



NURSERY TALES,
TRADITIONS, AND HISTORIES
OF
THE ZULUS.

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OF THE

ZULUS,

IN THEIR OWN WORDS,

WITH

A TRANSLATION INTO ENGLISH,

AND NOTES.

BY

THE REV. CANON CALLAWAY, M.D.

VOL. I.



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PREFACE TO THE FIRST VOLUME.



ON completing this First Volume of Zulu Native Literature,—if we may be allowed to apply such a term to that which has hitherto been stored only in the mind and imparted to others orally,—I feel there is something due to the Reader and to myself.

When the First Part was issued in May, 1866, I had no idea what the First Volume would be ; much less, when I wrote the Preface to Part I. in the preceding January. I had collected a certain amount of material from natives ; enough to make me feel that it was worth printing, even though at the same time I felt sure that it was, for the most part, very fragmentary, and to be regarded rather as a help to others to collect fuller and more perfect materials, than as being complete in itself. But I had no idea how really poor comparatively the materials I then possessed were ; or how abundant a store of Popular Tales might be found among the Natives of Natal. The issue of the First Part aroused a spirit of enthusiasm among the natives of the village who were able to read, and several came and offered themselves as being capable of telling me something better than I had printed. From this source of information thus voluntarily tendered I have obtained by far the best part of the contents of this Volume,—the tale of Ukcombekcansini, which one of my reviewers describes as being “as beautiful and graceful as a classic idyll,”—Umbadhlanyana and the Cannibal,—The Appendix on Cannibalism,—Ugunggu-kubantwana and the Appendices which follow,—Umkzakaza-wakogingwayo,—The Two Brothers,—Ubongopa-kamagadhlela,—The Appendices to Umdhlubu and the Frog,—Unthlangunthlangu and the Appendices which follow,—Untombi-yapansi,—Umamba,—Unanana-bosele,—The wise Son of the King, and some of the smaller pieces with which the Volume is ended.

Thus the Work has to a great extent been collected, translated, and arranged whilst passing through the press. This must be my apology for the many imperfections which will be found in it ; the absence of order, and occasional repetitions. I have been feeling my way all along ; and have discovered that there exists among the people a vast store of interesting traditional tales, which may yet be collected ; and it is possible that I have only just learnt the way of collecting them. I have already several of considerable interest, which will appear, it is supposed, in a Second Volume.

I must here state that I regard the Work in its present form as

THE STUDENTS' EDITION: the student whether of the Zulu language, or of Comparative Folk-lore. There are therefore some things retained in it which are not fit for the public generally; but which could not for the student be properly suppressed. The very value of such a work depends on the fidelity with which all is told. To be a trustworthy exposition of the native mind it must exhibit every side of it. I have felt what so many other collectors of such legends among other people have felt before me, that I have had a trust committed to me, and that I can only faithfully execute it by laying every thing before others.

But it would be quite easy to prepare a POPULAR EDITION, which with a few alterations in the tales, and a condensation and modification of the phraseology, might become an interesting and not uninteresting book for the people generally and especially for the young, with whom it would become as cherished a favourite as any which is found in nursery literature.

And now for the worth of the Work itself. Those

“ Who love a nation's legends,
Love the ballads of the people,”

will not look upon it as a mere collection of children's tales. They will not banish these legends to the nursery; but will hear them,

“ Like voices from a distance
Call to us to pause and listen.”

To such as these every thing human is valuable. The least incident which can throw light on the nature and history of man, especially his nature as he was in the now hoary past; and his history, as he has been moving upwards in an ever progressing development, or sinking lower and lower in an ever increasing degradation, becomes a treasured fact to be placed among that ever accumulating mass of materials from which hereafter a faithful record of man as he was in the past, and of the causes which have influenced him, and the varying states through which he has passed to the present, shall be compiled. Regarded from such a point of view, these simple children's tales are the history of a people's mind in one phase of its existence. The tales of olden times collected from the people by Grimm, or Thorpe, or Campbell, or Dasent, are of a very different character, and speak of a very different society from that which takes so much pleasure in the compositions of Hans Christian Andersen.

We know not yet what shall be the result of such collections of children's tales. Children's tales *now*; but not the invention of a child's intellect; nor all invented to gratify a child's fancy. If carefully studied and compared with corresponding legends among other people, they will bring out unexpected relationships,¹ which will more and more force upon us the great truth, that man has every where

¹ An ingenuity similar to that which the Rev. G. W. Cox has exercised on the ancient literature of Greece, would readily convert many of these tales into *Solar Myths*, and thus connect the Greek with the Zulu, or both with a period anterior to either of them.

thought alike, because every where, in every country and clime, under every tint of skin, under every varying social and intellectual condition, he is still man,—one in all the essentials of man,—one in that which is a stronger proof of essential unity, than mere external differences are of difference of nature,—one in his mental qualities, tendencies, emotions, passions.

Elizabeth Cookson has remarked in her Introduction to the Legends of Manx Land:—

“What Fossil Remains are to the Geologist, Customs and Creeds are to the Historian—*landmarks* of the extent and progress of intelligence and civilization.

“Popular Tales, Songs, and Superstitions are not altogether profitless; like the fingers of the clock, they point to the time of day. Turns and modes of thought, that else had set in darkness, are by them preserved, and reflected, even as objects sunk below the horizon are, occasionally, brought again into view by atmospheric reflection.

“Fables are facts in as far as they mirror the minds of our less scientific Ancestors.

“That man should have solemnly believed in the existence of Fairies, Spectres, and every variety of Superstition, but testifies the vivid impression physical and mental phenomena made upon his mind. Placed in a world of marvels, he questioned the marvellous—questioned until Dark Diviners, Interpreters, arose—bewildered and bewildering, yet striving after the light—striving to solve the enigma of LIFE,—striving to fling from the soul the burden of an unexplained existence.”

In reflecting on the tales of the Zulus the belief has been irresistibly fixed upon my mind, that they point out very clearly that the Zulus are a degenerated people; that they are not now in the condition intellectually or physically in which they were during “the legend-producing period” of their existence; but have sunk from a higher state. Like the discovered relics of giant buildings in Asia and America, they appear to speak of a mightier and better past, which, it may be, is lost for ever. But though by themselves they may be powerless to retrace the footsteps of successive generations, yet is it unreasonable to suppose that under the power of influences which may reach them from without, they are not incapable of regeneration? Far otherwise. For it appears to me that this Zulu legendary lore contains evidence of intellectual powers not to be despised; whilst we have scattered every where throughout the tales those evidences of tender feeling, gentleness, and love, which should teach us that in dealing with these people, if we are dealing with savages, we are dealing with savage *men*, who only need culture to have developed in them the finest traits of our human nature.

And it is in bestowing upon us the means of bringing this culture to bear upon them, that we may see the chief practical use of this collection. We cannot reach any people without knowing their minds and mode of thought; we cannot know these without a thorough knowledge of their language, such as cannot be attained by a loose

colloquial study of it. What Sir George Grey felt was requisite for the rightful government of the people of New Zealand,—not only a thorough knowledge of their language, but also of their traditional lore,—the earnest and intelligent missionary will feel in a tenfold degree as necessary for himself, who has to deal with questions which require a much nicer and more subtle use of words than any thing affecting man in his mere external relations. For myself I must say that scarcely a day passes in which I do not find the value of such knowledge. Whilst the lighter study of these children's tales has prepared me to handle with a firmer and more assured grasp the graver task of translating the Bible and Prayer Book into the native tongue.

I would take this opportunity of telling such readers as are interested in the Work, that the means at my disposal are very inadequate for the easy or rapid completion of all I have in hand. We calculate that at our present rate of proceeding it would take little less than ten years to print the materials already collected. And I would earnestly ask their assistance in some practical manner. This may be rendered in various ways:—By increasing the circulation of the Work; it has reached about four hundred copies, quite as large, I admit, as might have been anticipated, but quite insufficient to cover expenses; or by aiding to raise for the Work a special printing fund. The loan or gift of books on kindred subjects would also be a great assistance.

I must now for some time take leave of the reader. I purpose at once to commit to the press the part of the Work on the Zulu notion of the Origin of Things,—in other words, what I have been able to collect of their traditional religion. It is already prepared for the press; but it is very undesirable to issue it in parts; it must be read as a whole, carefully and thoughtfully, in order to form any just conclusion as to its real meaning. It will probably be about one hundred and twenty pages, unless it should swell under my hands, as have the Nursery Tales.

I would now, in conclusion, take this opportunity for heartily thanking those friends who have interested themselves in the Work, and expressing my obligations especially to Mr. John Sanderson for the much valuable assistance he has rendered me.

HENRY CALLAWAY.

*Springvale, Natal,
March, 1868.*

P R E F A C E .

TWELVE years ago, when I commenced the study of Zulu, with the exception of a short, but valuable, paper by Mr. J. C. Bryant, on "The Zulu Language;" and another by Mr. Lewis Grout on "The Zulu and other Dialects of Southern Africa," in the First Volume of *The Journal of the American Oriental Society*, there was not a publication to which a student could refer for a knowledge of the rudiments of the language. In the Kxosa dialect, indeed, there were the *Grammars* of Appleyard and Boyce; and the small *Vocabulary* of Ayliff. But these were of little use to one engaged in the study of Zulu, and tended rather to confuse than to help. I was therefore, from the first, thrown on such resources as I could myself develop.

At a very early period I began to write at the dictation of Zulu natives, as one means of gaining an accurate knowledge of words and idioms. In common conversation the native naturally condescends to the ignorance of the foreigner, whom, judging from what he generally hears from colonists, he thinks unable to speak the language of the Zulu: he is also pleased to parade his own little knowledge of broken English and Dutch; and thus there is a danger of picking up a miserable gibberish, composed of anglicised Kafir, and kafirised English and Dutch words, thrown together without any rule but the caprice and ignorance of the speaker. But whilst such a compound might answer for the common relations between whitemen and natives, yet it must be wholly insufficient to admit of any close communication of mind with mind, and quite inadequate to meet the requirements of scientific investigation.

Very different is the result of writing at the dictation of a native. The first impression immediately produced is of the vast difference between the best translations and the language as spoken by natives. A native is requested to tell a tale; and to tell it exactly as he would tell it to a child or a friend; and what he says is faithfully written down. We have thus placed before us the language as nearly as possible such as it is spoken by the natives in their intercourse with each other. And, further, what has been thus written can be read to the native who dictated it; corrections be made; explanations be obtained; doubtful points be submitted to other natives; and it can be subjected to any amount of analysis the writer may think fit to make.

Such is the history of the mode in which the original Zulu, here presented to the public, has been obtained. Very many different natives have taken part in the work. There will be, therefore, found here and there, throughout, personal and dialectic peculiarities; but for the most part the language is pure Zulu. It was clearly no part of the work of the collector to make any change in the language with a view of reducing it to one imagined standard of purity.

The materials, which at first I sought to collect merely for my own instruction, gradually accumulated. As my ear became more educated, and the natives more intelligent, and able to comprehend the object I had in view, I could write with greater facility, until at length there was no subject on which I could not obtain the most accurate information possessed by the natives themselves.

Thus, as the materials increased they began to have another and somewhat

different value ; they became not merely a means of learning the Zulu language, but also a means of obtaining a knowledge of Kafir customs, histories, mode of thought, religion, &c. And what was commenced as a mere exercise-lesson was soon pursued with the further object of discovering what was the character of the mind of the people with whom we are brought into contact ; and of endeavouring to trace out their connection with other nations by the similarity which might exist in their traditions and myths, their nursery tales and proverbs.

The result of this investigation has been quite beyond my own most sanguine expectation ; and it is probable that very much remains to be added which may help us in many ways to understand the past history of the Zulus, and to connect them with other people.

For some time it has appeared to me hardly right to allow so vast a mass of materials, full of interest to the missionary, the philologist, the ethnologist, and antiquarian, as well as to a large portion of the general public, to remain on my shelves, useful to myself alone, or to some few friends who might see it in MSS. Others whom I consulted were of the same opinion ; and after much consideration, and overcoming many difficulties, I have at length entered on the task of preparing it for the press.

At first I intended to print the Kafir only with a few explanatory notes. But so many have expressed the opinion that a Zulu book would have but few attractions, and a very limited sphere of usefulness, that I have, at the moment of going to press, concluded to print, side by side with the original Zulu, a translation. It will thus become available both to English and Kafir scholars, and can be used as a class-book to teach the English Zulu, or the Zulus English.

The translation, without being absolutely literal, will be found to be a true representation of the original. An absolutely literal translation, on the Hamiltonian system, would be almost as unintelligible, to a person unacquainted with the language, as the original Zulu itself. My object has been to give idiom for idiom rather than word for word, and at the same time to preserve, as far as possible, the characteristic peculiarities of the original. Hence the translation will necessarily present a quaint and somewhat unenglish character, which will not, however, be urged against it as an objection.

Whilst on the subject of translation, it may be as well to remark that among the natives, as among all uncultivated people, there is great freedom of speech used in allusion to the relations between the sexes, &c. Whenever I could soften down such expressions, to suit our own more refined taste, I have done so. But, perhaps, there will still be found instances of what some may regard as too great outspokenness. I would, however, deprecate the thought that such outspokenness is to be construed into an evidence of a want of purity among the natives, or that our reticence on such subjects is a proof of purity in ourselves.

Writing and Spelling.—The principles which have guided me in writing and spelling claim a few remarks in this place.

There are two modes of writing—one adopted by Dr. Colenso and Dr. Bleek, in which a number of small words is run together ; and the other, that adopted by the American missionaries and others, in which there is, perhaps, the opposite mistake of unnecessary division.

As regards the first, I am quite unable to see anything to recommend it, or even to conceive the reason of its adoption. Why should we write *ngabebabopa*, “they ought to bind them ;” and not *nga be da bopa*, “ought they them bind ?” Why should we run the Zulu words together, when we write the English ones apart ? How strange it would appear, and how difficult it would be to understand, a sentence of this kind, written in English as one word, *Theyoughttobindthem!* But it is not less difficult or strange in Zulu than in English ; and tends, as it would, indeed more than it would, in English, to produce confusion and obscurity. A person thoroughly acquainted with the language gets over the obscurity by means of the context, and has little difficulty in determining whether he is to understand *ubuya* as *u b u ya*, “you were going,” or as *u buya*, “you are coming back.” So in the following sentence, *Nembala ateti gubugudu ukungena*, “so then he hastens inside ;” he may see at once that *teti* is not the negative form of *teta*, to “chide :” but it requires a ready knowledge of the

language to separate a sentence so written into its elementary words, and catch at once the meaning of *a t e ti* in *ateti*. One could multiply instances *ad infinitum* of the confusion which arises from writing by sentences instead of words.

Who that has ever attempted to decipher old manuscripts, in which the words are all run together, has not felt a wish that the writers had adopted the modern system of writing each word by itself? The Cuneiform inscriptions appeared but as a mere "conglomerate of wedges" to those who first discovered them, about which a doubt might exist whether they were writings at all, or "mere arabesque or fanciful ornaments." In attempting to decipher these inscriptions a sign was discovered by which the words were separated; on which Max Müller remarks:—"Such a sign is of course an immense help in all attempts at deciphering inscriptions, for it lays bare at once the terminations of hundreds of words." (*Lectures on the Science of Language. Second Series, p. 4.*) Being then practically acquainted with the difficulties and obscurities occasioned by the ancients having run their words together, why should we, in reducing a savage language to writing, introduce similar difficulties?

I need not say much on the system I have adopted of writing the words apart. It is substantially the same as is found in other Zulu and Kzosa works. But in some instances, where a sentence has become petrified, as it were, into a word, although its etymology is still evident, I have written it as one word, as *ngani*, not *nga ni*, "why;" or *kangaka*, not *ka nga ka*, "so much." So, perhaps arbitrarily, I have written prepositions with the nouns they govern as one word, regarding the combination as a case of the noun, as *kuye*, not *ku ye*; *nami*, not *na mi*. By doing so I jump over, rather than solve, some questions which arise as to the proper method of writing certain words, as *kwiti*, *bakwetu*.

Again, I do not separate what is called the possessive particle from the noun. In most instances they are necessarily blended, forming the possessive case. It therefore appears consistent to write them together under all circumstances; and as we have *umntwana wenkosi* (wa-inkosi), "the child of the chief," I also write *umntwana kampande*, "the child of Umpande:" that is, I regard *kampande* as the genitive of *Umpande*, just as *wenkosi* is the genitive of *inkosi*. I also write *umuntu wasekovo*, *umuntu wakwazulu*; and not *wa sekovo*, *wa kwa Zulu*; regarding these as genitive cases, and examples of the mode in which the genitive of places is formed.

A difficulty, too, has been felt as regards the capital letters; and we find consequently in printed books some ugly anomalies, such as a capital in the middle of a word, and paragraphs beginning with a small letter. This has arisen apparently, in part, from the error of not regarding the prefix as an essential part of a noun, and so giving the nominal root an undue prominence; and, in part, from our not being accustomed to those *initial* changes upon which grammatical inflection so much depends in the Zulu language. But to use the capital letters to distinguish nominal roots is a novelty in writing; and it appears to have been overlooked that when, as a mark of eminence, the capital is placed at the beginning of the root in such words as *nKosi*, "Lord," *Kosi* has no personal meaning, indeed, no meaning whatever; and that therefore the mark of eminence is thrown away on a meaningless combination of letters, which can only assume a living sense by having combined with it the requisite prefix. These nominal roots doubtless had, originally, determinate meanings well understood; but the prefix was always necessary to specialise the fundamental root-meaning.

I have, therefore, very much reduced the number of capital letters, and use them only to mark paragraphs, and proper names in the nominative case.

The orthography of the language presents much greater difficulties. We profess to write it phonetically; but then we are at once met by the objection that the same letters have a different phonetic value in different European languages, and even in one and the same language. The desirability of a uniform orthography is very generally felt. But if it be ever attainable, we are as yet very far from the adoption of a "universal alphabet." The practical difficulties in the way of using that of Lepsius are insuperable, even if we were prepared to admit the soundness of all the principles on which it is founded. I have therefore departed as little as possible from the mode of spelling already in use;

for it appears better to continue for a time some things which are felt to be unsatisfactory, than to introduce new characters, according to one's private fancy, which may not be adopted by others, and which would only have the effect of removing to a greater distance the attainment of a uniform orthography. The system of Max Muller is more available for missionaries; and mentioning only that I have, as far as possible, followed his principles, as laid down in his *Survey of Languages*, it will not be necessary to allude in detail to anything but the clicks, the aspirates, and the aspirated linguals.

The Clicks.—It is generally supposed that the sounds called clicks are a modern intrusion into the alliterative class of languages, arising from intercourse with the Hottentots. Dr. Bleek remarks:—"The occurrence of clicks in the Kafir dialects decreases almost in proportion to their distance from the Hottentot border. Yet the most southern Tsekeza dialects and the Se-suto have also (probably through Kafir influence) become to a slight extent possessed of this remarkable phonetical element." (*Bleek's Comparative Grammar*, p. 13.) Be this as it may, the natives scout the idea of having borrowed anything from the Hottentots. It is certain, however, that there are tribes speaking an alliterative language, the Amanganja and Ajawa on the Shire for instance, in which there are no clicks. And Kolben, whose observations were made early in the eighteenth century (his work was published in 1731), speaking of the natives of "Terra du Natal," says:—"There is nothing of the Hottentot stammering or clashing of the tongue in speaking among them." (*The Present State of the Cape of Good Hope. Vol. I., p. 81.*) Whether other tribes have driven out these "non-clashing" people who then inhabited Natal, or whether the "clashing" has been introduced since, we have no data at present which would enable us to determine with certainty. The question may be some day solved by researches in the comparative philology of South African languages, so happily begun by Dr. Bleek. The view that the clicks are not native to the alliterative languages is quite in accordance with the theory I have formed of their nature.

Dr. Bleek remarks:—"There is this distinction between the Hottentot and Kafir clicks, namely, that the latter are only found in the place of other consonants, and are used like consonants at the beginning of syllables, whilst in the Hottentot a guttural explosive consonant (*k, kh, or g*), the faucal spirant *h* and the nasal *n*, can be immediately preceded by a click, and form together with it the initial element of the syllables." (*Bleek's Comparative Grammar*, p. 13.)

My own conclusions as to the clicks do not accord with the view here expressed. The clicks in Zulu are never heard without an accompanying consonantal sound. The *c, q, and x* were adopted to represent "this remarkable phonetic element," simply because they were not needed for other purposes, in reducing the Zulu language to writing on phonetic principles. It is customary, in some instances, to write these letters alone, not only to represent the click, but at the same time the combined consonantal sound. But this is a merely arbitrary mode of writing; for when there is not an accompanying consonant expressed, the *c, q, and x* are supposed to have an *inherent k sound*, and are to be pronounced accordingly. The consonantal sounds found with the clicks, and, with the exception of *k* already mentioned, expressed in writing, are *g, k, and n*; the *g* may be nasalised, *ng*; and *it*, as well as *k* and *n*, is often found in combination with *w*. Thus we have *g, ng, ngw; k, kw; n, and nw*, in combination with the clicking sound.

A difference of opinion exists as to whether the *click* precedes or follows in pronunciation the associated consonantal sound. Lepsius (*Standard Alphabet. Second Edition*, p. 81) and Dr. Bleek (*Comparative Grammar*, p. 13) consider that the click precedes the consonantal sound, and that therefore the sign for the clicking should precede the associated consonant. Grout and Dohne, on the other hand, do not concur with this opinion, but write the click sign after the consonant.

The true explanation of the clicking sounds appears to be, that they are impediments coming in the way of the free enunciation of the consonants with which they are combined, and which they modify. The organs of speech assume the position for uttering *g, ng, ngw; k, kw; n, or nw*, and find a bar to

the utterance, which is leaped over, giving rise to the click sound; and then the consonantal sound is uttered. If this view be correct, there is an unsuccessful, but quite perceptible, effort to pronounce the combined consonant *before* the click, but its full utterance takes place *after* it. *In fact, the sound is one*; and it is immaterial whether the click sign precedes or follows the consonant with which it is associated.

But what shall the click signs be?

As the click sounds are new sounds, for which our alphabet has not provided, they seem to demand new signs, not found in that alphabet; especially as *c*, *q*, and *x*, though not wanted in Zulu, are wanted when the Zulus are taught to read English or other languages.

If the clicks are an intrusion into Zulu of a foreign origin, and the sounds be a mere modification of previously existing consonantal sounds, it would appear that the best way of indicating them would be by a diacritic mark written with the consonants thus modified.

These two principles being laid down, it would not be difficult to determine a diacritic sign. The form of that sign is absolutely unimportant: it demands only that it should be distinct in print, and of easy adaptation to writing. If these two requisites are ensured, all that is required further is that writers generally should agree upon one sign. If we cannot yet have a uniform orthography in other respects, we ought to have no difficulty in determining what shall be the sign for a new sound, not provided for in any known alphabet.

Mr. Lewis Grout has adopted Lepsins' characters for the clicks. And I would have willingly followed his example, but that the characters suggested by Lepsins do not present the two requisites above mentioned, distinctness in print, and easy adaptability to writing; defects which, as it seems to me, must be fatal to their being generally used. Further, they do not provide for the consonantal sounds with which the clicks are pronounced.

Whilst this subject was under my consideration, being desirous of carrying out the principles above alluded to, and at the same time very unwilling to introduce novelties on my own responsibility, I corresponded, through a friend, with Max Müller. He suggested the employment of *k*, *t*, and *l*, either with a dot under each, or to be printed in Italics in Roman type, and *vice versa*.

To follow such a suggestion appears to me calculated to increase the present difficulties without any corresponding advantage: *k*, *t*, and *l* have already in Zulu their known and acknowledged phonetic value: to introduce them as the signs of the click sounds, even though distinguished by being written as Italics, or with a diacritic dot, would be confusing. All that can be said, on the other side, is that *k*, *t*, and *l* dimly intimate the parts of the organs of speech where the several clicks are formed.

I have therefore concluded, until something better can be determined, to continue to use *c*, *q*, and *x*, which are already used, which are well known to the natives, and which have no other phonetic value in the Zulu language. But in order to impress on the eye the fact that they are not letters but *diacritic marks*, I so far adopt Max Müller's suggestion, that I write them in Italics in Roman type, and *vice versa*. And as these letters, thus used as diacritic signs, have no inherent consonantal value, I always write the consonants before them with which they are combined in pronunciation.

I should prefer diacritic marks written with *g*, *k*, and *n*. But having stated my own opinions, I leave the matter to the consideration of others, and would express the hope that before very long, on this subject at least, there may be a uniform orthography.

The Aspirates.—There are at least four aspirates—the common aspirate *h*, a "lateral fricative," and two guttural fricatives.

The aspirate *h* requires no remark; the lateral fricative will be spoken of presently.

The letter *r*, not being used in Zulu orthography (although the sound of *r* does actually occur in one onomatopoeic word, *ukwisi dri*, "to whirl"), has been used for the guttural fricative. It is absolutely necessary to cease to use *r* for this purpose; for it is continually needed to express its own proper sound in the names of persons and places now being rapidly introduced into the Zulu

language. There may be something said in favour of the Greek χ , recommended by Lepsius, and adopted by Bleek and Grout. But I have preferred on the whole, at the suggestion of Max Müller, to use *hh*. We cannot use *kh*, because that will be required for the aspirated *k*, which is a wholly different sound from the guttural fricative. The guttural fricative in many Zulu words is interchangeable with the simple *h*; the double *h*, therefore, seems a very appropriate sign for the guttural fricative.

The second guttural fricative is extremely difficult to pronounce; and as I can only approximately pronounce it myself, I speak with some diffidence on the subject. It is the sound alluded to by Dr. Colenso in his *Zulu Grammar*, as a "sound peculiar to Zulu-Kafir, which may be pronounced either as a guttural from the bottom of the throat, or as a click in the ordinary way. Happily it occurs in only a very few words. (*Elementary Grammar of the Zulu-Kafir Language*, p. 6.) The sound certainly does somewhat resemble an imperfect faucal click. But it is not a click. Dr. Colenso uses the italic *x* to represent it. Mr. Grout uses for this sound the Greek χ with a diacritic mark (which Lepsius proposes for a different purpose). He describes it as "a peculiar, hard, rough guttural sound, which seems to be made by contracting the throat, and giving the breath a forcible expulsion, at the same time modifying the sound with a tremulous motion of the epiglottis." (*Grammar of the Zulu Language*, p. 16.) Dr. Bleek, who apparently has not heard the sound pronounced, calls it a "faucal explosive;" but acknowledges that he is "as yet at a loss regarding this sound," from the description of Colenso and Grout. (*Comparative Grammar*, p. 17.)

I should propose to call it the *lateri-guttural fricative*. Natives, and those who can pronounce it as the natives, have one idea of the mode in which the sound is produced: it is this,—the anterior portion of the tongue lies flat and relaxed in the mouth; its base is curved upwards, so as to close the centre of the faucal region, and the breath is forcibly expelled on each side. It generally has a *k* sound with it; and in many words is interchangeable with the guttural fricative. I shall therefore use for this sound the Italic *hh* in Roman type, and *vice versâ*. When it is combined with a *k* sound, *k* will of course be written before *hh*.

The Aspirated Linguals, or more properly the aspirated l.—This sound occurs under at least two forms, usually spelt by *hl* and *dhl*. The aspirate heard in either case is not the common aspirate *h*. Dr. Bleek says:—"The aspirated lingual *hl* sounds in Kafir as if the guttural fricative (like the German *ch* in "suchen") was pronounced in combination with and at the same time as *l*." (*Comparative Grammar*, p. 16.) The aspirate, however, is a *lateral fricative*, as stated by Lepsius, who compares the Zulu aspirated *l* (that is *dhl*) with the Welsh *ll*. (*Standard Alphabet*, pp. 172, 270, 272.) The sounds produced by the aspiration of *l* are difficult to pronounce, as is evident from the sounds which are uttered by colonists instead of the true native pronunciation, such as *shla*, or *thla*, the *t* being too much pronounced. To my own ear, the first aspirated *l* (*hl*) has always somewhat of a *t* sound more or less audible, especially where it follows a vowel, as in *lahleka*. But it is probable that the aspirated *l* occurs in three forms—simply aspirated, and preceded by *th* and *dh*; the aspirate being not the common *h*, but a lateral fricative. I think it will help English readers to the pronunciation if they try to pronounce *hl*, as in *hlala*, as though the *l* were preceded by the *th* as heard in *thigh*, or, better still, the *th* as heard in *breath*. Lepsius, indeed, tells us that *t* must not be the basis of this sound. (*Standard Alphabet*, p. 65.) And no doubt *thigh* can be pronounced, or a sound very like it, without a *t*, in the same way as *hla*. The *dhl*, as in *dhlula*, may be pronounced by supposing the *l* to be preceded by *th* as heard in *thy*, or better as in *breath*. The difference of the sounds in *thigh* and *thy*, or in *breath* and *breath*, appears to me very exactly to distinguish the difference between *hl* and *dhl*. And it may well admit of discussion whether we should not use *thl* and *dhl* for the aspirated *l* sounds as heard in Zulu; for I feel sure that no one who has never heard the sound would be guided to anything like a correct pronunciation by the ordinary spelling, *hl*. In translations I have used *thl*. At the same time I would have it understood that the *t* must be as little

audible as possible. I do not think that *k* is ever heard in Zulu with the aspirated *l*, as it appears to be in other dialects of South Africa. (*Bleek's Comparative Grammar*, p. 16.) As it appeared desirable to distinguish the lateral fricative from the common *h*, I have determined to use for this purpose the Italic *h* in Roman type, and *vice versa*: thus, *hlala*, *dhlula*; *hlala*, *dhlula*. We shall thus have a uniformity and distinctness without any real change in the spelling, and without the introduction of new characters. The four aspirates, therefore, are thus written:—The common *h*, or faucal spirant, *h*; the lateral fricative, only found with *l*, *h*; the guttural fricative, *hh*; the lateri-guttural fricative, *hh*.

It does not appear worth while to mark by any sign the long and short vowels, as the organs of speech seem naturally to use the short vowels in the proper place. Neither have those few instances in which *u* is pronounced as in French been distinguished by any diacritic mark.

In conclusion, I would remind those who may read the following pages that "he who first undertakes to bring into form the scattered elements of any subject can only accomplish his task imperfectly." No one will be more sensible of the many imperfections which mark my work than I am myself. If, however, the result of my labours be to lead others to a deeper study of the Kafir language, and so to a deeper knowledge of the Kafir people; and by their own investigations to fill up the gaps which exist in many subjects here brought before them, I shall be satisfied. If others will continue and perfect what I have begun, I shall not have begun in vain.

H. C.

Springvale, Natal,
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VOL. I.

IZINGANEKWANE

(NURSERY TALES.)