. We worship our Onkulunkulu whom we know [by name]; we cannot worship him, for all of us in our childhood were deceived through him, when we were told to go and call him; we shouted and shouted; but he did not appear in the least. But now if a man tell us to worship Onkulunkulu, how shall we forsake these our own Onkulunkulu whom we do worship, and worship him by whom we have been deceived? We cannot assent.⁸⁶ For if a man urge us to worship Onkulunkulu, the old sores of all of us will break out again, and we shall ask if the deception which was practised on us when young is brought up again. It is said, "Since we have grown up [in the presence of this deceit], have we now forgotten it? We still know that we were much deceived through him. I do not mean that we were deceived because the people thought he was nothing; I mean, we were deceived by being told to go and call him and he would appear; and if we are told to worship him and he will give us so-and so and so-and-

⁸⁶ By this he means, that praying to Onkulunkulu, the first man, would prove just as great a deceit as children's calling to him; for as he could not appear to them, so he cannot hear our prayers, for he is but a man like ourselves, dead and buried long ago.

ukuti nokuti, noma ukupila, ku sa | so, or health, it will still be like
 ku ba njengokukokhli swa kwetu. | our being deceived.⁸⁷

UMPENGULA MBANDA.

INDABA yabantu abamnyama a ba | THE account which black men
 i tsho kubelungu ngokuvela kwabo. | give white men of their origin.
 Ku tiwa abantu abamnyama ba | It is said the black men came
 puma kukqala, lapa kwa datshu- | out first from the place whence all
 kwa kona izizwe zonke ; kepa | nations proceeded ;⁸⁸ but they did

⁸⁷ The native gives the following explanation of his words here :—

Ngi tanda ukuti ngaloku 'ku- | I would say as regards the wor-
 bonga Unkulunkulu, uma si yeki- | ship of Unkulunkulu, if we are
 swa Onkulunkulu betu e si ba be- | made to leave our own Onkulu-
 ngayo, ku tiwe a si bongwe lowo o | nkulu, whom we worship, and are
 kade a yekwa, si nge ze sa vuma, | told to worship him whom we left
 ngokuba naye u umuntu woku- | long ago, we shall never assent ;
 kqala, kepa na laba betu ba nje- | for he too is a man—the first, and
 ngaye ; a si boni oku nga si sizayo | those which we call our people are
 ngaye ; ku se kunye nje. | men like him ; we do not see in
 | what way he can help us ; they
 | are all alike.

⁸⁸ We have already seen how prevalent is the tradition that man and all other things came out of the earth. The natives of these parts confess they do not know where this place is. But among other South African tribes, the tradition is associated with a certain locality. Thus the Basutos and Lighoyas point to a place which they call "Instuana-Tsatsi," which means the East. Arbousset says :—

"This spot is very celebrated amongst the Basutos and the Lighoyas, not only because the *litakus* of the tribes are there, but because of a certain mythos, in which they are told that their ancestors came originally from that place. There is there a cavern surrounded with marsh reeds and mud, whence they believe that they have all proceeded." (*Arbousset. Op. cit., p. 198.*)

And among the Baperis, "at the base of a small mountain which they call *Mole*, is a deep cavern called *Marimaitle*, *fine bloods* or *pretty races*, because they maintain that men and the other animals came out of it ; and not only so, but that the souls return thither after death ; an opinion which reminds one of the old pagan doctrine of the infernal regions." (*Id., p. 255.*)

Campbell also gives us a similar account :—

"With respect to the origin of mankind, the old men had given him no information ; but there is a great hole in the Marootzee country out of which men first came, and their footmarks are still to be

bona a ba pumanga nanto 'ningi; kupela izinkomo namabele, oku ingcozana, nemikonto, namagejo okulima ngemikono, nokunye oku kona, umlilo wokubasa ukuze ba d/le ngawo, ukud/la okulu/laza ku vutwe ngokupekwa; nebumba into a ba y' aziko, ukuba uma si bumba um/laba, si w enze isitsha, si u yeke, w ome; lapo se w omile, si ye 'ku u tshisa ngomlilo, u be bomvu; s' azi ke ukuba noma se ku telwa amanzi, a u sa yi 'ku-bid/lika, ngokuba se u kqinisiwe; noku/lakanipa oku lingene ukuzisiza, uma si lambile; nokukqikela isikati sokulima, ukuze si nga d/luli, si fe ind/lala ngoku nga s' azi isikati esi fanele nesi nga fanele. Ukwazana kwetu kwa lingana ukuzisiza nje; a sa ba nako ukwazi okukulu.

Sa puma ke si pete loko oku lingene tina, si ti si nako konke, si hlakanipile, a ku ko 'luto e si nga lw aziko. Sa hlala, si zincoma ngokuti si nako konke.

not come out with many things; but only with a few cattle and a little corn, and assagais, and picks for digging with the arms, and some other things which they have; fire to kindle, that they might not eat raw food, but that which is cooked; and potters' earth is a thing which they know, to wit, if we temper earth, and make it a vessel, and leave it that it may dry; and when it is dry, burn it with fire, that it may be red; we know that although water be now poured into it, it will no longer fall to pieces, for it has now become strong; and wisdom which suffices to help ourselves when we are hungry, and to understand the time of digging, that it may not pass and we die of famine, through not knowing suitable and unsuitable times. Our little knowledge just sufficed for helping ourselves; we had no great knowledge.

So we came out possessed of what sufficed us, we thinking that we possessed all things, that we were wise, that there was nothing which we did not know. We lived boasting that we possessed all things.

seen there. One man came out of it long ago, but he went back, and is there yet. Morokey never saw the hole himself, but his uncle, who is dead, hau seen it, and saw the footmarks very plain. The cattle also came from the same hole." (*Travels in South Africa. Campbell. Vol. I., p. 306.*)

Se ku ti namu^hla, uma ku fike abelungu, ba fike nezingola, zi botshelwe izinkomo, b' embata ulwembu, be *hlakanipile* kakulu, b' enza izinto e si ti tina zi ng' enziwe 'muntu, e si nga kcabanganga ngazo nakanye, ukuba zi nga si siza. Inkomo sa si ng' azi ukuba i nemisebenzi eminingi; sa si ti, umsebenzi wenkomo ukuba i zale, si *d/le* amasi; inkabi si i *hlabe*, si *d/le* inyama, ku be ukupela. Si nga w azi umsebenzi omunye wenkomo; e *latshiweyo* si i pale isikumba sayo, s' enze amaggila okuvata abesifazana nezipuku zokwambata, ku be ukupela ke umsebenzi wenkomo. Sa mangala si bona inkomo i botshelwe engoleni, i twele impa^hla, i dabula izwe, i ya kude, ku nge ko oku nge ko pakati kwengola; lapa ku kunyulwa kona, ku pume izinto zonke zalabo 'bantu; sa ti, "Ba fikile aomahambanend^hlwane."⁸⁹ Ind^hlwane si tsho ingola.

Loko ke kwa si mangalisa impela. Sa bona ukuba, kanti tina abamnyama a si pumanga naluto nolulodwa; sa puma-ze; sa shiya

But now when the white men have come with wagons, oxen are yoked, they being clothed in fine linen, being very wise, and doing things which for our parts we thought could not be done by man; about which we did not think in the least, that they could help us. We did not know that the ox was useful for many purposes; we used to say, the purpose of the cow is, that it should have calves, and we eat milk; and of the ox that we should kill it and eat flesh, and that was all. We knew no other purpose of cattle. When one is killed we prepare its skin, and make women's clothes, and blankets; and that is the whole purpose of the ox. We wondered when we saw oxen yoked into a wagon, which had goods in it, and go through the country, and go to a distance, there being nothing that is not in the wagon; and when the oxen are loosened, there comes out all the property of those men; we said, "Those are come who go about with a house." By house we meant the wagon.

That, then, made us wonder exceedingly. We saw that, in fact, we black men came out without a single thing; we came out naked; we left every thing behind,

⁸⁹ The name given to snails, caddisworms, &c.

konke ngokuba sa puma kukqala. Kepa abelungu sa bona ukuba bona ba gogoda⁴⁰ ukuhlakanipa; ngokuba a ku ko 'luto olu s' ahlulayo tina be nga lwazi; ba z' azi zonke e si nga z' aziyo; sa bona ukuba tina sa puma ngamaputu-putu; kepa bona ba linda izinto zonke ukuba ba nga zi shiyi. Nembala ba puma nazo. Ngaloko ke si ya ba tusa, ngokuti, "I bona ba puma nezinto zonke etongweni elikulu; i bona ba puma nobu/le bonke; tina sa puma nobuula bo-ku ng' azi 'luto." Manje se ku nga i kona si zalwako i bona, bona be fika nako konke. Se be si tshela konke, e nga si kwazi nati uma sa linda; u loko si nga linda-nga se s' abantwana kubo.

Ku ngaloko ke uku s' ahlula kwabo, a ba s' ahlulanga ngampi; ba s' ahlula ngomhlalapani—be hlezi, nati si hlezi; s' ahlulwa imisebenzi yabo e si mangalisayo; sa

because we came out first. But as for the white men, we saw that they scraped out the last bit of wisdom; for there is every thing, which is too much for us, they know; they know all things which we do not know; we saw that we came out in a hurry; but they waited for all things, that they might not leave any behind. So in truth they came out with them. Therefore we honour them, saying, "It is they who came out possessed of all things from the great Spirit;⁴¹ it is they who came out possessed of all goodness; we came out possessed with the folly of utter ignorance." Now it is as if they were becoming our fathers, for they come to us possessed of all things. Now they tell us all things, which we too might have known had we waited; it is because we did not wait that we are now children in comparison of them.

Therefore, as to their victory over us, they were not victorious by armies; they were victorious by sitting still—they sitting still and we too sitting still; we were overcome by their works, which make us wonder, and say, "These

⁴⁰ *Ukugogoda*, to scrape out the very last portion of food, &c., left in a vessel. Hence, metonymically, to be very wise,—perfectly wise.

⁴¹ There is no doubt that *Itongo* is Spirit; it is the general word employed to express spiritual power, and, I think, ought to be used instead of *umoya*.

ti, "Laba ab' enze nje, a ku fanele ukuba si kcabange ngokulwa nabo," njengokuba imisebenzi yabo iya s' ahlula, na ngezikali ba ya 'ku s' ahlula futi.

UMPENGULA MBANDA.

men who can do such things, it is not proper that we should think of contending with them," as, if because their works conquer us, they would conquer us also by weapons.

ABELUNGU ba puma nokupelele etongweni elikulu.

Indaba yetongo elikulu eli tshiwobantu abamnyama, ba ti, ekuveleni kwetu, tina 'bantu sa puma nezintwana ezi lingene ukuba si d/le si pile ngazo ; uku/lakanipa kwa ba oku lingene ukuzisiza tina.

Ngaloko ke 'ku/lakanipa kwetu okuncinane, si se sodwa tina abamnyama sa si nga tsho ukuti si nokuncinane ; sa ti, si noku/lakanipa okukulu e sa piwako Unkulunkulu. Kepa manje se si ti kuncinane, ngokuba si bona uku/lakanipa okukulu kwabelungu oku sibekela ukwazana kwetu konke e sa si temba ngako.

Futi, sa si nga tsho ukuti, ba kona aba sala emuva ekudatshulweni kwezizwe. Sa si ti, sa puma kanye sonke. Si ya bona manje ukuti, "Ai ; a si pumanga naluto olona sa abantu ngalo." Si

THE white men came out from a great Itongo with what is perfect.

As regards the great Itongo which is spoken of by black men, they say that we black men at our origin came out with little things, which were merely sufficient for us to obtain food and to live ; our wisdom was enough to enable us to help ourselves.

As regards, then, that little wisdom, whilst we black men were by ourselves we used not to think we had little wisdom ; we thought we had great wisdom, which Unkulunkulu gave us. But now we say it is little, because we see the great wisdom of the white men which overshadows all our little wisdom in which we used to trust.

Further, we used not to say that there were those who remained behind when the nations broke off. We used to say, we came out all together. But now we see it was not so, but that we did not come out with any thing which made us really men. We see that

bona ukuba abelungu bona ba sala
ba zuza kakulu etongweni elikulu.

the white men remained behind,
and obtained very much from the
great Itongo.

Lapa si ti itongo elikulu, kakulu a si tsho ngomuntu wakwiti ofileyo ukuti u 'litongo elikulu ; ngokuba a ku tshiwo futi ukuba leli 'tongo elikulu Unkulunkulu, e si ti wa dabula izizwe. Ilizwi lodwa eli kombako ukuba abelungu ba puma nako konke, ba kgedela okobuntu ; ba puma be Alubile, be nge njengati ; tina sa puma si se nolwebu, si nga Alubanga. Izinto zonke e sa puma nazo a si z' aza-nga kakulu uku zi kqonda. Nga-loko ke manje ilizwi lelo li kona lokuba abelungu ba puma nokupelele etongweni elikulu. Kodwa ngi nga l' azi uma leli 'tongo elikulu ku tshiwo Unkulunkulu ini ke ; kodwa ku be kona ukuba 'litongo elikulu ku nga tshiwo ukuba itongo lelo u yena Unkulunkulu, ngokuba naye ku tiwa wa vela o/langeni ; a kw azeki ka/le ke ukuba elona 'tongo i li pi na

When we say the great Itongo, we do not speak of one of our dead, that he is a great Itongo. For it is not said that that great itongo is Unkulunkulu, who we say broke off the nations. It is only a word which points out that the white men came out with every thing, and possessed of every thing that was needed for manhood ; they came out perfect,⁴² not like us who came out imperfect, not having cast off the skin of imperfection. And all those things with which we came out we did not know sufficiently to understand them. On that account the word has arisen that the white men came out with what is perfect from a great Itongo. But I do not know that that Itongo is said to be Unkulunkulu ; but it used not to be said that that Itongo was one with Unkulunkulu, for he too sprang from Uthlanga ; we cannot well understand whether

⁴² The metaphor here is borrowed from the peeling off of the skin of a new born child, or the casting off of the skin by a snake, that it might be, as the natives think, more perfect. The white man cast off the skin of imperfection before leaving the source of being. The coloured man came out with the skin of imperfection still adhering to him, and it has not been cast off to this day.

<p>kunonkulunkulu noMlanga na. A ku Mlanzekanga lapo.</p> <p style="text-align: center;">UMPENGULA MBANDA.</p>	<table border="0"> <tr> <td style="border-right: 1px solid black; padding-right: 5px;">that Itongo is more likely to be</td> <td>Unkulunkulu, or Uthlanga.⁴³ That</td> </tr> <tr> <td style="border-right: 1px solid black; padding-right: 5px;">is by</td> <td>no means clear.⁴⁴</td> </tr> </table>	that Itongo is more likely to be	Unkulunkulu, or Uthlanga. ⁴³ That	is by	no means clear. ⁴⁴
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is by	no means clear. ⁴⁴				

⁴³ Pringle describes Makanna, the great Kafir prophet, as referring his mission to "Uthlanga, the Great Spirit:"—

"By his spirit-rousing eloquence, his pretended revelations from Heaven, and his confident predictions of complete success, provided they would implicitly follow his counsels, he persuaded the great majority of the Amakzosa clans, including some of Hinza's captains, to unite their forces for a simultaneous attack upon Graham's-town, the head-quarters of the British troops. He told them that he was sent by Uthlanga, the Great Spirit, to avenge their wrongs; that he had power to call up from the grave the spirits of their ancestors to assist them in battle against the English, whom they should drive, before they stopped, across the Zwartkops river and into the ocean; 'and then,' said the prophet, 'we will sit down and eat honey!' Ignorant of our vast resources, Makanna probably conceived that, this once effected, the contest was over for ever with the usurping Europeans." (*Narrative of a Residence in South Africa. Pringle, p. 299.*)

It would be interesting to know what were the exact words used by Makanna. Did he really use the words ascribed to him? or has Pringle paraphrased for him? However this may be, it is clear that Pringle had been led by his investigations among the Frontier Kafirs to conclude that their idea of God is to be found in the word Uthlanga.

Shaw also remarks:—

"Before Missionaries and other Europeans had intercourse with the Kaffirs, they seem to have had extremely vague and indistinct notions concerning the existence of God. The older Kaffirs used to speak of Umdali, the Creator or Maker of all things, and Uthlanga, which word seems to have been used to denote the source or place from which all living things came forth." (*Story of My Mission, p. 451.*)

There can be no doubt that whilst Uthlanga is used by some to mean a reed, which is supposed to have given origin to all things; and others speak of Uthlanga as the place from which all things came out, yet the majority give it a personal signification; and in tracing the tradition backwards, we rest at last in Uthlanga as the word which of all others has wrapped up in it the native idea of a Creator.

⁴⁴ This notion of successive egressions from the centre of creation, which is a new idea among the natives of this country, having arisen from a wish to explain the difference between themselves and us, has its counterpart among the native tribes of South America:— "They believe that their good deities made the world, and that they first created the Indians in their caves, gave them the lance, the bow and arrows, and the stone-bowls, to fight and hunt with, and then turned them out to shift for themselves. They imagine that the dei-

THE following account was obtained many years ago. It was in fact among some of the very first papers written at the dictation of natives. The native who gave it was an Izulu, who had just come as a refugee from Zululand. I laid it aside as useless because the first answers the man gave were absolutely contradictory to those I have recorded, which he gave when I began to write. But there is reason to think from statements made by other natives, which have been given above, that he was really speaking of two Onkulunkulu,—the first man, of whom he correctly affirmed that no one prayed to him, worshipped him, or offered him any honour, but to whom he refers the origin, at least the ordering, of things and customs; and of the Unkulunkulu of the Zulu nation, or of his own tribe, of whom he correctly affirmed afterwards that the Amazulu pray to and worship him:—

Unkulunkulu u ng' ubani na ?	Who is Unkulunkulu ?
Tina a s' azi Unkulunkulu. A	We do not know Unkulunkulu.
ngi m azi Unkulunkulu. Ngi	I do not know Unkulunkulu. ⁴⁵
kombela pezulu, ngi ti, "Nanku Unkulunkulu."	I point to heaven and say, "There is Unkulunkulu." ⁴⁶

ties of the Spaniards did the same by them; but that, instead of lances, bows, etc., they gave them guns and swords. They suppose that when the beasts, birds, and lesser animals were created, those of the more nimble kind came immediately out of their caves; but that the bulls and cows being the last, the Indians were so frightened at the sight of their horns, that they stopped up the entrance of their caves with great stones. This is the reason they give why they had no black cattle in their country till the Spaniards brought them over, who more wisely had let them out of the caves." (*Researches into the Early History of Mankind. Tylor, p. 313.*)

⁴⁵ In accordance with the answer invariably given by natives, when referring to Unkulunkulu, the first man.

⁴⁶ The native teacher thinks he must here refer to the legend of the ascent of Usenzangakona into heaven. Note 4, p. 55. This is quite possible; and that in the statements which follow he might be referring to supposed creative acts, which he ascribed to that chief. Compare Ukoto's statement, p. 50, with that of Ubapa's mother, p. 55, who sums up her faith with the statement, that "the whitemen are the lords who made all things."

Abantu ba m bonga Unkulunkulu na ?

Yebo, ba m bonga. Si ya m tanda Unkulunkulu ngokuba si dhlala amabele, si vube amasi ; si hlabe inyama yetu, si dhlale umbila wetu, si dhlale imf' etu. Si ya m tanda Unkulunkulu, a ti, "Ma si tate abafazi ba be 'lishumi." Unkulunkulu si ya m tanda ngokub' a ti, "Ma si dhlale inyama yetu." Yena Unkulunkulu w'ona ukub' a ti, "Ma si bulawe, si fe, si shiye inyama yetu." A ti yena, "Ma si fe, si nga se zi 'kuvuka." W'ona ke ukuba si fe ke si nga se zi 'kuvuka. Unkulunkulu muhle ngokuti, "Ma si kipe inkomo zetu, si tenge umfazi." Sa m tanda ke ngaloku, ngokuba si dhlala amadumbi ; sa m tanda ngokuba si dhlala umhlaza. Sa m tanda ngokub' a ti, "Ma si puze utshwala betu." Si ya m tanda ngokuba a ti, "Ma si dhlale inyamazane."

Abantu ba kuleka kunkulunkulu na ?

Yebo, ba kuleka kuye, ba ti, "Mngane ! Nkosi !"

Do the people worship Unkulunkulu ?

Yes, they worship him. We love Unkulunkulu because we eat corn,⁴⁷ and mix it with amasi ; and kill our cattle, and eat our maize, and our sweet cane. We love Unkulunkulu because he told us to take ten wives. We love Unkulunkulu because he told us to eat our meat. But Unkulunkulu erred when he said that we were to be killed, and die, and leave our meat. He said that we were to die and never rise again. He erred therefore when he allowed us to die and rise no more. Unkulunkulu is good because he told us to take our cattle and buy a wife. We love him on this account, because we eat amadumbi and umhlaza,⁴⁸ and because he told us to drink our beer. We love him because he told us to eat the flesh of game.

Do the people salute Unkulunkulu ?

Yes, they salute him, saying, "O Friend ! Chief !"⁴⁹

⁴⁷ Compare what is said, p. 25. The worship of Unkulunkulu consists in rejoicing at what is supposed to be his gift, good or bad, and by casting on him and his ordinance the responsibility of their own evil doing.

⁴⁸ *Amadumbi*, edible tubers, a kind of arum, which the natives cultivate. *Umhlaza* is also an edible tuber.

⁴⁹ Or, Lord, or King.

Ba ya keela into kuye na?
Yebo. Ba ti, "Si pe imvula,
nkosi, ku kule umbila wetu."

Abadala ba ti, "Wa be indoda
Unkulunkulu, wa be nomfazi."
A ngi l' azi igama na lomfazi.
Abadala ba ti, "Wa e nomfazi, wa
e zala abantwana." Unkulunkulu
wa veza abantu ngokuzala.

Do they ask him for any thing?
Yes. They say, "Give us rain,
O Chief, that our maize may
grow."⁵⁰

The old men say that Unkulu-
nkulu was a man, and had a wife.
Neither do I know the name of
his wife. The old men say that
he had a wife, and that he had
children. Unkulunkulu produced
children by generation.

⁵⁰ This is the only instance I have met with in which even apparently a native has said that prayer is made to Unkulunkulu, the first man. On the contrary, every previous account implies the reverse. I cannot personally enquire of the native who related the above, but there can be little doubt that he was not alluding to Unkulunkulu, the first man; but to the head of the Zulu nation, or of his own family—Onkulunkulu which are admitted on all hands to be objects of worship and of prayer among the other Amatongo. Mr. Shooter, in his work on Natal, says:—

"The tradition of the Great-Great (Unkulunkulu) is not universally known among the people. War, change, and the worship of false deities have gradually darkened their minds and obscured their remembrance of the true God. Captain Gardiner states that the generality of the people were ignorant of it in his time." (*p.* 160.)

See Note 3, *p.* 54. Captain Gardiner doubtless would find "the generality of the people" utterly ignorant of an Unkulunkulu in heaven, except as a part of their faith in such legends as that of the ascent of Usenzangakona. But I have never yet met with any native old or young, of Natal or Zululand, or from any part between Natal and the Cape, who was ignorant of the tradition of an Unkulunkulu who came out of the earth, the first man, who lived, gave laws to his children, and died.

Again, Mr. Shooter says:—

"There is a tribe in Natal which still worships the Great-Great (Unkulunkulu), though the recollection of him is very dim. When they kill the ox they say, 'Hear, Unkulunkulu, may it be always so.'"

This statement also appears to be the result of inaccurate investigation and misapprehension. I never met with a case, neither have I met with any native that has, in which Unkulunkulu is thus addressed. But the Onkulunkulu of houses or tribes are addressed, not by the name Unkulunkulu, but by their proper names, as Udumakade, Uzimase, &c. Instances of this worship of the Onkulunkulu have been already given. When we come to the "AMATONGO" we shall see more clearly what is really the nature of their worship, and that Unkulunkulu, the first man, is of necessity shut out.

HAVING had some conversation with Mr. Thomas Hancock on the meaning of Unkulunkulu, he summoned several old Amabakca living near him on the Umzimkulu; and we enquired the names of the fathers of generations, beginning from the present, and going backward. They gave the following:—

Ubaba	}	My father
Ubaba-mkulu		My grandfather
Ubaba-mkulu kababa-mkulu		My great-grandfather [lit, the grandfather of my grandfather]
Ukoko		My great-great-grandfather
Ukulu		My great-great-great-grandfather

They did not go further back, but were inclined to give the names of those who preceded. They said nothing about Unkulunkulu, until we mentioned the word, and asked who he was. They then threw their heads backward and said, "He was a long, long time ago, and begat many people."

Shortly after, Mr. Hancock sent one Usithlanu, an old Izulu, one of Utshaka's soldiers, with a note, in which he says:—"Since you were here I have questioned the bearer about Unkulunkulu, as also others. But unless I first give them the idea, they know very little or nothing about it but the name, and that he is one that has begotten a great number of children. He may be the fiftieth grandfather, or the five-hundreth."

I proceeded to enquire of Usithlanu by the aid of a native, directing him in the first place to ask Usithlanu to go backwards and tell me what the Amazulu call the fathers of generations, beginning with his own father. He answered:—

Owa zala ubaba ubaba-mkulu ;	}	The father of my father is uba-
owa zala ubaba-mkulu ukoko ; owa		ba-mkulu ; his father is ukoko ;
zala ukoko unkulunkulwana ; owa		the father of ukoko is unkulunku-
zala unkulunkulwana unkulunku-		lwana ; ⁵¹ the father of unku-
lu.		nkulwana is unkulunkulu.

⁵¹ This was the first time I had met with the word Unkulunku-

Here he stopped; but when I requested him to go on still reckoning backwards, he added :—

Owa zala unkulunkulu unku- nkulu o ngembili; owa zala unku- lunkulu o ngembili ⁵² unkulunkulu o ngembili futi, Udhlamini, U- Mlomo, Uhhadebe, Ungwana, U- mashwabade.	The father of unkulunkulu is an anterior unkulunkulu; and the father of that anterior unkulunku- lu a still anterior unkulunkulu, Udhlamini, Uthlomo, Uhhadebe, Ungwana, Umashwabade.
---	--

Beyond these he could not remember, but added, the five names here given are those by which they call their houses, that is, families, viz., their izibongo or surnames.

I then requested him to give me his own name, and the names of his father, grandfather, &c., as far back as he could remember, which he did as follows :—

lwana in my intercourse with the natives. It is a diminutive, and means the lesser or inferior Unkulunkulu. But Captain Gardiner mentions it in the following extract :—

“It is agreed among the Zoolus, that their forefathers believed in the existence of an overruling spirit, whom they called Villenangi [Umvelinqangi] (literally the First Appearer), and who soon after created another heavenly being of great power, called Koolukoolwani, [Unkulunkulwana,] who once visited this earth, in order to publish the news (as they express it), as also to separate the sexes and colours among mankind. During the period he was below, two messages were sent to him from Villenangi, the first conveyed by a cameleon, announcing that men were not to die; the second, by a lizard, with a contrary decision. The lizard, having outrun the slow-paced cameleon, arrived first, and delivered his message before the latter made his appearance.” (p. 178.)

In an earlier part of his journal, after an interview with Udingane, he says :—

“But what was God, and God’s word, and the nature of the instruction I proposed, were subjects which he could not at all comprehend.” (p. 31.)

⁵² *Ngembili*.—Usithlanu has been living for many years among the Amabakca, and uses *ngembili* for the Zulu *ngapambili*; the Amalala say *ngakembili*.

Usi/lanu	Ubaba
Umantanda	Ubaba-mkulu
Usigwakqa	Ukoko
Umlotsha	Unkulunkulwana
Umsele	Unkulunkulu
Ulinda	Unkulunkulu o ngembali
Uvumandaba	ditto
Ud/lamini	ditto
Uhlomo	ditto
Uhhadebe	ditto
Ungwana	ditto
Umashwabade	ditto

Izibongo zalabo bonke Ud/lamini Uhhadebe nomtimkulu. The surnames of all of them are Udhlamini, Uhhadebe, and Umtimkulu.⁵⁸

Upon further enquiry it appeared that he did not mean that all the Onkulunkulu here mentioned were the heads of generations in regular retrogression, but that the last six were contemporary, and descended from one father. I asked him to go still further back, but he was unable; and added :—

Lapa si geina kumtimkulu nongwana nomashwabade nohlomo, i bona aba dabula izizwe, amakosi. We end with Umtimkulu and Ungwana and Umashwabade and Uthlomo, because they were the chiefs who divided the nations.

As he did not of his own accord go back to the first unculunkulu, I asked him to tell me what, when he was a boy, he was told about the origin of man. He said :—

Ba ti, sa puma emanzini, emlangeni, elwaad/le. Si zwe ku tiwa, "Wa vela umuntu wokuqala owa puma elu/langeni. Wa They told us that we came out of the water, from a bed of reeds, by the sea. We heard it said, "There appeared the first man, who came out of a reed. He

⁵⁸ These three were great chiefs,—amakosi o/llanga,—who left their names as izibongo of their respective tribes.

komba amabele e milile, wa ti, "Ka-nini.⁵⁴ Nank' amabele," e tsho Unkulunkulu wamandulo,⁵⁵ Ukqili. Ukqili kambe Unkulunkulu wokukqala owa puma emhlangeni, wa zala abantu. | pointed to the growing corn and said, "Pluck. That is corn." This was said by the most ancient Unkulunkulu, Ukqili.⁵⁶ For Ukqili was the first Unkulunkulu who came out of the bed of reeds, and begat men.

Umuntu wokukqala u tiwa Unkulunkulu. Wa vela nomfazi; nabanye abantu ba vela emhlangeni emva kwake, abantu bonke bendulo. Yena owokukqala e mkulu kambe, yena a zala abantu. Si tsho tina 'bantu, si ti, "Ba zalwa nguye yena a vela kukqala." | The first man is called Unkulunkulu. He came out with a wife; and other men came out of the bed of reeds after him, all the primitive men. He the first was chief indeed, he who begat men. We say, "They were begotten by him who came out first."

Abantu bendulo a si b'azi ukuzalwa kwabo. Ba vela emhlangeni nje; naye Unkulunkulu wa vela | We do not know that the primitive men were begotten. They came, as they were, out of the bed

⁵⁴ *Ka-nini*, Pluck, for Yika ni.

⁵⁵ *Wamandulo*.—The most ancient Unkulunkulu.

Ba kona abantu bendulo abaningi, kepa e si ti owamandulo o ngapambili kwalabo bendulo. | There are many ancients, but he whom we call owamandulo was before all the other ancients.

⁵⁶ *Ukqili*, ikqili made into a proper name. The-wise-one.

Ku tshiwo umuntu ow azi kakulu; ngaloko ke ngokuhlakanipa kwake a ku sa tshiwo ukuti ikqili, se ku tiwa Ukqili. Owokukqala ku tiwa Ukqili, ngokuba wa kw enza konke. | It means a man of exceeding knowledge; therefore on account of his wisdom he is not merely called in general terms wise, but by the proper name, "The-wise-one" (or Craftman). The first man is called Ukqili because he made all things.

Just as he is called *Umdlali*, the breaker off, because he is supposed to have been the instrumental agent by which all things were broken off or separated from the source or place of being; and *Umenzi*, the maker, because he is supposed to have made all things, so the personal name *Ukqili* is applied to him to denote the wisdom manifested in the act of creation.

nje. A si m boni, si zwa nje ngo-
/langa. Si ti ke wa kgala, wa
milisa um/laba, wa milisa intaba
ke, amanzi, amabele, ukud/la, in-
komo, nako konke. Kwa puma
konke nezinja nenkomo emanzini.
Si ti kw' enziwa u yena, loku si te
si vela kwa se ku kona konke
loko.

Unkulunkulu wa puma elu/la-
ngeni e nomfazi; u tiwa nomfazi
Unkulunkulu bobabili.

of reeds;⁵⁷ and Unkulunkulu
came out as he was. We do not
see him, and hear only of Uthla-
nga.⁵⁸ So we say he was first; he
made⁵⁹ the earth, and the moun-
tains, the water, corn, food, cattle,
and every thing. All things came
out of the water, dogs and cattle:
We say they were made by him,
for when we came into being they
were already all in existence.

Unkulunkulu came out of U-
thlanga with a wife; she, as well
as he, is called Unkulunkulu.

I asked him to trace back the female heads of generation, as he
had already the male heads. He said:—

Owa ngi zala umame.	She who gave birth to me is umame.
Owa zala umame umakulu, no- ma ukulu.	She who gave birth to umame is umakulu or ukulu.
Owa zala umakulu ukoko wami.	She who gave birth to umakulu is my ukoko.
Owa zala ukoko wami ukulu- kulu.	She who gave birth to my uko- ko is ukulukulu.
Owa zala ukulukulu unku- nkulu.	She who gave birth to ukulu- kulu is unkulunkulu.

⁵⁷ This notion appears to be frequently intimated in the legends
of the origin of man,—that not only Unkulunkulu came out of the
bed of reeds, but primitive men also (abantu bendulo). Unkulunkulu
simply came out first; they followed with cattle, &c. The abantu
bendulo therefore were not his offspring, but came out as they were
from the same place as Unkulunkulu. An old Ikqwabi, in relating
the legend, said that Unkulunkulu was a great man; he sat in a hole,
somewhere near the Umtshezi, a river in Zululand, appearing with his
body only above the ground, and thus sitting moulded all things. By
this we are to understand that the Amakqwabi's traditional centre
from which they sprang is on the Umtshezi.

⁵⁸ By Uthlanga meaning apparently the place from which Unku-
lunkulu and all other things came.

⁵⁹ Milisa, lit., caused to grow; but = bumba, enza.

Noma u indoda noma owesifazana, } Whether it is man or woman we
 ku sa tiwa unkulunkulu naye no- } say unkulunkulu, both of the fe-
 wesidoda. } male and of the male.

Thus, according to this native, the male and female heads of the fifth generation backwards are called Unkulunkulu. Thus:—

MALE :—

Ubaba
 Ubaba-mkulu
 Ukoko
 Unkulunkulwana
 Unkulunkulu

FEMALE :—

Umame
 Umakulu, or Ukulu
 Ukoko
 Ukulukulu⁶⁰
 Unkulunkulu

I said to him, “Where now is the first unkulunkulu?” He replied :—

Okwetu sodwa tina, ku fa aba- } All we know is this, the young
 ncinane nabakulu, si muke ke isi- } and the old die,⁶¹ and the shade⁶²
 tunzi. Unkulunkulu wetu tina } departs. The Unkulunkulu of us
 'bantu u ye lo e si tandaza kuye } black men is that one to whom we
 ngenkomo zetu, si bongwe, si ti, } pray for our cattle, and worship,
 “Baba!” Si ti, “Dhlamini! Hha- } saying, “Father!” We say, “U-
 debe!”⁶³ Mutinkulu! Hlomo! } dhlamini! Uhhadebe! Umuti-
 mkulu! Uthlomo! Let me ob-

⁶⁰ I had never before met with a native who thus separated Ukulukulu from Unkulunkulu. It is the reduplication of *ukulu* which is never, so far as I know, nasalised; and is equivalent to unkulunkulwana, the diminutive of unkulunkulu. Below we shall find another native making a similar distinction. But the majority of natives deny the correctness of this distinction.

⁶¹ By this he means to say that Unkulunkulu no longer exists; that he has died like all others, young and old.

⁶² *Isitunzi*, shade.—This is, doubtless, a word formerly used for the spirit of man, just as among the Greeks, Romans, &c. And scarcely any thing can more clearly prove the degradation which has fallen on the natives than their not understanding that *isitunzi* meant the spirit, and not merely the shadow cast by the body; for there now exists among them the strange belief that the dead body casts no shadow; and when they say, “*Isitunzi si muke*,” The shade has departed, they do not mean that the soul has left its tenement, but that the body has ceased to cast a shadow.

⁶³ He said Uhhadebe was an Ithlubi, that is, one of the tribe of the Amathlubi.

Yebo, ngi tole, nkosi ! ngi nga fi, tain what I wish, Lord ! Let me
ngi pile, ngi hambe kade." Aba- not die, but live, and walk long on
ntu abadala ba m bona ebusuku. the earth."⁶⁴ Old people see him at
night in their dreams.

I asked him if, when he was a boy in Zululand, the people ever said any thing about a heavenly lord. He replied :—

Mina si/lanu ngi ti, i b' i kona
indaba yenkosi e pezulu, ngi tsho
ngemvula, ngi tsho ngemitandazo
yetu uma si kcela imvula. A ku
kqali na kutshaka ; na kwabendu-
lo imitandazo yokukcela imvula
ya i kona. Kepa Utshaka u fike
wa d/lulisa eyake imitandazo. Wa
mema abantu, umkand/lu omkulu,
wa ba 'mnumuzana ; wa buta inka-
bi ezimnyama nezimvu nezingcama
ezimnyama ; wa za 'utandaza ; wa
vuma ingoma, wa tandaza enkosini
e pezulu ; wa ti kokoko bake, a ba
kulekele imvula enkosini pezulu.
La na izulu. Ingoma :—

Ukuhlabelela—

I ya wu ; a wu ; o ye i ye.

Ukuvuma—

I ya wo.

I, Usithlanu, for my part say
there used to be something said
about a heavenly lord, I mean as
regards rain, and our prayers when
we asked for rain. That did not
begin even with Utshaka ; even
the primitive men used to pray for
rain. But Utshaka came, and
made his prayers greater than
those who preceded him. He
summoned the people, a great as-
sembly, consisting of the chiefs of
villages. He collected black⁶⁵
oxen, and sheep and black rams ;
and went to pray ; he sang a song
and prayed to the lord of heaven ;
and asked his forefathers to pray
for rain to the lord of heaven.
And it rained. This is the song :—

One Part—

I ya wu ; a wu ; o ye i ye.

Second Part, or Response—

I ya wo.⁶⁶

⁶⁴ Compare this with the account given p. 84, which it entirely corroborates ; the Unkulunkulu of each tribe is the object of that tribe's veneration and worship. It may be as well also to note that, according to Burton, the Dahomans salute their king by crying, "Grandfather, grandfather."

⁶⁵ Black cattle are chosen because they wish black clouds, which usually pour down much rain, to cover the heavens.

⁶⁶ This song consists of musical sounds merely, but imperfectly represented by the above, without any meaning.

Lezo 'zinkomo ezomzimu; za butana 'ndawo nye. Ukuhlinzwa kwazo ku be ku tatwa imintsha yamantombazana, i bincwe amalunga amakulu ezinkalweni; zi hlinzwe, zi tutwe ngabantu abanye abancinyane, zi tutelwe endhlonkulu, ezindhlini zezalukazi, lapa ku nga yi 'kuya 'muntu. Ku ya 'kuze ku pume indoda enkulu e b' i zi hlinza nomuntu o be m bambela lap' e zi hlinzako; a zi hlahlele kusasa, zi pekwe; zi pekwe ke 'ndawo nye ngenbiza eziningi. Li muk' ilanga, a y opule ngezitebe, a u biza umpakati, a ti, a u kupuke umpakati. Ukukupuka umpakati u fike u pelele, i sa hlezi i nga dhlwa 'muntu; ba pelele b' ahluke ngezibaya ukuhlala; ba i nikwe kuhle inyama ezandhlani, ba i nikwe, be i pata, ba nga i yisi emlonyeni, ba ze ba pelele bonke, ba i yise bonke kanye emlonyeni.

Loku be kqala ba i hhubela ingoma be nga ka i dhli, ba vuma ke kakulu, ba vuma, kwa duma pansi. Ba y amukela ke emva kwokuhhuba, ba i yise kanye emlonyeni.

These cattle are the cattle of Umzimu;⁶⁷ they are collected into one place. When they are killed, the chief men gird themselves with the girdles of young girls; they are skinned and carried by other young persons and put in the chief village, in the huts of the old women, where no one enters. In the morning the great man who skinned them, and the man who helped him, go out, and divide them; and they are boiled together in many pots. When the sun is declining, they take them out and place them on feeding-mats, and tell the great men to come up. All the great men come up, the flesh not being touched by any one; all the people are made to sit down by their villages; they have the meat put in an orderly manner in their hands; they hold it without carrying it to their mouths, until all are given, and all carry it to their mouths at the same time.

They begin by singing the song before they eat; they sing it very loud, and the ground resounds with the noise of their feet. They take the meat after singing, and carry it all together to their mouths. If one has taken a long

⁶⁷ *Ezomzimu*. The cattle of Umzimu, that is, of the Itongo—especially dedicated to the Itongo. Captain Burton mentions a word very much like this, as being used for Ancestral Ghosts,—Muzimos,—among the people to the South-east of Dahome. (*Op. cit.* Vol. II., p. 20.)

Wa ti ow epuze uku i kgeda, wa i beka pansi; wa ngeza wa hhuba, ukuba i pele emlonyeni. | time in eating the meat, he puts it on the ground, and sings again, when he has swallowed what is in his mouth.

During the conversation he remarked :—

Nina 'balungu na sala kweliku- | You white men remained behind
lu itongo letu. | with our great Itongo.⁶⁸

I asked what he meant by "Itongo" here. Umpengula answered :—

Lapa e tsho itongo, ka kulumi | When he says Itongo, he is not
ngomuntu o fileyo wa buya wa speaking of a man who has died
vuka; u kuluma ngesanda selizwe and risen again; he is speaking of
the up-bearer of the earth,⁶⁹ which

⁶⁸ Compare p. 80.

Lapa si ti, "Na sala." Futifuti | Here we say, "You remained."
ku tshiwo njalo abamnyama; lapa Black men frequently say this;
be bona abalungu ba kgedela bona when they see white men perfect
uku/llakanipa, ba ti ke bona, ba in wisdom, they say they remained
sala etongweni elikulu; tina a si with the great Itongo, but we did
llalanga, sa puma, sa hamba si not remain, but came out and
nge naluto. Tina si ti, ekwenzi- went away without any thing.
weni kwetu nani, nina na llala, na We say, at our creation together
kgedela uku/llakanipa; tina sa pu- with you, you remained behind
ma ngokungati si ya 'ku ku tola and perfected wisdom; we went
lapa sa ya kona. out as though we should find it
where we were going.

⁶⁹ *Isanda selizwe.*—*Isanda* is breadth which supports something upon it. Thus a table, bed, or sofa may be called an *isanda*. But here it means not only breadth supporting; but *the power underneath*, from which the support comes. The following was given as an explanation :—

Isanda selizwe ku tiwa inkosi, | The up-bearer of the earth is
ngokuba a ku ko lapo i nge ko; said to be the Lord, for there is no
y ande nezwe lonke; ngaloko ke place where he is not; he is every
ku tshiwo ku tiwa isanda sezwe. where; he is therefore called the
Njengaloku zi kona izanda eziningi up-bearer of the earth. Just as
zamabele; amabele a ya bekwa there are many up-bearers of corn;
pezu kwesanda, ukuze amabele a the corn is put upon the up-bearer
nga boli ugoku/llala pansi, a llale that it may not rot by lying on

es' emisa abantu nenkomo. Isa-nda um/laba e si hamba ngawo ; isanda som/laba e si hamba ngaso e nga si nge ko uma si nge ko, e si kona ngaso.

supports men and cattle. The up-bearer is the earth by which we live ; and there is the up-bearer of the earth by which we live, and without which we could not be, and by which we are.

He also related the following curious tradition :—

Indaba yetu yendulo. Kwa ke kwa ti kw' e/la izinto ezulwini pezulu. Yebo ; za bouwa enzansi kwomuzi enkosini, kungwana ; into zi nga zi mila uboya, ziu/le,

One of our old traditions. It happened that some things came down from heaven. Yes ; they were seen at the lower part of the chief Ungwana's village ; they were as it were covered with hair ; they were beautiful, and had the

pezulu. Ngaloko ke nend/lu futi yabantu y enzelwa isanda sezinti, ukuze upa/la lu /lale pezu kwesanda, si paswo ukuze si nga wi.

the ground, but lie on a high place. For the same reason the native hut also has made for it an up-bearer of rods, that the roof may rest upon it, and be held up and not fall.

Inkosi ke ku tshiwo njalo ngayo ukuti i isanda sezwe, ngokuba izwe li paswa i yo.

In like manner, then, it is said the Lord is the up-bearer of the world, for the world is upheld by him.

E tsho na sala kwelitongo elikulu, u kuluma ngenkosi ; ngokuba kwabantu abamnyama lapa be ti, "Umuntu u bhakwe itongo," a ba tsho ukuti lelo 'tongo umuntu otila ; ngaloko leli 'gama lokuti itongo a li kulumi ngofileyo yedwa. Si ya bona izin/loko ezimbili, ngokuba abadala ba tsho ukuti, "Li kona itongo elikulu." Futi manje si y' ezwa futifuti ngale inkosi e si tshelwa ngayo. Abamnyama ba ya tsho ba ti, "Tongo elikulu likababa !" Omunye a buze ngokuti, "U tsho id/lozi na ?" A ti, "Kga. Ngi tsho itongo eli pezulu." Ngaloko ke itongo l' enziwa ukqobo olukulu.

When he says you remained with the great Itongo, he means the Lord ; for among black men, when they say, "The Itongo looks on a man," they do not mean that the Itongo is a certain man ; for the word Itongo is not used of a dead man only. We see it has two meanings, for the ancients said, "There is a great Itongo." And now we continually hear about that Lord which is mentioned to us. Black men say, "Great Itongo of my father !" And another asks, "Do you mean the ancestral spirit ?" He replies, "No, I mean the great Itongo which is in heaven." So then the Itongo is made a great person.

zi 'me/lo a nga ti umuntu, zi mili- se kwomuntu. Kwa tiwa, "Izi- lwane, a zi bulawe." Kwa tiwa za zimbili. Za bulawa. Izwe la fa ke; inkosi y' emuka nomoya, ngokuba ku bulewe lezo 'zilo; ne- zind/lu z' emuka. S' ezwa ke wa fika Ugodongwana kajobe.	eyes and form of a man. It was said, "They are wild beasts; let them be killed." There were two. They were killed. The whole country died; the chief was car- ried away by the wind, because those animals were killed; and the houses were carried away. And we hear that there then began to reign Ugodongwana, the son of Ujobe.
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UGOFANA and Umyeni, two Amakuza, came to see me. I asked them to give me the names of the heads of generations on the female side. They agreed in the main, but Umyeni made Unkulunkulu the head of the fifth generation backwards, and Ugofana of the fourth; Umyeni inserting Ukulukulu as the fourth, like Usithlanu (see p. 91). I then asked them to give me the heads on the male side, in like manner. The result was as under :—

Ubaba Ubaba-mkulu Ukoko Unkulunkulwana Unkulunkulu		Uname Ukulu Ukoko Ukulukulu Unkulunkulu
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I asked Ugofana what they said about the Unkulunkulu of all men. He said they knew nothing about him. They said he came out of a reed. He could not tell me any thing about that Unkulunkulu, nor any body else, for no one knew. All he could tell me was about his own Unkulunkulu, for said he, pointing to two others, "He has his; and he his; and I mine."

Owa dabuka Umdanga (Umda- ka) wa zala Umsondo; Umsondo wa zala Uthlanguza; Uthlanguza wa zala Ujamo, owa zala mina.	Umdanga, who first broke off, begat Umsondo; Umsondo begat Uthlanguza; Uthlanguza begat Ujamo, who begat me.
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I asked them what they meant by "Owa dabuka," Who first broke off. Umyeni replied, "Kuyise," From his father. And Ugo-fana, after a moment's thought, gave his name, "Kudhladhla," From Udhladhla, the great ancestor of their house, who has given them their surname.

Two Amabakca, an old and young man, gave me the heads of generations as given above, p. 86.

"But," I said, "is there not another word, Ukulukulu or Unkulunkulu?"

They said, "He is further back (ngembili);" and went on to say that all who were heads of generations anterior to the okoko were called Ukulukulu, till they came to Umsondwo,⁷⁰

<p>owa vela kukqala, u lona ulu^hlanga lwabantu; u lona olwa dala abantu, ba dabuke kulo, olu Umsondwo owa dabuka wa dabula abantu, umdali, umdali welive.</p>	<p>who came out first; he is the uthlanga of men; he is that uthlanga who broke off men, they having been broken off from him. The uthlanga is Umsondwo, who broke off, and then broke off men, the umdali, the umdali of the earth.⁷¹</p>
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I asked them what they said about the Okulukulu. They replied:—

<p>Aba ngembili kwokoko ba okulukulu bokoko njalonjalo, ba za ba yofika kumsondwo, owa vela kukqala, umdali welive.</p>	<p>They who are anterior to the okoko are the okulukulu of the okoko in continuous retrogression, till they reach Umsondwo, who first appeared, the umdali of the earth.</p>
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⁷⁰ Or, Unsondo, see p. 13.

⁷¹ *Umdali* is the same as *Umdabuli*, from *ukudala*, the same as *ukudabula*. The creator, in the sense understood by the natives. (See Note 3, p. 1.)

I asked what they meant by Uthlanga. They answered :—

Uthlanga umuntu omdala owa dala izikci zonke nenkomo, nezi-nto, ne yonke impaŵla.		Uthlanga is an old man who made all things, both cattle and things, and all kinds of property.
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UMDUMO, an old man, one of Ukukulela's people, an Ikuza, being unwilling or unable to give me any account of the traditions of the people, I asked him to give me the names of the heads of generations backwards. He gave them thus :—

Owa ngi zala Upotshiyana, ubaba ; owa zala Upotshiyana, Umzabani, ubaba -mkulu ; owa zala Umzabani, Uthlomo, uyise kababa -mkulu ; owa zala Uthlomo, Unsele, ukoko ; owa zala Unsele, Usivunga, ukoko kababa -mkulu ; owa zala Usivunga, Ulusibalukulu. Ulusibalukulu wa zalwa Udhlamini, ukulukulu owa dabula izizwe. Wa fika wa dabula Ubithla, inkosi ; w' elekela Ukukulela nomaghaga.		He who begat me is Upotshiyana, my father ; he who begat Upotshiyana is Umzabani, my grandfather ; he who begat Umzabani is Uthlomo, the father of my grandfather ; he who begat Uthlomo is Unsele, my ukoko ; he who begat Unsele is Usivunga, the ukoko of my grandfather ; he who begat Usivunga is Ulusibalukulu. Ulusibalukulu was begotten by Udhlamini, the ukulukulu who broke off the nations. When he came he broke off Ubithla, the chief ; and afterwards Ukukulela and Umaghaga.
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I asked him if there was not an Unkulunkulu. He replied, "Unkulunkulu and Ukulukulu is one."

I again asked him who was the first man. He answered :—

Udhlamini u yena owa dabuka kukqala, wa zala Ulusibalukulu, owa zala Usivunga.		Udhlamini is he who broke off first ; he begat Ulusibalukulu, who begat Usivunga.
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I again asked him still more pointedly, referring to their tradition of the origin of man. He replied :—

Udhlamini ibizo lowokukqala, e si ti Ukulukulu.		Udhlamini is the name of the first man, whom we call Ukulu- kulu. ⁷²
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I asked, "Wa dabuka pi?" Where did he break off? He said:

Ku tiwa Udhlamini lowo wa da- buka entabeni, engome, isidabuko setu.		It is said that Udhlamini broke off from the mountain Ingome, the place of the origin ⁷³ of our tribe.
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I asked him what were the nations he broke off (*izizwe owa zi dabula*). He mentioned several, but I did not succeed in writing the names; but among them were those of which Ukukulela, Uisidoi, and Ufodo are chiefs. The *isibongo* or surname of these chiefs is Udhlamini, he being their common ancestor.



I OVERHEARD Uthlangabeza, one of Ukukulela's people, talking with some of the men of the village. He said Unkulunkulu and Ukulukulu is one; and Umvelingangi and Unkulunkulu is one; that all things came out of a mountain in the north; and that Uthlabati⁷⁴ is the name of that Unkulunkulu owa dabuka elu/langeni,—who broke off from Uthlanga.

⁷² Here we have a native distinctly stating that the founder of his tribe was the first man,—that is, he confounds the first Unkulunkulu with the founder of his own tribe, who, he asserts was the creator of all things, in the native sense of creation. Let the reader consider how easy it is entirely to mistake the meaning of such statements. And how unmistakeably it proves that the natives believe that the Unkulunkulu of all men was himself a man.

⁷³ Comp. Umdabuko, p. 50, Note 95.

⁷⁴ *Uthlabati*, that is, Earth-man, as Adam means "earthy" or "red earth."