IZINGANEKWANE.

INTRODUCTION TO THE ZULU NURSERY TALES.

Like most other people, the Zulus have their Nursery Tales. They have not hitherto, so far as I know, been collected. Indeed, it is probable that their existence even is suspected but by a few; for the women are the depositaries of these Tales; and it is not common to meet with a man who is well acquainted with them, or who is willing to speak of them in any other way than as something which he has some dim recollection of having heard his grandmother relate. It has been no easy matter to drag out the following Tales; and it is evident that many of them are but fragments of some more perfect narrative. One cannot but feel that one has here put together a great deal of what is supremely ridiculous, and which considered by itself may well be regarded as utterly unworthy of being perpetuated. Yet ridiculous and worthless as it is in itself, it will have its use in many ways. It will, I think, help us to find unsuspected points of contact between the Zulus and other people; and may even give us a clue to their origin. It will also give them a claim to be reckoned as an integral part of our common humanity, by showing that they have so many thoughts in common with other men, and have retained in their traditional tales so much that resembles the traditional tales of other people. It will form a book, too, which the young Kafir will greedily read, whilst he pores, not without loathing, over translations which he understands with difficulty, which relate to subjects that are new and strange to him, and which he does not readily comprehend; to which, it may be, he has a repugnance. It would be a great mistake to teach an English child to read solely from the Bible or books of devotion; yet this is what hitherto we have been doing, with scarcely any exception, for the Zulu. We want to teach the young Kafir to read. We must, then, give them some inducement to read; and where can we find a greater than by giving them the traditional tales of their forefathers, in the same words as they have heard them around their hut-fires?

The first Tale in the Series is the History of the Travels and Adventures of Uthlakanyana, a kind of Tom Thumb, the Giant
Killer. Not that his cunning is exerted on giants alone. All is fish that comes to Uthlakanyana's net! Uthlakanyana is not a common man: he is a cunning, malicious dwarf; and is possessed of magical powers. There are in these Tales, too, accounts of gigantic cannibals, who can carry a man in a sack, or swallow him at a gulp, as the Guzzler, in Uthlakanyana; whilst the ogress Urzwanide, or Long-toe, is evidently a mighty magician, and capable, like Heitsi Eibip, of the Hottentots, of rising from a succession of deaths. We have, too, various animals introduced, not exactly as in Fables, but talking freely and, as it were, naturally, and holding intercourse with man. The leopard, the hare, the iguana; doves, swallows, pigeons, and mice play their part on the stage, sometimes in their own characters, sometimes rather as forms assumed by magical powers; as the swallow in the Tale of Urzwanide, and the striped mouse in that of Ubabuze. All these Tales allude more or less distinctly to the magical, and a contest going on between good and malicious genii; and it is remarkable that nothing is said of the use of medicines, so much talked of now among the natives, and which they imagine can produce such marvellous results—love or hatred; beauty or deformity; prosperity or ill-luck; bravery or cowardice. This would seem to give the Tales an antiquity of origin, referring them back to a very different social condition from that now existing. There are two Tales in which a Magical Tree is introduced; and there is the Rock of Two-holes, which opens and closes at the voice of those who know the secret, reminding one of "Open Sesame" in the Forty Thieves. Huge fabulous monsters, the existence of which has not been suggested by the fossil bones of extinct animals, are introduced; the Isikqukumadevu, which was as big as a mountain; the Isitwalangcengce, or Isidawane, which carried people away on its head, and fed on their brains, and to this day is the nursery bogy, with which noisy Zulu children are silenced; and the huge River Tortoise, which is mistaken for an island. And then there is what is probably a modern "Myth of Observation," in which is gravely related, as a fact, the existence of a Fiery Serpent five hundred yards long!

I have combined with the Nursery Tales the few Fables I have met with, and some other Narratives, which do not properly belong to them, but which could not so well be arranged with any other subject.

1 Bleek's Hottentot Fables and Tales, p. 75.
2 See Tylor's Researches into the Early History of Mankind.
UHLAKANYANA umuntu oA-laKani-pile kakulu, ommcinyane kakulu, ngangekakide. Lo 'muntu wa deleleka ngezikati zonke kulabo 'bantu, a e ba koHisa, a vela kubo; ngokuba ba be ti, ba nge koHisiwe umntwana; ba nga koHisiwa umuntu o ngangabo. Ku ngelelo ke ngoku nge m kqondi, ukuba ka kulanga nje ngokusindwa ubukqili noA-laKanipe, wa za wa hatsha, wa ba imbathelana yokudelela, wa zinge be m delela njalo. Kepa a koHise umuntu e nga bonakali-sisi ukuba u yena impela o sanele ukukoHisa. Kwa tiwa futi u UkJaijana-bogoconono, Mactlab'-inoda-I's-emi. Lelo 'gama lokuti UkJaijana inyamazane encinyane eBomvana, i nomsila omnyama, isikloko sawo. Kepa leyo 'nyama-zane inyamazane ehlakanipe ka-kulu kunezinye, ngokuba ubukqili bayo bukuL. Ku ti, uma ku tiywe insimba, i fika masinyane endlwaneN, i tate umjonjo o bekwelwa insimba, i godele yona kukqalisa; i ya fika insimba, i fika umjonjo se u dAlwe ikakide.

UHLAKANYANA is a very cunning man; he is also very small, of the size of a weasel. This man was despised constantly among those people, whom he used to deceive, and from whom he sprang; for they thought they could not be deceived by a child—they could be deceived by a man as big as themselves. Therefore, through not understanding him, that he had not grown because he was overweighted by cunning and wisdom, and so was undersized, and became a contemptible dwarf, they habitually despised him at all times. But he deceived a man, through his not being clearly seen to be, in fact, the very man to deceive. He was called also UkJaijana-bogoconono, Mathlab'-inoda-I's-emi. The word UkJaijana signifies a little red animal, which has a black-tipped tail. And this animal is cleverer than all others, for its cunning is great. If a trap is set for a wild cat, it comes immediately to the trap, and takes away the mouse which is placed there for the cat: it takes it out first; and when the cat comes, the mouse has been already eaten by the weasel.

3 As we say in English, "You must be pretty deep, to catch weasels asleep."

4 Umjonjo.—This name is given to the mouse only when it is used as a bait. Its meaning is uncertain. But it is an ukuhlonisa-word, that is, a term of respect. The natives say that if they give a mouse the name of impuku when used as a bait, it will not catch anything, because it has been treated with contempt! It is also called injowa, and umuwazane. The same notion appears below, where it is said that when a weasel has been caught, it stands in the way of other animals, that is, exerts an influence adverse to the trapper's success.—The same remarkable custom of speaking of numerous animals, and even of inanimate things, by euhemisms, instead of by their proper names, prevails in the north of Europe. (Thorpe's Northern Mythology. Vol. II., p. 83.)
IZINGANERWANE.

Futi, iHIP' abantu; ngokuba uma i nga tandi ukusuka endaleleni, i ti i nga bona umuntu 'ezo, i koezuke kancinane endaleleni, i bodile, y etuse umuntu; nembala umuntu a se a gweme lapo, e ti i vinjelwe isilwane. Kanti ikakide. Kumbe ku ti, lapa e se hambele kude, e hamb'e bhekisa, a bone se li suka, li gijima; umuntu a jambe, a pel 'amanthanda, ngokuti, "O, indalela le ngi i shiyaywe i lesi 'sili­mana!" A buyele endaleleni.

Futi, li ya zondana kakulu nezinyoka; ngokuba li ya zidala. Ku ti lapa li bona kona imamba y ejwayele, li i linde, li se li bone ukuba i pumile, y alukile; li sale li ngene kukgala emgodini wayo, ukuze i t' i fika, i fike se li pam­bili; li i bone i s' eza njeya; li be li lunga, li Alale emgodini, se li bhekene nenAloko, ukuze i ti i sa ngena imamba, loku i ngena pela emgodini wayo a y azi 'luto, li i bomba ngenAloko, li pume nayo; se li bodAla li i bulale; li dAlale, li i dAlalela, ngokuba li i bulale. Li zinge li y ekga ekupeleni, li i dAla.

Futi, ikakide li nesilisa esikulu; ngokuba uma abatyila be tiyile izin­nyamazane, kwa banjwa ikakide, lowo 'muntu k' etembi ukuba izin­nyamazane u ya 'ku zi bamba; u y' azi ukuba ikakide li ya landula;5 umva walo mubi. Noma u Alan-

It also is a trouble to men; for if it does not choose to get out of the way, if it see a man coming, it just quits the path a little, and growls and frightens the man; and, sure enough, at length he goes round, thinking the path is obstructed by a wild animal. And it is a weasel, forsooth. Perhaps, when he has gone to a distance, he going and looking, he see it depart and run away; so he is ashamed, and his heart sinks, and he says, "O, I have been made to quit the path by this piece of de­formity!" And he returns to the path.

Again, it is at great enmity with snakes; for it eats them. If it see a place to which an imamba habitually resorts, it watches it, until it see that it has gone out to feed; it then goes into the hole of the snake first, that when the snake comes, it may come, it being there beforehand; it see the snake coming at some distance, and prepares itself; it remains in the hole altogether intent on the snake's head, that as soon as the snake enters,—for it enters the hole without any suspicion,—it may lay hold of its head, and go out with it; and then it growls and kills it: it plays with the snake because it has killed it. At last it jumps backwards and forwards over the snake, and eats it.

Again, the weasel is an animal which occasions very bad luck; for if trappers trap wild animals, and a weasel is sought, that man has no confidence that he shall catch any animals: he knows that the weasel stands in the way; evil

5 Landula, "stands in the way," that is, not by actual presence, but by a kind of magical influence. The meaning of 'Umusa is, "that which follows in order after, or as the result of something." Its force may be understood by comparing it with antecedents. As we say, "his antecedents are bad;" so here, if we may coin a word, "the antecedents of the weasel are bad;" that is, that which follows in order after, or happens as a result of its entering the trap, is bad luck. Or it may be rendered the "leavings."
gene nalo endleleli, l' elga indlele, a u tembi ukuba lapa u ya konka u ya ku fuma ukudla; u ti, “Ngi Alangene nomtakati, nokudla a ngi sa yi 'ku ku tola.”

Ukcai jana u lingana nekakide; ku nga i lo lu 'lu solo impela; ngokuba e bizwa ngegama leka kide, ku nga u 'lu solo lunye nekakide; ubuncimane bake bu ngangobalo; nobukzili bake bu ngangobalo: u lingana nalo ngako konka.

Amanye abamizo okuti Bogo conono, Mahlab' -indoda-i-s' -ami, izibongo zake zokutshenisa ubukqaw: bake; u weswa’ nga so. Lapu ku tiwa Bogo conono, ku tiwa uma si kumusha, “owaboego no no,” isiswe sakubo esi pambili. Ogoconono elinye ilizwi eli nga Alangeni kakulu nelokuti U' mahla b' -indoda. Li lodwa lona, ngokuba li ti “amakakide.” Uma si kumusha U'mahla b' indoda-i-s' -ami, li ti, u i hla be kukqala, i sa dele, i bona emnci nane, i ti, imnganyana nje; a i bulale, i nga ka m emi luto.

follows it. Or if you have fallen in with it in a path, it crossing the path, you no longer expect to get food at the place where you are going; you say, “I have fallen in with a wizard, and I shall no longer get any food.”

Ukcai jana is like the weasel; it is as though he was really of that genus, for since he is called by the name of the weasel, it is as though he was of the same genus as it; his smallness is like ite, and his cunning as great as its; he resembles it in all respects.

The other names, Bogo conono, Mathlab' -indoda-i-s' -ami, are his praise-giving names, which set forth his bravery: he is lauded by them. When we say Bogo conono, it means, when interpreted, “one of the weasel family,” the nation from which he sprung. Ogoconono is a word which has a different meaning from U mathlab' -indoda; it has its distinct meaning, for it means “weasel.” If we interpret U Mathlab' -indoda-i-s' -ami, it means that he stabs a man first, whilst he still despises him, seeing that he is so small, and regarding him as a mere infant; he kills the man before he has done anything to him.

6 So in other countries it is considered a bad sign if a hare cross the way. (Thorpe, Op. cit. Vol. II., p. 274.)

7 'Umbumela, “to help to cross a river,” or u'mbusana ngamabuku, “to help to cross over by the fords,” is used of celebrating the praises of braves, by recounting one after another their praise-giving names, which they have gained by great actions. Amabuku is used metaphorically for the difficult things they have accomplished. Thus, if a man has interfered between two fighting bulls, or between two contending parties, and so has obtained the praise-giving name, U'mabuku, “he separates fighting-bulls,” they pass him over the river by this name.
A CERTAIN woman happened to be pregnant. When her time was fully come, the child spoke in the womb, and said, “Mother, give birth to me at once; the cattle of my father are devoured by the people.” The mother said, “Just come and listen. Here is a prodigy. The child is speaking within me.” They asked, “What does he say?” “He tells me to give birth to him at once; he says the cattle in the kraal are coming to an end.”

The father had slaughtered some oxen. The people came together, and left the cattle-kraal with the men, crying, “Come and hear. Here is a prodigy, an unborn child speaking!” The father said, “Let the child speak according to your saying.” The child spoke, and said, “Yes, indeed, I say, let my mother give birth to me; for the cattle in the kraal are coming to an end. And, I say, let me go and get ready flesh for myself.” The people wondered, and said, “What is going to happen?”

* How utterly absurd and far-fetched! exclaims the English reader. Yet no less wonderful thing happened, according to Mabillon, towards the end of the fifth century. He informs us that “St. Benedict sang eucharistic hymns in his mother’s womb.” (Stephen’s Ecclesiastical Biography.) To whom shall we award the palm of originality— to Pope Gregory the First, Mabillon’s authority, or to the inventor of the Tale of Uthlakanyana? The Pope intended his “pious fraud” to be believed; the author of Uthlakanyana intended his fiction to produce laughter. The authors of fiction are allowed some license; but those who invent “pious frauds” should be careful to state, as facts, such things only as are within the bounds of possibility.
All the people are put out of the hut, and Uthlakanyana is born.

The father said, “Let all go out of the house. Do you give birth to him, that we may see if it is a man or not. It is a prodigy, this.” All went out. The father said, “Let no man remain. But all go out, because he began to speak when his mother was alone.” So they went out: and the child was born. As soon as he was born, he stood up. His mother said, “Come here, and let me cut off that which is hanging from you.” The child said, “No, indeed. Don’t you cut me; I am going to cut myself. I too am old. I am a man of the council.” He took his father’s spear, and cut himself, and threw it down. His mother took water, and washed him.

Uthlakanyana goes out, and the people run away.

He went out with the spear; his mother took it from him outside: he left it, and went into the cattle-kraal. The men ran away. He sat down by the fire, and ate a strip of meat, which the men had

9 In 1623 a report was extensively circulated in Europe, that information had been received from their spies by the “brothers of the Order of St. John of Jerusalem, in the isle of Malta,” of the birth of a child “on the 1st of May, 1623,” near Babylon, which “said child, incontinent on his birth, walked and talked perfectly well.” The child was supposed to be Antichrist. (Englishman’s Magazine. Vol. II., p. 116.)

10 The word Umkonto, usually translated assaga, is applied to any weapon which is used in fighting, slaughtering, or hunting. (A gun or a knife is so called.) There are various kinds; all two-edged and sharp-pointed. The isimakela or isikwazi consists of a broad and long blade, with a short strong shank, which is set entirely into a strong stick. They use this as an axe, when necessary, or to dig up roots. It is a deadly weapon, and would make a wound between two and three inches long. Ingcoasa: A short blade, about as long as the finger, and slender; the shank is very long, and is often twisted, or otherwise ornamented; its stick is slender and short. It is used for hunting, either by throwing or stabbing, and in slaughtering. The tabenka or tshaka is barbed, with shortish shank, and is used in hunting. The isebekana has a short light blade; it is used for carving, skinning, and eating. Ikhepa: Has a long blade, about as wide as two fingers, short shank and stick; it is used as the Ingcoasa. These are the chief genera of umkonto; there are many other names, which are used to specify more slight peculiarities.
The men praise his wisdom, and propose that he shall be the great child.

They said, "O, we thank you, our queen. You have brought forth for us a child who is wise as soon as he is born. We never saw a child like this child. This child is fit to be the great child among all the king's children, for he has made us wonder by his wisdom." 11

Uthlakanyana proposes a test of manhood.

"Yes, indeed," said the child. "Father, since you say I am a child (I perceive that you, for your part, think I am a child), take a leg of beef, and throw it below the kraal, that we may see who will get it first. Let all your people, both boys and men, and me, go to fetch the leg, so at length we shall see who is the man. He shall be the man who gets the leg." So the father took the leg, and threw it below the kraal. They all crowded together at the opening, at the upper part of the kraal; but he

11 In the Basuto Legend, Litaolane grows to the stature and wisdom of manhood as soon as he is born. But Uthlakanyana is a destroyer, Litaolane a deliverer. On the day of his birth he kills the monster Kammapa, the devourer of the world. Some things are said of him that are said of Uthlakanyana: but Litaolane's skill is used only in self-defence. (Casalis’ Basutos, p. 247.) In the Arabic Legend, Abraham is nourished by food miraculously supplied from his own fingers, and in fifteen months attains the size and semblance of a youth of fifteen years. ("Arabo Legenda." Englishman’s Magazine. Vol. II., p. 246.)

12 Among the natives of these parts, the opening of the cattle-kraal looks downwards. Among the Amakxosa, Amapondo, Amabakca, &c., it looks upwards.
Mother, amukela uyi. Wa ti, "Mame, yamukela ke; nantsi inyama yami." Wa ti unina, "Ngi ya jabula namâla, ngokuba ngi zele indoda e Alakanipile."

Uthlakanyana practises hypocrisy, and appropriates the property of other people.

Wa buya wa ya esiBayeni: kwa piwa omunye umuntu, o indoda, uyise. Wa ti, "Leti kwimi, ngi ye ku ku bokela endâlini yakho." Wa ti, "Yebo ke, mntwana wenkosi." Wa i tabata inyama, wangen endâlini; w' etula isitebe nepini, wa bukca igazi esitebeni nasepinini; wa puma nayo, wa ya kunisa nayo inyama; wa ti, "Mame, yamukela; nantsi inyama yami." Wa bonga kubo bonke bebandâla; wa buya wa bonga ke. Wa buya w' enza njalo na kwenye indoda, wa i tata njalo, wa ti, He returned to the cattle-krâal.

Wa ti, "Mother, take my meat." His father gave another man the meat. He said, "Hand it to me, that I may put it for you in your house." The man replied, "Yes, certainly, child of the king." He took the meat, and went into the house; he took down the eating-mat and stick, and smeared blood on them, and went out with the meat, and took it to his mother, and said, "Mother, take it; here is my meat." He gave thanks to each of the men (as he took the meat from him); and gave thanks again on his return. Again, he did the same to another man; he went out at the lower, creeping through the enclosure; and met them when he was already returning with the leg. 12 He said, "Mother, just take it. Here is my meat." His mother said, "I am glad this day, because I have given birth to a wise man."

12 How deep a descent from the grand and poetical to the petty and practical, when Uthlakanyana's exhibition of strength on a leg of beef is compared with that of Magnús, a son of Thor and Jamsaxa, who, when only three days old, removed the giant Hrungrni's foot from the neck of Thor, which all the gods had been unable to do! (Northern Mythology. Vol. I., p. 71.) Or that of "Odin's son Vali, who though only one day old, unwashed and uncombed, ales the death of Balder." (Id., p. 77.) Or that of Herakles, who when eight months old boldly seizes and squeezes to death the snakes sent to destroy him. Or with the Basuto Legend, where Litsolane kills the monster Kammaga on the day of his birth. But in Rabelais' political satires imagination is carried further than in either, both as regards coarseness and exaggeration. He represents the birth of "the gigantic despot" Gargantuana as miraculous. He springs from his mother's left ear; and at once, instead of uttering the infant's ordinary cry, shouts with a loud voice, "A boire, à boire, à boire; comme invitant tout la monde à boire." (Book I., ch. 6.) And his son Pantagruel far exceeded his father; and the youthful foot of Hercules was as nothing compared with that of Pantagruel. At each meal he sucked in the milk of four thousand six hundred cows; and whilst yet in his cradle one day seized one of them by the hind leg, and sat into the bowels and devoured the liver and kidneys. The attendants summoned by the cow's cries, took it away, but not before he had got possession of the leg, which he eat up like a sausage, swallowing the bone as a cormorant would a little fish; and then cried, "Good, good, good!" And when bound with large cables to prevent a repetition of such voracity, he snapped the cables asunder with as much facility as Samson the withs with which he was bound. (Book II., ch. 4.)
“Lota kumi, ngi ya 'ku ku bekela endla ni yako.” W' enza njalo njengokuba 'enze njalo nakweyo-kukqula; wa buka isitebe nepini, wa shiya njalo, wa i sa kwabo; wa ti, "Mame, yamukela; nantsi inyama yami.” Wa bonge uma, wa ti, "Ngi zalo indoda namulala.” Kulo lonke ibandala a ku banga ko namunye owa i funnyana inyama yake. Ya pelela kwabo yena lowo umfana, o zelwe ngelanga lelo eli Alabile inkabi zoyisa. La tahona ilanga; ba m buza bonke bomuzi, be nga i funnyani. Wa ti, “Bheka ipini nesitebe, ukuba a ngi i beka nga na esitebeni, ng' etula ipini, nga i Acoma pesula, njengokuba inyama yena Aloywa pesula.” Ba ti, "Yebo; si ya si bona isitebe sibomvu, nepini libomvu. Kepa y' etulwe ini na!” Wa ti ke, "Lo, nasi isitebe sibomvu nje.” Bonke ke kwa njalo, kubo bonke ke kwa njalo; wa banga ngesitebe kubo bonke abantu bomuzi woyise. took his meat in the same way; he said, “Hand it to me, that I may put it for you in your house.” He did with that as he had done with the first; he smeared the feeding-mat and stick; he left them in the same way, and took the meat to his own house, and said, “Mother, take it; here is my meat.” His mother thanked him, and said, “I have given birth to a man this day.” In the whole company there was not one who found his meat. The whole of it was in the house of the boy, who was born on the day the oxen of his father were slaughtered. The sun set. All the people of the village enquired of him when they did not find the meat. He said, “Look at the stick and the feeding-mat, whether I did not place it on the mat, and take down the stick and hang it up, as meat is hung up?” They said, “Yes, we see the feeding-mat is bloody, and the stick is bloody. Then has the meat been taken down?” So he said, “(Yes), for there is the mat really bloody.” All made the same enquiry; and he answered them all alike. He persisted in making the feeding-mat a witness to all the people of his father's village.

The women express great doubt as to Uthlakanyana being a real man.

Abafazi bomuzi ba kula, ba ti, "Namulala ku zelwe ni na? Ku zelwe umuntu unjani na? A bonanga si ku bona loku. Nipa ni be ni m tumela ni, lo ni ya bona nje, ukuba Uthlakanyana lo na? Ni ti umuntu na? Ni ti umuntu

The women of the kraal cried out saying, "What is this that has been born to-day? What sort of a man is this that has been born? We never saw the like. Why did you send him, since you clearly see that this is Uthlakanyana? Do you say he is a man?" Do you say

14 It is a pity these women were not acquainted with Ellen Leah's specific for testing the fact of Uthlakanyana's being a real man or a "fairy substitute." Mrs. Sullivan had "a healthy, blue-eyed baby, which in one night shrivelled
...there ever was such a man, who knew how to speak thus whilst a child; and who was so strong that he could get the better of old men? Did you not see him when he took the leg of beef? You might then have understood that this man was

...and not second, over at the cradle, but somehow or other her foot slipped, and she fell flat on the floor, and the poker flew out of her hand to the other end of the house. However, she got up, without much loss of time, and went to the cradle, intending to pitch the wicked thing that was in it into the pot of boiling water, when there she saw her own child in a sweet sleep, one of his soft round arms rested on the pillow—his features were as placid as if their repose had never been disturbed, save the rosy mouth which moved with a gentle and regular breathing.
not produced in a natural way. He got into the queen; he got in;15 he was not produced in a natural way; and as for the king, he is not his son. All the women deny it now; and you men will see it some other day. He will do great things, for he spoke before he was born. There, he has taken away your meat from you by his mouth, and you all old men too; and he circumvented even his father about his leg of beef. He will do prodigies; for he, too, is a prodigy, a real prodigy."

Thus, all that meat was finished.

Uthlakanyana goes a hunting, and takes birds out of other people's traps.

Wa hamba, wa ya 'uzingela ngumsemfuleni; wa funyana izithayo, zizinga kakulu, zi babisile izinyoni; izindlazi, zonke izithayo; zi ngamibili na ngatantu. Wa zi koka ke zonke, wa zi bopa umfunchi, wa goduka nazo. Wa fika ekaya, wa ngena kunina, wa ti, “Mame, ng etule, ngi ya sindwa.” Wa ti, “U twele ni na?” Wa ti, “Ngi twele izinyoni zami, e ngi be ngi ye ‘ku zingela.” Wa bonga unina, wa ti, “Umsana wami u indoda, u Alakanipile. Wena u ya
surpass all the men, and your father, and your friends." So she untied the birds. He said, "Cook them all; lute them down with cowdung." So his mother cooked them. The boy said, "I am going out of this house to-day, and shall sleep with the other boys. Do not take the cover off these my birds. I shall come in the morning; they will be nice then."

The boys object to Ivlakanyana as a bedfellow.

Wa puma ke, wa ya 'kulala kwabanye. Ba ti, "U ya pi na lapana?! A si tandi ukulala na-we." Wa ti, "Ini na ukuba ngi nga lali kwini, loko nami ngi umfana nje na? ngi intombazana ini na?" Ba ti, "Kya! u hlakanipile kakulu. Wa kohlisa obaba ngenyama yabo, be i piwe inkosi. Wa ti, u ya 'ku ba bekeza ezindalini zabo; a i bonwanga namunye kuwo wonke umuzi lo wenkosil. Nati si ya bona ukuba ku si ya Owenkosil. Wa ti, "Ngi ng'okabani na?" Ba ti, "A si kw azi; a ka ko owenkosi o njengawo nje. Wena u ng'umaloisa impela. I kona into o ya 'uze u y enze; a ku 'kupeja nje. U umaloisa impela." Wa ti, "Loku ni tsho, ngi za 'kulala ngenkani." Ba ti, "Ngenkani yani, u umfana nje na? U ti namanjala u nawo okulwa? u namanjala kodwa olomo namanzwi ako; u nga s 'alula ngomolo; amandala wena ku nawo, ngokuba u s ' and' ukulawa; manje si ya kw asi ukuba u umntwana impela. Ameswi ubulakani bako; bu ya s 'alula He went out to go to sleep with the other boys. They said, "Where are you going here! We do not like to sleep with you." He said, "Why may not I sleep with you, since I too am a boy indeed! Am I a little girl!" They said, "No. You are very wise. You deceived our fathers about their meat, which the king gave them. You said you would put it in their houses for them. There was not even one in the whole village of the king who saw anything more of his meat. And we see you are not the king's son." He said, "Whose son am I?" They said, "We don't know. There is no child of the king like you. You are a prodigy, that's a fact. You will be up to some mischief. It is not ended yet. You are a prodigy, that's a fact." He said, "Since you say this, I shall sleep here for contention's sake." They said, "What contention do you mean, you being a mere boy? Do you say you have strength to fight? you have nothing but mouth- and word-strength; you may overcome us with the mouth; strength itself you have none, for you are just born. Now we know that you are a child indeed. Words are your wisdom; that surpasses
bona kanye na obaba betu." Ba tula ke. Wa tula ke naye. Wa lala.

Uthiakanyana eats the birds, and deceives his mother.

Ya kala inkuku. Wa vuka, wa ti, "Se ku sila." Wa ti, "Ngi se ngi hamba mina, ngokuba inyoni zami amakwababa nabantu ba nga zi koka." Wa puma, wa fika kwabo. Ka vulanga, wa pakamisa isi-valo sendlu yakwabo, wa ngena ke, unina e sa lele. Wa zibukula embizeni, wa dala ke inyoni zake; ka zi dala inahlako zazo izinyoni zonke; wa zi dala izidumbu zaso, wa zi kqeda zonke. Wa puma, wa ola umkquba, wa ngena, wa u tela ngapantsi embizeni, wa beka izinhloko ngapuza, wa nameka. Konke loku u sa lele unina. Wa puma ngapantsi kwesivalo. W'e-muka ingoza, wa buya futi, wa ti, "Mame, mame, ngi vulele," njengokuba e sa fika nje. Wa ngena, wa ka 'manzi, wa geza; wa ti, "Ngi pe ke izinyoni." Wa bete e ngena, wa ti, "Ni lala futi! Ku nga se inyoni zikugqoke umkquba zonke, ngokuba ilanga li se li pumile; ngi y'azi zi ba njalo inyoni, inza ilanga li se li pumile, njengokuba li se li pumile nje; si nge zi funyane; si nga funyana ngapantsi." Wa e se zubukula ke; wa ti, "Ku se ku njalo; ku umkquba wodwa; ku se ku sele inhlako zodwa." Wa ti unina, "Kw enziwe ina na?" Wa ti, "U y'azi ina na?" Wa ti, "I mina ow aziko. Wena u umntwana omncinane nje. Wa ngi zalina?" Angithi kwa taho mina, nga ti, "Ngi zala masinya; inkomolo zikababa ziyaka pela eibaba-
yen$i? Wa ka wa mu swa umntwana e teho njalo, e ti, ka zalwe na, e ng' umntwana e ko-Aliwe 'zinda na! Ngi mdala kakulu. A ngi si ye wako: nobaba lo o naye ka si ye ubaba, umuntu nje, umuntu wetu nje; ngokuba mina ngi lailile nje kuwe, wena u ng' umhazi wake. A si z'ukuvalala ndawo nje nami; ngi za 'kuzihambela nje ngedwa, ngi hamba nje, ngi ni shiye, ni zikhale lele kona lapa ndawo nje. Mina ngi za 'ubamba umhlabo wonke nje." Z'opulwa. Wa ti unima,
"Wo! Mntanami, u tehilo! wa ti, 'si nga ze zgukuyake umkyuba ngepantse kwembiza!" Nembala se ku umkyuba wodwa ngepantse; ku se ku izinhaloko sodwa ngepantse." Wa ti umfana, "Ake ngi zimane." Wa bona, wa si dalale inhaloko yena futi, wa si kqeda: wa ti. "Lokhu inyoni nami u si dalile, a ngi se ziliko ku nika nenthaloko lesi; ngokuba wena u dalale inyama yaso." Wa si kqeda inhaloko ka.

my father are coming to an end in the kraal?" Did you ever hear a child say thus, 'Let me be born,' he being a child who could be worsted by anything? I am very old. I am not your child. And that father whom you are with, he is not my father; he is a mere man, one of our people, and nothing more. As for me, I merely lay down in you, you being his wife. We will not live together. I shall set out on my own account by myself, just travelling about, and leave you, that you may live together here alone. For my part, I am going to travel over the whole world."17 The contents of the pot were taken out. His mother said, "Alas, my child, you have spoken truly; you said that 'the birds might turn into dung at the bottom of the pot!' Truly there is now nothing but dung at the bottom, and the heads alone at the top." The boy said, "Just let me see them!" He looked, and cut up the heads also himself, every one of them; and said, "As you have eaten my birds, I will not now give you even these heads of them; for it is you who have eaten their flesh." So he finished the heads.

15 "I am very old," says Uthlakanyana. "I am not your child." So in Campbell's Highland Tales there is an account of a "child not yet a year old, which had not spoken or attempted to speak, which suddenly addressed his mother," as they were passing near Glen Odbar, thus:

"'Many a dun hummel cow,
With a calf below her,
Have I been milking
In that dun glen yonder,
Without dog, without man,
Without woman, without gillie,
But one man,
And he hoary.'"

The good woman threw down her child, and ran home." Uthlakanyana's mother was much more cool on the exhibition of her child's marvellous power. (Vol. I., p. cxi. — See also Grimm's Home Stories. "The Fairy Folk. 'Third Tale.'")

17 Uthlakanyana feigns a reason for quitting the home into which he has intruded himself, and where he is acceptable to no one but to her who considers herself his mother. Other demons are not so accommodating. It is necessary
Ulthakanyana goes to the traps, and gets trapped himself.

Wa tata intonga yake, wa pu-
ma, e teta, e ti, "Inyoni zami, hai,
ukuba zи daliwe, ngi Aleli ngi ti,
ngi za kudala inyoni zami, e be zi
pekiwe. Kanti ku za 'kulalwa
futi, zi se zi gukupuke umkyuka
zonka." Wa tula. Wa hamba
nje. Wa fika ke esitifyweni sezimu;
wa koka ke inyoni. U te e sa
koka, la fika izimu. Wa ti,
"Musa uku ngi bulala," e bejisiwe
umfana. Izimu li bonile ukuba
inyoni zi ya kokwa umuntu. Loku
inomfi la i beka ngesinti pambi
kwesiyidvo, wa banjwa ke i yo
inomfi. Wa ti, "Musa uku ngi
tehaya; ngi za 'ku ku tehela. Ngii
koke, u ngi Alanze inomfi; u
buve nami. Ku nanyoko na?"
La ti izimu, "U kona." Wa ti
umfana, "Keza u ng' onela ni na,
nga ngi koki, u ngi Alanze
inomfi, u buve nami? Ngi ya
'kubaba; a ngi yi 'kuba mnandi;
ins' u ngi tehaya nje, a ngi yi
'kuba mnandi; ngi ya 'kubaba.
Ngi Alanze, u buve nami; u z' u
He took his walking-stick and
went out, chiding thus, "It was
not right that my birds should be
eaten whilst I was imagining
that I was going to eat my birds,
which had been cooked: yet,
sooth, she was going to sleep for
ever, until all the birds became
dung." He was silent. He went
on his journey, and came to the
traps of a cannibal; so he took
out the birds. As he was taking
them out, the cannibal arrived.
The boy, being caught, said, "Don't kill me." The cannibal
had seen that the birds were
taken out by someone. There-
fore he put birdlime on sticks
in front of the traps, and he was
caught by the birdlime. He said,
"Don't beat me, and I will tell
you. Take me out, and cleanse
me from the birdlime, and take
me home with you. Have you not
a mother?" The cannibal replied,
"I have a mother." The boy
said, "Why then do you spoil
me, and not take me out, and
cleanse me from the birdlime, and
take me home with you? I shall
be bitter; I shall not be nice; if
you beat me in this way, I shall
not be nice; I shall be bitter.
Cleanse me, and take me home
to devise various plans for the purpose of getting rid of them. In the Danah
Traditions we find an account of one whom "a shrewd female engaged to drive
from the house," which she did as follows:—"One day, when he was out in
the field, she killed a pig, and made a pudding of it, together with the skin and
hair, which, on his return, she placed before him. As was his custom, he began
alashing away at it, but as he ate he gradually became thoughtful, and at length
sat quite still with the knife in his hand, and eyeing the pudding: he then
exclaimed, 'Pudding with hide, and pudding with hair, pudding with eyes,
and pudding with bones in it. I have now three seen a young wood sprang up on
Tus lake, but never before did I see such a pudding! The fiend will stay here
no longer!' Saying these words, he ran off, and never returned." (Thorpe,
Op. cit. Vol. II., p. 174.) Luther suggested a more summary process; he
recommended such a child, which is said to have "had no human parents," to
be thrown into the Moldau; regarding it as a creation of the devil—"a more
mass of flesh and blood, without any soul." (Michaelis, Op. cit., p. 325. See
also p. 326.)
UHLAKANYANA.

17

with you, that you may put me in your house, that I may be cooked by your mother. Set me there, that I may dry; and do you go away, and just leave me at your home. I cannot be cooked if you are there; I shall be bad; I cannot be nice.”

Uthlakanyana is taken home by the cannibal, and delivered to the cannibal’s mother.

La m tata ke, la buya naye kanye nazo isinyoni zalo. La fika ekaya kunina, la ti, “Mame, nantsi inyamazana e b’ i dala inyoni zami. Namla ngi i funnyene, ngi i bambile ngenomfi yami; i te, a ngi i koke, ngi i alanze ubumanzi benomfi. Ya ti, a ngi nga i tahayi; ya ti, i ya kubaba, inza ngi i tahayile. Nga vuma ke, nga i alanze ke, nga i twala ke. Ya ti, a ngi namame na? Nga ti “U kona.” kuyo inyamazana le. Ya ti, i ya ‘upekwa u we, ngi nge ko mina. Ya ti, i nge be mnandi, inza i pekiwe ngi kona. Ng i ya vuma ke. U z’u i peke kusasa. A i lale nga. Li nomfana wakwabo ba vumelana, ba ti, “A i lale.”

So the cannibal took him, and went home with him; he took also his birds. On coming home to his mother, he said, “Mother, here is the animal which was eating my birds. I have found him to-day; I caught him with my birdlime. He told me to take him out, and cleanse him from the birdlime. He told me not to beat him. He said he should be bitter if I beat him. So I assented; I cleansed him, and brought him home. He asked if I had not a mother? I told him—I mean this animal here—that I had. He said he would be cooked by you, when I was absent. He said he should not be nice, if cooked in my presence. So I assent. Do you cook him in the morning. Just let him lie down to-night.” The cannibal and a boy, his brother, both assented, saying, “Just let him lie down to-night.”

Uthlakanyana avoids being boiled by boiling the cannibal’s mother.

In the morning, the cannibal said, “Mother, take care of my game.” Uthlakanyana said, “Take me, and put me on the top of the hut, that I may dry in the sun’s rays”; thinking he should then be able to see in which direction the cannibal would disappear. So he was placed on the top of the hut. The cannibal and his brother

Kwa sa kusasa, la ti, “Mame, nantsa le inyamazana yami.” Wa ti Uthlakanyana, “Ngi tabate, u ngi beke pesu kwendal’u, ng’ ome, ngi alatahwe ilanga;” e ti u kona e ya kubona isimu ngalapo li tahona ngakona. Wa bekwa ke pezulu endalini. La hamba ke nomfana wakwabo; ba tahona

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ngokalo. W thla Uthlakanyana, wa ti, “Mame, u sa lele na?” Wa ti unina wezimu, “Yebo.” Wa ti Uthlakanyana, “Vuka, s'pekana.” Wa ti, “Nami u sa 'u ngi peka ingcic; ku za 'kupekwa ngenkulu imbiza, ngokuba ngi za 'kukukumala, ngi l'gewale imbiza. Nantai imbiza enkululu, e nga peka mina.” Wa ti unina wezimu, “Yebo ke, u kusile wena; ngokuba u ya zazi noku­pekwa kwako.” Wa ti, “Tata ke, u i beke eziko.” Wa basa Uthlakanyana, wa basa ingozana; wa ti, “Munungi umililo.” Wa ti, “Ake si swe amanzi ukuba a se tehisa ini?” Wa fak' isandala; wa ti, “Rga. Ku fanele u ngi fako; a ku kaqalwe ngami.” Wa ti “Yebo ke” unina wezimu. Wa m tata, wa m faka, wa sibekela; wa tula pakati embiseni. Wa ti, “Ng’ opule ke.” Wa m opula. Wa ti, “Yiya! Ake ku nge ku ya baswa. Wa basa Uthlakanyana; wa ti, “Ngi w’e­zwile amanzi ukuba a ka fudumali. Ake ku baswa.” Wa basa kakulu; wa lunguza, wa funyana e se bila. Wa ti, “Tukulula ke ingubo zako, ngokuba kaloku amanzi a se fanele ukuba u ngene, ngokuba nami ngi ngene e nje. Kodwa wena; a se fudumele ka ale manje.” Uthla­departed, and disappeared over the ridge of the hill. Uthlakanyana got down, and said, “Mo­ther, are you still lying down?” The cannibal’s mother said, “Yes.” Uthlakanyana said, “Get up, and let us play at boiling each other. You will boil me a little, and I you. Let the boiling be done in the great pot; for I shall swell out very much, and fill the pot. There is the great pot which is fit for boiling me in.” The cannibal’s mother said, “Yes, surely; you say the truth; for you know your­self, and about your being boiled.” He said, “Take it, then, and put it on the fire.” Uthlakanyana kindled the fire; he kindled it a little, and said, “The fire is abundant.” He said, “Let us just feel the water, if it is already hot.” He put in his hand, and said, “Just the thing! You must put me in. Let us begin with me.” “Yes, surely,” said the cannibal’s mother. She took him, and put him in, and put the lid on. He was silent in the pot. At length he said, “Just take me out.” She took him out. He said, “Out upon it! Let us just kindle the fire a little.” Uthlakanyana made up the fire, and said, “I have felt the water that it is not warm; let us make up the fire.” He made a great fire, and looked in, and found it boiling. He said to the cannibal’s mother, “Take off your clothes, for the water is now fit for you to go in; for I too went in when it was just so: now for you; it is now pleasantly warm.” Uthlakanyana got down, and said, “Mother, are you still lying down?” The cannibal’s mother said, “Yes.” Uthlakanyana said, “Get up, and let us play at boiling each other. You will boil me a little, and I you. Let the boiling be done in the great pot; for I shall swell out very much, and fill the pot. 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Kanyana wa kgala uku m tukulula. Wa ti, "Ngi yeke, ngi zikukulule mina; musa uku ngi kqinela. U ngi kqinelela ni?" Wa ti Uthlakanyana, "Ku nani na, inza ngi ku tukululile, ngi inyama zana nje e za 'kudliwa amadodana ako nave! Ku nani na, ngi inyama zana nje, e za 'udliwa amadodana ako kanye nave na?" Wa m faka, wa zibekela. Wa kala, wa ti, "Hlabnya na, ngi opula. Nga tsha!" Wa ti, "Kgabo! Ku ka tshi wena ukuba u se u tshile, u nga u nga tse ukuba so u tshile. Ngis' e pwa, ngi indoda; inza umuntu e ti, 'Ngi ya tsha, ka ka tshi; inza e se e tshile, ka tsha u ya tsha njalo, a tsha ku be ukupela." Wa ti, "Hlabnya na, ngi ya vutwa." Wa ti "Kga." Uthlakanyana; wa ti, "Ku ka vutwa. Nank' u sa tsha ukuti, u ya vutwa. Ngis' e pwa, ngi indoda; inza umuntu e ti, 'Ngi se vutwa, ka tsha ukuti; ngi se vutwa; u ya tula nje ukuba u so vutwa." Wa vutwa ke, wa tula. Wa ti Uthlakanyana, wa ti, "Manje ko ngi ya kolwa ukuba u vutwa, ngokuba ku sa tsha manje; manje se u tule; u kona ngi ti u vutwe ke; u za 'udliwa ka amadodana ako. Vutwa ke. U kona

nyana began to unfasten her clothes. She said, "Leave me alone, that I may undress myself; don't urge me. Why do you urge me?" Uthlakanyana said, "Of what consequence is it if I have undone your things, I who am mere game, which is about to be eaten by your sons and you? Of what consequence is it, I being mere game, which is about to be eaten by your sons and you?" He put her in, and put on the lid. She cried out, "Uthlakanyana! take me out! I am scalded to death!" He said, "No, indeed. You are not yet scalded to death. If you were scalded to death, you could not say you were scalded to death. I am a man, and so understand that if a man says, he is scalding to death, he is not yet scalded; if he is scalded, he does not say he is scalding; he is scalded, and that is all." She said, "Uthlakanyana, I am being done." Uthlakanyana said, "No, you are not yet done. There, you are now saying that you are being done. I know, when a man has been thoroughly done, he does not say constantly, 'I am already done.' He just says nothing, when he is already done." So she was boiled, and said no more. Uthlakanyana said, "Now, then, I perceive that you are done, because you no longer say so now. Now you have become silent; that is the reason why I think you are thoroughly done. You will be eaten by your children. Do away, then! I see now you are

19 One cannot give this idiom, Ngi tsha, the full force in an English translation. It is the soirest tense, and is used interjectionally. Its meaning is either hyperbolical, to arrest the attention and fix it on some imminent danger, as Wa ja! "You are dead!" or it expresses a sudden, unexpected act, which has just been completed, as Sa tsha! "The gun fired." An instance of the use of this tense occurs in the first paragraph of this Tale: Inkomo sik ambela as pela. Uthlakanyana exaggerates; he says, are devoured: the mother, in repeating his words, says, si ya pela, "are coming to an end,"—are being devoured.
u vutwe impela manje, ukuba u [boiled indeed, because you are now silent.]

Uthlakanyana puts on the clothes of the cannibal’s mother, and becomes a witness of the cannibal’s feast.

Wa tata ke izingubo, w’ambata zincike, wa mkulu ngezingubu lezo. Wa lala lapa ku be ku lele isalukazi, unina wezimu. Ba fika, ba ti, “Mama.” Wa ti, “We,” nge-lincele izilwini njengonina. Wa ti, “Ntate! iyinganana yenu! i se i kuku mele, i se inkulu, imandi, njengoba be i be taho. Dala nini ke; a ngi zi lukuuka mina. Kade ngi i dalaa.” B’opula ke umkono; ba se be dala. Wa ti umfana wezimu, “Lezi !andala kungati ezikama.” La ti izimu elikulu, “U kuluma njani na! u ya m alolela uma.” Wa ti, “Aike! a ngi sa taho.” Ba dalaa njalo, be kqeda umkono. B’opula unlenze, ba dalaa. Wa pinda umfana wezimu, wa ti, “Lolu ‘nyawo kungati olukama. Noko u te ezandlakeni, ngi nge taho ukuti kungati ezikama, ngi ya taho. Futi ukuti olu ‘nyawo lugati olwaka.” La m tahaya. Wa pendula Uthlakanyana, e lele; wa ti, “Mntanami, lo Uthlakanyana then took the garments of the cannibal’s mother, and put them all on, and was big by means of the garments: he then lay down where the old woman, the cannibal’s mother, had lain. The cannibals came at length, and said, “Mother.” Uthlakanyana answered, “Yes,” with a little voice like the mother. “Why do you call me? There is your game: it is now swollen to a great size, and is nice, just as he said. Do you eat. I shall not get up. I have already eaten of it.” They drew out an arm. They eat. The cannibal’s boy said, “These hands are just like mother’s.” The elder cannibal said, “How are you speaking? You are prognosticating evil to mother.” He replied, “No; I withdraw the saying.” So they eat, and finished the arm. They drew out a leg, and eat. The cannibal’s boy again said, “This foot is just like mother’s. Although you said as regards the hands, I might not say they were just like mother’s. I say it. I say again that this foot is just like hers.” The cannibal beat him. Uthlakanyana spoke, still lying down, and said, “My child, that

95 A somewhat similar trick is played with equal success by Mao a Chibain, on the Giant’s mother. She persuades her to open the sack in which she was suspended, to be killed on the Giant’s return; she escapes, and transfers the old woman to her place in the sack, and she is killed by her own son. (Campbell, Op. cit. Vol. I., p. 255.) So Peggy succeeds in baking the cannibal-witch in her own oven, which she had heated for the purpose of baking Peggy. (Grimm’s Home Stories. “Hans and Peggy.”—See also “The Tale of the Shifty Lad,” a Highland Uthlakanyana, how he managed to hang his master in roguery. (Campbell, Op. cit. Vol. I., p. 258.)

96 Dala nini = yiddla ni.
Uthlakanyana thinks it is time to be off, and sets off accordingly.

Wa ti, "Ake ni junje, ngi ke ngi pume, ngi ye 'kutunda; ngi za 'kubuya. Ni Ahle, ni dâla njalo nina." La ti isimvo, lesa e semnyango Uthlakanyana, la ti, "Yebo, lesi 'sitende kungati esake umame." Wa finyela Uthlakanyana; w' esaba kaloku; wa puma ngamandâla emnyango; wa hamba ngamandâla ukusheya indâlu yezimu. Wa kqala uku zikama; wa zi vutulula zonke; wa gijima, wa kqinisa kakulu. Wa bona ukuti, se ngi kude manje; a ba sa yi 'ku ngi funyana. Wa memeza, wa ti, "Ni dâla unyoko njalo, nazimu!" Ezwa amazimu a puma. Wa ti umfana wezimu, "Ngi te, kungati izandlala lezi ezikama, nonyavo lwake." Ba m kwotsha; wa funyana umfula u gewele. Uthlakanyana wa penduka uhlakulo23 pesu kwamani. A fika amazimu; a funyana unyawo emâlabatini; a hu bona uhlakulo; la lu tata, la ti, "U wele." La ponsa uhlakulo, la ti, "U te," la taho li ponsa uhlakulo. Kanti wizard would eat me, for his part; for when he is eating game, he calls it by my name, and thinks he sees a resemblance to me. Just be silent, my child, and go on eating.

Uthlakanyana said, "Just get out of the way of the door; I am going out; I shall be back again presently. Do you go on eating." When Uthlakanyana reached the doorway, the elder cannibal said, "Surely this heel is like mother's." Uthlakanyana drew out his legs; he was afraid now; he went out as fast as he could, and hastened to get away from the cannibal's house. He began to undo the garments; he slipped them all off, and ran with all his might. He saw at length that he was far enough off that they could not catch him; so he shouted, "You are eating your mother, all along, ye cannibals!" The cannibals heard, and went out. The cannibal's boy said, "I said, these are like mother's hands and her foot." They ran after him. Uthlakanyana came to a swollen river, and changed himself into a weeding-stick on its banks. The cannibals came, and found his footprints on the ground; and saw too the weeding-stick. The cannibal took it up, and said, "He has got across." He threw the weeding-stick, saying "He did thus," throwing the stick as he spoke. However, it

22 Dlalâ = yidlâ.
23 Uhlakulo—An old fashioned wooden pick, which is gradually giving place to iron. It is made of hard wood, carved to somewhat the shape of a hand, and hardened by placing the edge in hot ashes. It is now used by old people, or by those who are too weak to use the heavier iron tool. The natives use it stooping. It is about a foot and a half long. It is sometimes carved into the shape of a hand at each end.
u ye; u sike, wa penduka u bhakulo. Wa tokoza ukuba 'eme ngapetsha; wa ti, "Na ngi weza!" A ti, "Ah! kanti u ye u bhakulo, loku si ti lu bhakulo nje." A buya ke.

Uthlakanyana circumvents a hare, and gets a dinner and a whistle.

Wa wa lwa ke; wa hamba; wa fumana umvundla; wa ti, "Mvundla, woza lapu, ngi kuri tekile indaba." Wa ti, "Ngisaka! a ngi fumi ukuthlangana nawe," Wa ti, "Ngi za 'ku kuri tekile, Uthlakanyana indaba e be si z' enza noximu" kwomfula. Wa kwawa njalo umvundla. Wa zondela Uthlakanyana; wa u bamba umvundla; wa u Aloha elitini; wa u Aluta uboya; wa bas' umlilo; wa w ose; wa u dla; wa bas' i tambo; wa l' enza ivenge. Wa hamba ke, wa hamba ka.

Thus he passed over the river, and went on his way: he fell in with a hare, and said, "Hare, come here, and I will tell you a tale." The hare said, "No. I do not wish to have anything to do with you." He replied, "I will tell you some tales about the business which I Uthlakanyana have had with Mr. Cannibal, on the other side the river." The hare still avoided him. At length he got nearer and nearer, and caught hold of the hare. He impaled him on a stick, and plucked off the hair, and lighted a fire, and roasted and ate him. He carved one of the bones, and made a whistle. And went on his way.

Uthlakanyana is circumvented by an iguana, and loses his whistle.

Wa funyana ukzamu e semtini, penzi; wa ti, "Ah! sa ku bona, akakanya." Wa ti, "Yebo, ngi bona wena, kizamu." Wa ti ukzamu, "Ngi boke ke ivenge lako; ngi ke ngi zwe ukuba liya teta ini na?" Wa ti Uthlakanyana,

He fell in with an iguana, high up in a tree; he said to him, "Good morning, Uthlakanyana." He said, "I thank you; good morning to you, iguana." The iguana said, "Lend me your whistle, that I may just hear if it will sound." Uthlakanyana

44 Nosizimu.—Uthlakanyana left the word izimu, "a cannibal," and used Usizimu, a proper name. Had he spoken of having had anything to do with a cannibal, the hare might have been afraid that he was a cannibal's agent; but when he spoke of Usizimu, the hare, supposing him to speak of a man so called, would be likely to listen willingly to his tale.

45 The natives do not skin hares; they pluck them.

Uhlakanyana steals some bread, and escapes without punishment.

Wa hamba ke Uhlakanyana, wa ya kwenyi indawo. Wa fumana ku bekwe isinkwa sekzegu; wa si tata, wa baleka nasa. La ti ikzegu, uba li m bone, "Beka isinkwa sami, Alakanyana." Wa e se gijima e ngena esiningweni. La fika ke ikzegu, la faka isandla, la m bamba. Wa ti Uhlakanyana, "He, he! wa bamba impande." La m yeke, la bamba futi; la bamba impande. Wa e se ti ke Uhlakanyana, e kala, "Maye! said, "No indeed! I cannot lend you my whistle. I don't like to." The iguana said, "I will give it back to you again." He said, "Come away then from the pool;" (for the tree was standing over a pool of the river;) "and come here into the open country; I am afraid near a pool. I say, you might run into the pool with my flute, for you are a person that lives in deep water." So the iguana came away, and went to the open country. Uhlakanyana lent him the whistle. He played on it, and said, "My! your whistle sounds. Just lend it to me, that I may play it again to-morrow." Uhlakanyana said, "No! bring it to me. I now want to be off." The iguana said, "No! you have now lent it to me." He said, "Bring it directly." Uhlakanyana was angry; he laid hold of the iguana, and said, "Give it up." But the iguana smote Uhlakanyana with his tail; he hit him very hard, and he felt a great deal of pain, and let go his flute; and the iguana went away into the deep water with Uhlakanyana's whistle.

So Uhlakanyana went on his way to another place. He found some bread belonging to an old man hid away; he took it, and ran away with it. When the old man saw him, he said, "Put down my bread, Uhlakanyana." But he ran into a snake's hole. The old man came, and put in his hand, and caught hold of him. Uhlakanyana said, "Ha, ha! you caught hold of a root." He left hold of him, and caught hold again; this time he caught hold of a root. Then Uhlakanyana said,
maya! wa ngi bulala!"28 La kgenisa kakulu, la za la katala, li bamba impande njalo: la za l'e-muka. Wa si dåla ke isinkwa, wa si kqeda; wa puma, wa hamba. crying, "My! my! you have killed me!" The old man pulled with all his might, until he was tired; he pulling the root all the time. At length he went away. Uthlakanyana eat all the bread, and then went on his way.

Uthlakanyana becomes the servant of a leopard.

Wa hamba ke Uthlakanyana: wa funyana ingwe, i zalele; i nge ko yona, abantwana be bodwa. Wa alala kubo abantwana. Ya za ya fka ingwe, i pete impunzi. Ya kukumala; ya tukutela ukuba i m bone; ya tukutela kakulu; ya i beka pantai impunzi; ya hamba ya ya kuye. Uthlakanyana wa ti, "'Nkosi yami, musa uku-tukutela. U inkosi impela wena. "Ngi za 'kuhlala nabantwana bako, u yozingela wena; ngi ya 'ku ba londa, u hambile, u ye 'ku kuzingela. Ngi za 'kwaka indlulu enale, u nga lali pada pantai kwelitho naba ntwana bako. Ngi za 'ku ya kaale, ngi i fulele indlulu yako." Ya ti, "Yebo ke; ngi ya vuma, inz' u za 'kusala nabantwana bami, u ba londe, ngi hambile. Ngisengi ya vuma ke."

Uthlakanyana went on his way, and fell in with a leopard which had cubs; she, however, was not at home, but only the children. He staid with the children. At length the leopard came, carrying a buck. She swelled herself out, and was angry when she saw him; she was very angry; she put down the buck, and went towards him. Uthlakanyana said, "My lord, don't be angry. You are a lord indeed, you. I am going to stay with your children; you will go to hunt; and I will take care of them when you have gone to hunt. I shall build a beautiful house, that you may not lie here at the foot of a rock with your children. I shall build your house well, and thatch it."

The leopard said, "Very well then; I agree if you will stay with the children, and take care of them when I have gone out. Now then I agree."

Uthlakanyana then said, "I will give you the children, that you may suckle them one by one." So he gave her one child. She said, "Bring my other child also. Don't say, let one suck by itself. Let them both suck together, lest the other cry." Uthlakanyana

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28 Wa bamba impande. Wa ngi bulala.—Examples of the aorist used interjectionally. We cannot express them in an English translation. But somewhat of the meaning may be gained by comparing them with such expressions as "Caught!" when a policeman puts his hand suddenly on a prisoner. Or as when a sportsman has made a successful shot, and says, "Dead!" "Hit!" "Killed!"
Wa ti Uthlakanyana, "Kabo! Ake w anyiso lowo kukqala, and' uba ngi ku nke omunye, lowo e se e buyele kumi." Ya ti, "Kabo. A ng' enzi njalo mina uku ba ncelisa kwami. Musa uku ngi fundisa loko uku ba ncelisa abanta bami. Be lete kanye nje bobabili."

Wa ti Uthlakanyana, "Woza, u lete lowo e ngi ku nke kukqala." Ya za ya m nika owokukuqala; wa i nikela ke omunye. Ya ti, "Pu ma manje lapo, u ze lapa, u ze 'kuulinza impunzi yami, u peke inyama njengokutsho kwako, ngokuva u te, u za 'upeka." Wa suka ke, wa klinza, wa peka. Ya dha ke ingwe nabantwana baya. Kwa Lalwa: kwa vukwa kussa.

Uthlakanyana eats the leopard and her cubs.

Ya ti, "Sala ke, u londe. Nampo ke abantwana? bami; u ba gcine ke." Wa y aka indal, wa i kgeda; wa y enza umnyango, wa mncinane kakulu; w'emba umgodi omude, wa ya, wa puma kude, intunja yayo umgodi; wa nguma imikonto yake ya mine. Ya fika ingwe; ya fika nempunzi; ya ti, "Uthlakanyana!" Wa ti, "Hi!"

"No, not at all! Just suckle that one first, and I will give you the other when that one has come back to me." She said, "By no means. I do not do in that way, for my part, when I nurse them. Don't teach me the suckling of my children. Just bring them both together." Uthlakanyana said, "Come, hand over that one which I gave you first." At length she gave him back the first; and then he gave her the other. She said, "Now come out from there, and come to me, and skin my buck, and cook its flesh, according to your word, for you said you would cook." So he went, and skinned the buck, and boiled it. The leopard ate, and her little ones. They went to sleep. They woke in the morning.

"Uthlakanyana,￩ ""Nampo ke abantwana, comp. Mame, nant to ke inyamazana yami, p. 17.

The demonstrative adverbs m always point to something with which the person addressed has some concern. Nampo abantwana, "there are the children," is an answer to a question, and implies that they are near the enquirer, though he does not see them. Nampo ke abantwana, "there, then, are the children," implies that some understanding has been previously entered into with the person addressed, and that they are now entrusted to his care, that he may act towards them in accordance with the previous understanding. Thus a man pointing out to another a horse running away, if near at hand, he says, Nantu li baleka, "there it is running away." If it is at a considerable distance, he says, Nantu losi baleka. But if the owner asks, Ndwile tshali le šai? "where is my horse?" the answer would be, Nanto li baleka. And if he had been warned beforehand that it would run away, Nanto ke li baleka.

Wa ngena ke emgodini o nga pakati kwendâla leyo: ya se i ngena ingwe. Ya ngena ke, ya funyana umntwana emunye. Ya ti, “Wo l kanti Uthlakanyana lo,—kanti u nje! Umntanami u pi? U mu dâile.” Ya ngena emgodini ke, lape e ngene kona, i ti, i ya ‘kupuma ngalapaya; wa e se pume kukgala, e se buya e ngena futi, w’ embela imikonto emnyango. Ya b’i fika kona ngasemnyango, ya ‘mlathwa imikonto yomine; ya fa. Wa now eaten one of the cubs; there was but one left. She said, “Just bring me my children.” So he gave it her, and she suckled it. She said, “Bring me the other.” He replied, “Hand back that one.” She said, “No; bring them both.” Uthlakanyana refused, and said, “Just hand back that one first, and then I will give you this.” The leopard gave it him. He gave it back to her again. For now there was but one child. She said, “Come out now, and skin the buck.” So he went out, and skinned it, and cooked it. The leopard eat and her little one. Uthlakanyana went into the house. The leopard said, “I too shall go in now.” Uthlakanyana said, “Come in then.” She went in. It was hard to go in; for Uthlakanyana had cunningly contrived the doorway, remembering that he intended to eat the cub, and the leopard would be very angry; he said, “She will be thus compressed, and not easily enter; thus, whilst she is squeezing in, I shall go down into the long hole; and thus, when she gets in, I shall be far from the house.” So he went into the hole which was in the house. And the leopard entered. When she entered, she found only one child. She said, “Dear me! so then this Uthlakanyana,—so then he is a fellow of this kind! Where is my child? He has eaten it.” She went into the hole, into which he had gone, intending to get out the other end; Uthlakanyana had got out first, and returned to the house, and fixed his assagais in the earth at the doorway. When she came to the doorway, she was pierced by the four assagais, and died. Uthlakanyana came to her when
fika i s' i file; wa jabula; wa tata umntwana, wa m bulala wengwe. Wa halale, wa dlo ingwe nomntwana wayo, wa kgeda; wa twala umlenze, wa hamba, w' emuka, ngokuba e be ng' umuntu o nga halali ndawo nye. She was dead; he was happy; he took and killed the leopard's child. So he staid and eat up the leopard and her child; he took, however, one leg, and went on his travels, for he was a man that did not stay in one place.

[In another version of the Tale, this story is told of a doe, which had "thirteen children." Uthlakanyana engages himself as nurse, and eats the kids one after another in thirteen days by a similar stratagem. The story continues thus:—]

Wa e se baleka. Ull,la.ka.nyana. Then Uthlakanyana fled. The doe pursued. Uthlakanyana came to a full river. On his arrival he turned into an upper millstone. The doe took it up, and threw it across the river, saying, "Oh! if this were he, I would now kill him." When Uthlakanyana reached the other side, he said, "You threw me, Uthlakanyana, Bogo­lolo, me, 'Mathlab'-indod'i-s'-emi.'"

Uthlakanyana falls in with a cannibal, whom he gets into trouble, and leaves to die.

On his journey he fell in with a cannibal. The cannibal said, "Good morning, Uthlakanyana." Uthlakanyana replied, "Good morning to you, my uncle." The cannibal said, "Good morning to you, child of my sister." Uthlakanyana replied, "Good morning to you, my uncle." He said, "Come here, and I will tell you a business I and Mrs. Leopard have had together behind here; come here, and I will tell you a business I and Mrs. Leopard have had together." The cannibal said, "Certainly." Uthlakanyana said, "Just eat; here is some

28 The native women use two stones in grinding—the upper a hard pebble; the lower a large flat stone, which is soft, and somewhat hollowed. The upper is made to perform about a half revolution backwards and forwards in the hollow of the lower; and the meal is collected in front on a mat.

29 This is related of Litaolane in the Basuto Legend of Kammapa. (Casalis Basutos, p. 349.)
la ti, "Mfana ka dade, u ngi sizile; ngi be se ngi lambile kakulu ka-kulu." La dala ke izimu, naye e dala. Kwa vela izinkomo 'zimbili — enye imalepe, enye imnyama. Za bonwa izimu; la ti, "Nanziya inkomo zami." Wa ti Uthlakanyana, "Yami emnyama." La ti izimu, "Yami emalepe, emalepe na ngapakati." Ba hamba ke, ba ya kuso, ba z ekqela. Wa ti Uthlakanyana, "Malume, a kw akiwe indalu." La ti izimu, "U kqinisi-le; konza si za 'ulala kule, si dale indomo zetu." Ya pangiswa ke indalu, y' akiwa; kw' epiwa uthani. Wa ti Uthlakanyana, "Ake ku Alinzwe eyako, malume wami, emalepe kukqela, na ngapakati; si se si bone ukuba i njalo ke na, njengokuba u tahiwo; wa ti, imalepe na pakati." La vuma izimu; la ti, "Yebo." Ya bulawa ke inkomo; ya Alinzwe ke; ba i fumana y ondile. Wa ti Uthlakanyana, "A ngi i dali mina e nje. Ake ku banjwe eyami." La vuma izimu. Ya bulawa; ya funyanza i nomile kakulu. La ti izimu, "Mfana ka dade, u Alakan-pile impela; ngokuba u Alo31 wa i bona wena, ukuba i nomile eyako le." Wa ti Uthlakanyana, "A ku fuelwe indalu ke manje; and' uba si dale ukudala kwetu. Izulu u ya li bona, ukuba si za 'uneta." La ti izimu, "U kqinisi-le, mfana ka dade; u indoda impela, lok' u ti a si fulele indalu, ngokuba si za meat." The cannibal thanked him, and said, "Child of my sister, you have helped me; I was very, very hungry." The cannibal eat, and Uthlakanyana eat with him. Two cows made their appearance—one white, the other black. They were seen by the cannibal; he said, "There are my cows." Uthlakanyana said, "The black one is mine." The cannibal said, "The white one is mine, which is white also inside." They went on to them, and turned them back. Uthlakanyana said, "Uncle, let a house be built." The cannibal said, "You say well; then we shall live comfortably, and eat our cattle." The house was hastily built, and the grass gathered. Uthlakanyana said, "Let your cow be killed first, my uncle, which is white outside and in, that we may just see if it is, as you white, also inside." The cannibal assented. So the cow was killed, and skinned; they found it lean. Uthlakanyana said, "I don't eat, for my part, a thing like this. Let mine be caught." The cannibal assented. It was killed, and found to be very fat. The cannibal said, "Child of my sister, you are wise indeed, for you saw at a glance that this cow of yours was fat." Uthlakanyana said, "Let the house be thatched now; then we can eat our meat. You see the sky, that we shall get wet." The cannibal said, "You are right, child of my sister; you are a man indeed, in saying let us thatch the house, for we shall get

30 White, i.e., fat.
31 U his. — This verb is often used with no very definite meaning, at least, such as we can translate. And often it can be omitted without affecting the sense even to the apprehension of a native. It is here translated "at a glance," or forthwith, or at first. It implies that what the other saw and said, without any one else at the time seeing, has turned out to be correct. U veke saw it bone is also used, "You saw it at the first."
'unota." Wa ti Uthlakanyana, "Ak' w enze ke wena; mina ngi za k'ungena ngapakati, ngi ku Alomele endalini." I' enyuka izimu. Inwele za lo za zinde kakulu kakulu. Wa ngena ngapakati; wa li Alomela ka. Inwele wa' akela kona, e tekeleza, e k'qinisa inwele zezimu kakulu; wa u loku e si tekeleza njalo, e' z' akela njalo, e si kapuma kakulu, e k'qinisa uku ba ku ze ku k'qinze kona endalini. Wa bona ukuba ziningi inwele lezi, li se nakwela pesulu, inza ngi puma ngapakati kwendalulu. Uthlakanyana, ukupuma kwake, wa' y' eziko, lapa ku pekiwe kona ibele lenkomo. W' opula; wa beka esitebeni; wa tata umkonto; wa sika; wa funda. La ti izimu, "W' enza ni, mnta kadade? Ake u ze, si koyo indalulu; and' uba si kw enze loku; si za 'ku kw enza nawe." Wa ti Uthlakanyana, "Ye'lla ka. A ngi se nako ukusa ngapakati kwendalulu. Ku pelile ukufulela." La ti izimu, "Yebo ka." La ti, li y' esuka, kwa k'qinza ukusuka. La kala, la ti, "M'ana kadade, w' enze njani na ukufulela kwako?" Wa ti Uthlakanyana, "Bonisa wena. Mina ngi fulele ka' lil; ngokuba umsinde a u si 'kuba-kopo kwimi; se ngi za 'kudla ka' lil; ngi nga sa bangi namuntu, wet." Uthlakanyana said, "Do you do it then; I will go inside, and push the thatching-needle for you, in the house." The cannibal went up. His hair was very, very long. Uthlakanyana went inside, and pushed the needle for him. He thatched in the hair of the cannibal, tying it very tightly; he knotted it into the thatch constantly, taking it by separate locks and fastening it firmly, that it might be tightly fastened to the house. He saw that the hair (thus fastened in) was enough, and that the cannibal could not get down, if he should go outside. When he was outside Uthlakanyana went to the fire, where the udder of the cow was boiled. He took it out, and placed it on an eating-mat; he took an assagai, and cut, and filled his mouth. The cannibal said, "What are you about, child of my sister? Let us just finish the house; afterwards we can do that; we will do it together." Uthlakanyana replied, "Come down then. I cannot go into the house any more. The thatching is finished." The cannibal assented. When he thought he was going to quit the house, he was unable to quit it. He cried out, saying, "Child of my sister, how have you managed your thatching?" Uthlakanyana said, "See to it yourself. I have thatched well, for I shall not have any dispute. Now I am about to eat in peace; I no longer dispute

33 In the Basuto Legend of the Little Hare, the hare has entered into an alliance with the lion, but having been ill-treated by the latter, determines to be avenged. "My father," said he to the lion, "we are exposed to the rain and hail; let us build a hut." The lion, too lazy to work, left it to the hare to do, and the "wily runner" took the lion's tail, and interwove it so cleverly into the stakes and reeds of the hut that it remained there confined for ever, and the hare had the pleasure of seeing his rival die of hunger and thirst. (Casalis' Basutos, p. 254.)
Uthlakanyana makes the cannibal who would not trust him the means of frightening another cannibal.

He went on his way, and found another cannibal in a house. He went in. The cannibal said, "Whence come you?" He replied, "I came from yonder. I was with Mr. Cannibal, my uncle; and you, too, are my uncle." However, the cannibal he had met, who refused to lend him the calabash, was following. The one he found in the house said, "Let us Bray my skin, child of my sister." So they brayed the skin. The calabash sounded "Boo" very loudly. Uthlakanyana ran out, and said, "Do you hear this?" The cannibal said, "Where?" He said, "Here outside." The cannibal went out, and listened; he heard the calabash sounding very loudly. He went in again, and said, "Bray the skin, and I will Bray it too." He worked hard at it; there arose a great noise from braying the skin. The calabash resounded exceedingly; and now the sound came-

84 A ngi yi 'kuza nga vuma.—The aorist after the future in the negative, is the strongest mode of expressing a negation. It may be rendered, as here, by "never," "I will never allow;" lit., "I will never come I allowed."
loku. Wa ti Uthlakanyana, "Angiti u te, a ku ko umsindo na pandile? U s' u fika namapika ngani?" Sa te' eduze manje. Ba puma bobabili; ba baleka bobabili. Wa vela umnikaziso isigubu. Kwa ti izimu, leka wena e kwenye intaba, Uthlakanyana w' ema kwenye intaba, la buza, la ti, "U ng' ubani na, wena o s' etuso?" La ti eli pete isigubu, la ti, "Ngi Umuyobolozeli. Nembuya ngi ya i yoboloze; umuntu ngi m gwyna nje. A ngi m dalafuni; ngi m gwyna nje." La baleka ke ukuba li zwe loko ukuti, umuntu ka dalafunywa.

Uthlakanyana comes back, and gains the cannibal's confidence.

Wa buya ke Uthlakanyana, w' eza kuleli lesigubu. Li se li ngenisile endalini. Wa fika Uthlakanyana, wa ti, "Malume, mina na lapa ngi be ngi a leli ngi umntwana nje: na kuwe ngi sa za k' uba umntwana wako, ngokuba na lapa ngi be ngi umntwana nje. Ng ti tanda ukula kuwe; ngokuba u umalume wami nawe." La ti, "Kulungile; ngokuba we na uminehane kumi: Alala ka." Ba Alala ke nezimu lesigubu. La ti, "Sala ke lapa, u fheke umuzi wami, umfokazi e ngi m kozethile a nga zo kuthisila umuzi wami." Wa ti Uthlakanyana, "Yebo ke; hamba ke, u ye u zingele." La hamba ke. Wa Alala ka.

Uthlakanyana returned to him of the calabash. He had already taken possession of the house. Uthlakanyana came, and said, "Uncle, I was living here as a child, as I have in all other places where I have been; and with you too I will stay, and be your child; for I lived here as a mere child, as well as in all other places. I wish to live with you, for you too are my uncle." The cannibal said, "Very well, for you are smaller than I. Stay." So he and the cannibal of the calabash lived together. The cannibal said, "Just stay here, and watch my kraal, that the vagabond I have driven away may not come and burn my kraal." Uthlakanyana said, "Certainly. Do you go and hunt." So the cannibal departed; and Uthlakanyana remained.

85 Gargantua swallowed alive five pilgrims with a salad! (Rabelais. Book I., ch. xxxviii.)
Uhlakanyana brings a little army against the cannibal, which proves too much for him.

Wa tata iika, w’ emuka Uhlakanyana. Wa ilangana nenyoka; wa i bamba, wa i faka eikeni. Wa ilangana nomnyovu; wa u faka eikeni. Wa ilangana nsezelana; wa m bamba, wa m faka eikeni: zonke ezilumako, ezino bulungu kakulu, wa zi bamba, wa zi faka eikeni. Le gcwala iika. Wa bope, wa twala, wa buya, wa ngena endhlini. La fika izimu. Wa ti, “Malume, namala nje ku fanele ukuba umnyango u ncitshiswe, u be muncinane: mubi umnyango omkulwa.” La ti izimu, “Kga. A ngi u funi umnyango omncinane.” Wa ti, “Yebo ke; nga yu vuma. Ngi sa za kuhamba, nga ye ekakomame;علاج nga ye ‘ku funa umzawami, nga zokuncipisa umnyango wen¬dlulu. Wa vula, wa ngena; wa pinda wa puma. Wa w’ aka ke umnyango, wa mncane, a kwa lingana nomntwana, ukuba a nga puma kona. Kwa sa, e se e Alele emnyango Uhlakanyana, wa ti, “Malume, malume!” La ti, “Ubani!” Wa ti, “U mi, malume.” La ti, “U we, mfana kadade?” Wa ti, “Yebo. Ngi vulele; ngi zoku ku tshela indaba; ngi buye endleleni; a ngi finye- lelanga; indaba embi e ngi izwile.” La vuka izimu, la ti li ya vula ke, kwa kqina. La ti, “Mfana ka...
dade, ku k'zinele ukuvula." Iika li ngapakati; u li ngenisile Uthlakanyana ebuntu, ukuncipsa kwa-ke umnyango lowo. Wa ti, "Tukulula iika lelo, u li lele, u li veze lapa. Nami ngi mangele ngokuncipa kwomnyango. Tukulula, u li tintite; u li veze kule intubana; umnyango ngi za 'ku w andisa." La tukulula kaloku.

Kwa puma inyoka; ya lum' isanda, kwa puma inyosi; ya suzela esweni; kwa puma umnyovu; wa suzela esihlatini. La ti izimu, "Mfana kacadde, loku o kw enzile namalla nje, a ngi bonanga ngi ze ngi ku bone, lo nga zalwa umfazi nendola. Ngisizowa, ngi daliwa lapa endalini yami; a ngi sa boni." (Ufesela wa li suzela izimu.) Wa ti Uthlakanyana, "Nami a ng' azi uba lezo 'zilwane zi ngene njani eikeni lami lape." La ti izimu, "Vula ke, ngi puma." Za puma zonke izilwane, za li da; la fa ngobultungu bezinyoka, bezinyosi, nafesela, neminyovu. La kala, la kala ke, la se la fa. La fa ke izimu.

Uthlakanyana mocked the dead cannibal, and installed himself as owner of the house.

Uthlakanyana opened the door, and said, "Are you still angry, my uncle? Do you no longer cry out so as to be heard; for I thought you were screaming? My uncle, speak. Why are you silent? Just play your calabash, that I may listen and hear. At length he entered; when he came, the cannibal was dead. He took him out of the house, and took possession of it. He slept, and was happy now.
The original owner of the house comes back, and submits to Uthlakanyana.

La fika izimu, umninikazindâlu. La ti, “Mfana kahade, ngi ku bonile; ngi be ngi kona lapa, ngi bona, ukuvala kwako lapa emnyango, ukuba u indoda, loko u valola umuntu owa ngi khotsha emzini wami." Wa ti Uthlakanyana, “Nawe manje ngi se ngi mkulu kunawe, ngokuba w' aaluwiwe umngane wako, mina ng' eAlule yena. Ngisengi ya ku tola nawe namâla.” La ti izimu, “Kulungile, ngokuba ku bonakele ukuba ng'a luliwe mina.”

Wa ti Uhlakanyana, “Ngi y'e muka nami. Imbande yami, ku se loko ng' amukwa ukamâlu.” Wa hamba ke, wa vela, w' enyusa umfuba. Ukamâlu wa b' e alukile, e yokudâla ubulongwe a bu dálako; nembande e i jeté. Wa fika Uthlakanyana, wa kwela pezu lu emzini a tamelako kuwo; wa memeza, wa ti, “Kzamu;” wa ti, “Kzamu.” Wa ti ukamâlu, “Ngi bizwa ubani na? Lukw mina ngi za 'kuzifunela, lowo o ngi bizayo, k' eze lapa.” Wa ti Uthlakanyana, “U kqinisile ke. Se ngi za ke, lapa u dálako kona.” W' ekâla Uthlakanyana said, “I too am going away. My flute! It is now a long time since it was taken away from me by the iguana.” So he set out; he came to the place, and went up the river. The iguana was out feeding, having gone to feed on the dung, which is its food, and carrying the flute with it. Uthlakanyana mounted on the tree, where the iguana sunned itself, and shouted, “Iguana! iguana!” The iguana said, “Who calls me? Since I have come here to find food for myself, let him who calls me come to me.” Uthlakanyana said, “You are right. I am coming to the place where you are feeding.” Uthlakanyana descended, and came to

Uthlakanyana cannot forget the iguana, from whom he gets back his whistle.

Wa ti Uthlakanyana, “Ngi y'e muka nami. Imbande yami, ku se loko ng' amukwa ukamâlu.” Wa hamba ke, wa vela, w' enyusa umfula. Ukamâlu wa b' e alukile, e yokudâla ubulongwe a bu dálako; nembande e i jeté. Wa fika Uthlakanyana, wa kwela pezu lu emzini a tamelako kuwo; wa memeza, wa ti, “Kzamu;” wa ti, “Kzamu.” Wa ti ukamâlu, “Ngi bizwa ubani na? Lukw mina ngi za 'kuzifunela, lowo o ngi bizayo, k' eze lapa.” Wa ti Uthlakanyana, “U kqinisile ke. Se ngi za ke, lapa u dálako kona.” W' ekâla Uthlakanyana said, “I too am going away. My flute! It is now a long time since it was taken away from me by the iguana.” So he set out; he came to the place, and went up the river. The iguana was out feeding, having gone to feed on the dung, which is its food, and carrying the flute with it. Uthlakanyana mounted on the tree, where the iguana sunned itself, and shouted, “Iguana! iguana!” The iguana said, “Who calls me? Since I have come here to find food for myself, let him who calls me come to me.” Uthlakanyana said, “You are right. I am coming to the place where you are feeding.” Uthlakanyana descended, and came to

To find, that is, to admit as a dependent into the family, and to provide for a person. The use of find in this sense is found in the old ballad of Adam Bell:—

"There lay an old wife in that place,
A little beside the fire,
Whom William had found of charity
More than seven year."
IZINGANEKWANE.

kanyana; wa fika, wa ti, "I pi
imbandeyami?" Wa ti, "Nantsi."
Wa ti, "Ku njani ke namæla nje?
Si pi ke isiziba? Si kude!" Wa
ti ukzamu, "U za 'u ng'enza ni?
lo nantsi nje imbande yako, noka-
ye ya shiwa u we nje; nga ti ngi
ku bizela yona, wa u se u hambile."
Kodwa ke Uthlakanyana wa m
tshaya; kwa
tshaywa ub:amu; w' amukwa
imbande. Wa m
bulala, wa m
shiya e se file.

Uthlakanyana returns to the cannibal, but finds the house burnt, and determines to go back to his mother.

Wa hamha ke, wa buyela exi-
mwini. Wa fika, izimu li nga se
do, nendlu i 's' i tabile. Wa
alala nje obala, wa âlupeka nje.
W' esuka lapo, ngokuba indlu a i
se ko; wa hamha nje. Wa za wa
ti, "A se ngi ya kumane, loku
naku se ngi âlupeka."

Then Uthlakanyana set out, and returned to the cannibal. When he arrived, the cannibal was no longer there, and the house was burnt. So he lived in the open air, and was troubled. He left that place because there was no house, and became a wanderer. At length he said, "I will now go back to my mother; for behold I am now in trouble."

Uthlakanyana's arrival at home.

Wa buyela ke ekaya, wa fika
kunina. Kwa ti ukuba unina e m
bone, loku kwa se ku isikati
'aâlukana nayo, wa tokoza noku-
tokoza unina e bona umntanako e
buyile. Wa ti unina, "Sa ku
bona, mntanami; ngi ya tokoza
ngokubuya kwako. Kulele impela
ukuba umntanwe, noma 'ablukene
nonina isikati eside, a pinde a
buyelo kunina. Nga se ngi daba-
kile, ngi ti, u ya 'kufa, loku
w' emuka u se muncinane; ngi
ti, umakazi u ya 'kudâla ni na?'
Wa ti yena, "O, se ngi buyile,
the iguana, and said, "Where is
my flute?" He replied, "Here it
is." Uthlakanyana said, "How,
then, is it now? Where, then, is
the deep water? It is far away!"
The iguana said, "What are you
going to do to me, since there is
your flute? And at the first it
was left by you yourself; I called
you to give it to you, but you had
already gone." But Uthlakanyana
beat him; the iguana was beaten,
and had the flute taken away. He
killed the iguana, and left him
dead.

So he returned home, and came
to his mother. When his mother
saw him, since it was now a long
time that he had separated from
her, she greatly rejoiced on seeing
her child returned. His mother
said, "How are you, my child? I
am delighted at your return. It
is right indeed that a child, though
he has separated from his mother
a long time, should again return to
her. I have been troubled,
saying, you would die, since you
departed from me whilst still
young; saying, what would you
possibly eat?" He replied, "O,
now I am returned, my mother;
On the following day Uhlakanyana goes to a wedding, and brings home some umdianiane.

On the morrow he went to a marriage-dance; on his arrival he looked at the dance; the damsel danced. When they left off dancing, he went home. He came to a hill, and found some umdianiane; he dug it up. On his arrival at home, he gave it to his mother, and said, "Mother, cook for me my umdianiane. I am now going to milk." His mother cooked it; when it was done, his mother said, "Just let me taste what it is like." She eat, and found it nice, and eat the whole.

His mother, having eaten the umdianiane, redeems her fault by a milk-pail.

Ukcaijana came, and said, "Mother, give me my umdianiane." His mother said, "I have eaten it, my child." He said,

88 Also called Intondo, an edible tuber, of which the native children are fond. Grown up people rarely eat it, except during a famine. But a hunting party, when exhausted and hungry, is glad to find this plant, which is dug up, and eaten raw. It is preferred, however, when boiled.
umdiandiane wami; ngokuba ngi u mbe esigumagqumane; be ngi y' emjadwini.” Unina wa m nika umkqengqe. Wa u tabata, wa hamba nawo.

Uthlakanyana lends his milk-pail, for which when broken he gets an assagai.


He fell in with some boys, herding sheep, they milking into broken pieces of pottery. He said, “Take this, here is my milk-pail; milk into it; and give me also some to drink.” They milked into it. But the last boy broke it. Ukcainana said, “Give me my milk-pail; my milk-pail my mother gave me; my mother having eaten my umdiandiane; my umdiandiane I dug up on a very little knoll; I having been to a wedding.” They gave him. an assagai. So he departed.

Uthlakanyana lends his assagai, for which when broken he gets an axe.


He fell in with some other boys, eating liver, they cutting it into slices with the rind of sugar-cane. He said, “Take this, here is my assagai; cut the slices with it; and give me some also.” They took it, and cut slices and eat. It came to pass that the assagai broke in the hands of the last. He said, “Give me my assagai; my assagai the boys gave me; the boys having broken my milk-pail: my milk-pail my mother gave me; my mother having eaten my umdiandiane; my umdiandiane I dug up on a very little knoll; I having been to a wedding.” They gave him an assagai. So he departed.

It will be observed that when Uthlakanyana offers to lend his property to others he speaks correctly; but when it has been destroyed, and he demands it back again (that is, according to native custom, *something of greater value than the thing injured*), he speaks incorrectly, by dropping all the initial vowels of the nominal prefixes. By so doing he would excite their compassion by making himself a child, who does not know how to speak properly. But there is also a humour in it, by which foreigners are ridiculed, who frequently speak in this way. The humour is necessarily lost in the translation.
UHLAKANYANA.

39

o ndiane wami ~ mdiandiane wami my umdiancliane I dug up on a
ngi u mbe 'sigqumagqumaneni, be very little knoll, I having been to
ngi l' emjadwini." Ba m nika

Uthlakanyana lends his axe, for which when broken he gets a

blanket.

Wa fumana abafazi be teza

izinkuni ; wa ti, "Bomame, ni

tezz ngani na ?" Ba ti, "A si
tezzi ngaluto, baba." Wa ti, "Mi

na ni, nantsi imbazo yami. Tesa

ni ngayo. Uma se ni kqedile, i

lete ni kumi." Kwa ti kwowoku-
pela y'apuka. Wa ti, "Ngi

nike ni 'mbazo yami : 'mbazo yami ngi

i nikwe 'bafana ; 'bafana b' apule

'mkonto wami : 'mkonto wami ngi

u piwe 'bafana ; 'bafana b' apule

'mkqengqe wami : 'mkqengqe wa-

mi ngi u nikwe 'mama ; 'mama e
dle 'mdiancliane wami ngi u mbe 'sigqumagqumaneni, be ngi ' y' emjadwini." Abafazi ba m nika ingubo. Wa i

He met with some women
fetching firewood; he said, "My
mothers, with what are you cut-
tting your firewood?" They said,
"We are not cutting it with any-
thing, old fellow." He said, "Take
this; here is my axe. Cut with
it. When you have finished, bring
it to me." It came to pass that
the axe broke in the hand of the
last. He said, "Give me my axe:
my axe the boys gave me; the
boys having broken my assagai:
my assagai the boys gave me; the
boys having broken my milk-pail:
my milk-pail my mother gave me;
my mother having eaten my um-
diancliane: my umdiancliane I dug
up on a very little knoll, I having
been to a wedding." The women
gave him a blanket. He took it,
and went on his way with it.

Uthlakanyana lends his blanket, for which when torn he gets a

shield.

Wa funyana izinsizwa 'zimbili,
zi lele-ze. Wa ti, "Ah, bangane,
i nala-ze na ! A ni nangubo ini?"
Za ti, "Kga." Wa ti, "Yembata
ni yami le." Z'embata ke. Za
zinge zi donsisana yona, ngokuba
incane : ya za ya dabuka. Wa ti
kusasa, "Ngi nika ni ngubo ya-
mii : ngubo yami ngi i nikwe
'bafazi ; 'bafazi b' apule zembe
lami : zembe lami ngi li nikwe
'bafana ; 'bafana b' apule 'mkonto
wami : 'mkonto wami ngi u nikwe

He found two young men sleep-
ing without clothing. He said,
"Ah, friends. Do you sleep with-
out clothing? Have you no blan-
ket?" They said, "No." He
said, "Put on this of mine." So
they put it on. They continually
dragged it one from the other,
for it was small: at length it
tore. He said in the morning,
"Give me my blanket: my blanket
the women gave me; the women
having broken my axe: my axe
the boys gave me; the boys having
broken my assagai: my assagai

my umdiancliane I dug up on a
very little knoll, I having been to
a wedding." They gave him an
axe. He departed.

Uthlakanyana lends his blanket, for which when torn he gets a

shield.
the boys gave me; the boys having broken my milk-pail: my milk-pail
my mother gave me; my mother
having eaten my umdiandiane:
my umdiandiane I dug up on a
very little knoll, I having been to
a wedding.” They gave him a
shield. So he departed.

**Uthlakanyana lends his shield, for which when broken he receives a war-assagai.**

Wa fumana amadoda e lwa
nesilo, e nge namahau. Wa ti,
“ A ni nahau na?” A ti, “Kqsa.”
Wa ti, “Tata ni elami leli, ni lwe
ngalo.” Ba li tata ke; ba si
bulala isilo. Kwa dabuka um-
gshabelo wokupata. Wa ti, “Ngi
niike ni ’hau lami: ’hau lami ngi
li nikwe ’zinsizwa; ’zinsizwa zi
dabule ’ngubo yami: ’ngubo yami
ngi i nikwe ’bafazi; ’bafazi b’apule
’zembe lami: ’zembe lami ngi li
nikwe ’bafana; ’bafana b’apule
’mkonto wami: ’mkonto wami ngi
u nikwe ’bafana; ’bafana b’apule
’mkengwe wami: ’mkengwe wa-
mi ngi u nikwe ’mama; ’mama e
dèle ’mdiandiane wami: ’mdiandi-
ane wami ngi u mbe ’sigyumagyu-
maneni, be ngi y’ emjadwini.”
Ba m nika isinkemba. Wa ha-
mba ke.

He fell in with some men fight-
ing with a leopard, who had no
shields. He said, “Have you no
shield?” They said, “No.” He
said, “Take this shield of mine,
and fight with it.” They took it;
and killed the leopard. The hand-
loop of the shield broke. He said,
“Give me my shield: my shield
the young men gave me; the
young men having torn my blan-
exted: my blanket the women gave
me; the women having broken
my axe: my axe the boys gave
me; the boys having broken my
assagai: my assagai the boys gave
me; the boys having broken my
milk-pail: my milk-pail my mother
gave me; my mother having eaten
my umdiandiane: I dug up on a
very little knoll, I having been to
a wedding.” They gave him a
war-assagai. So he went on his way.

**Loko a kw enza ngaso kumbe
ngi nga ni tahela ngesinye ’sikati.**

What he did with that, perhaps
I may tell you on another occasion.
The father of Usikulumi has his male children destroyed.

Ir is said there was a certain king; he begat many sons. But he did not like to have sons; for he used to say it would come to pass, when his sons grew up, that they would depose him from his royal power. There were old women appointed to kill the sons of that king; so when a male child was born, he was taken to the old women, that they might kill him; and so they killed him. They did so to all the male children the king had.

Usikulumi is born, and preserved by his mother's love.

He happened on a time to begot another son; his mother took him to the old women, concealing him in her bosom. She made presents to the old women, and besought

40 Usikulumi kahlakahloko, “Usikulumi, the son of Uthlokhuthloko” Usikulumi, “an orator,” or great speaker. Itholokothloko, “a finch.” Uthlakahloko may be either his father’s name, or an usibongo or surname given to himself intended to characterize his power as a great speaker.

41 “In the Legends of Thebes, Athens, Argos, and other cities, we find the strange, yet common, dread of parents who look on their children as their future destroyers.” (Cox. Tales of Thebes and Argos, p. 9). Thus, because Hecuba dreams that she gives birth to a burning torch, which the seers interpret as intimating that the child to be born should bring ruin on the city and land of Troy, the infant Paris is regarded with “cold unloving eyes,” and sent by Priam to be exposed on mount Ida. So because the Delphic oracle had warned Laus that he should be slain by his own child, he commanded his son Oidipus to be left on the heights of Citharon. In the same manner Acræus, being warned that he should be slain by his daughter Danæ’s child, orders her and her son Perseus to be enclosed in an ark, and committed to the sea. But all escape from the death intended for them; all “grow up beautiful and brave and strong. Lake Apollo, Bellerophon, and Hercules, they are all slayers of monsters” And “the fears of their parents are in all cases realised.” (See Cox, Op. cit., and Tales of the Gods and Heroes.). The Legend of Usikulumi has very many curious points in common with these Grecian Myths. There is the father’s dread; the child’s escape as first by his mother’s love; in his retreat, like Paris on the woody Ida, he becomes a herder of cattle, and manifests his kingly descent by his kingly bearing among his fellows; he is discovered by his father’s officers, and is again exposed in a forest, in which lives a many-headed monster, which devours men; the monster, however, helps him, and he becomes a king, and returns, like one of the invulnerable heroes, to justify his father’s dread, and to give the presentiment a fulfilment.
ukuba zi nga i bulali, zi i se kwoninalume, ngokuba kwa ku indodana i tanda kakulu. Unina wa zi ncenga ke kakulu izalukazi, wa ti a zi y anyise. Za y anyise, za ia kwoninalume wendodana, za i beka lapo kwoninalume.

them earnestly not to kill him, but to take him to his maternal uncle, for it was a son she loved exceedingly. The mother, then, besought the old women very much, and told them to suckle the child. They suckled him, and took him to his uncle, and left him there with his uncle.

He goes with the herdboys, and acts the king.


It came to pass when he had become a young man that he liked to herd the cattle at his uncle’s, and followed the boys of his uncle’s kraal; they respected and honoured him. It came to pass, when they were herding, he said to the boys, “Collect large stones, and let us heat them.” They collected them, and made a heap. He said, “Choose also a fine calf, and let us kill it.” They selected it from the herd they were watching. He told them to skin it; they skinned it, and roasted its flesh joyfully. The boys said, “What do you mean by this?” He said, “I know what I mean.”

He is seen and recognised by his father’s officers.

Kwa ti ngolunye usuku b’ alasile, kwa hamba izinduna zikayise, zi tunywa ngu ye; za ti, “U ng’ ubani na?” Ka ya ze ya zi tahela. Za i tata, zi nga balisi, zi ti, “Lo ‘muntwana u fana nenkosiyestu.” Za hamba nayo, zi i sa knyise.

It happened one day when they were herding, the officers of his father were on a journey, being sent by him; they said, “Who are you?” He did not tell them. They took him, without doubting, saying, “This child is like our king.” They went with him, and took him to his father.

42 It is not at the present time the custom among the natives of these parts to bake meat by means of heated stones, which is so common among some other people, the Polynesians for instance. We should therefore conclude either that this Legend has been derived from other people, or that it arose among the Zulus when they had different customs from those now existing among them.
The officers make him known to his father for a reward.

When they came to his father, they said to him, "If we tell you good news, what will you give us?" His father said to the officers, "I will give you cattle of such a colour, or of such a colour, or of such a colour." The officers refused, saying, "No; we do not like these." There was a selected herd of black oxen, at which they hinted. He said, "What do you wish?" The officers said, "The herd of black oxen." He gave them. And so they told him, saying, "It happened in our journeying that we saw a child which is like one of yours." So then the father saw that it was indeed his son, and said, "Of which wife is he the child?" They who knew that she concealed the child said, "The daughter of So-and-so, your wife, your Majesty."

The king is angry, and commands him to be taken to the great forest, and left there.

He assembled the nation, being very angry, and told them to take his son to a distance. The nation assembled; his mother and sister also came. The king told them to take away his son, and to go and put him in the great forest. For it was known there was in that forest a great many-headed monster which ate men.

His mother and sister accompany him to the great forest, and leave him there alone.

They set out for that place. Many did not reach it; they be-

It was formerly, and is still, a custom among the Zulus to separate their oxen into herds according to the colour; and the different herds were named accordingly. Thus: — Umdubu, the dun-coloured; intenjane, dun with white spots; umuto, red; inkone, with a white line along the spine; impemvu, black with white muzzle, or white along the belly, &c.
came tired, and turned back again. The mother and sister and the king's son went, those three. The mother said, "I cannot leave him in the open country; I will go and place him where he is ordered to go." They went to the great forest; they arrived, and entered the forest, and placed him on a great rock which was in the midst of the forest. He sat down on it. They left him, and went back. He remained alone on the top of the rock.

Usikulumi is aided by the many-headed monster, and becomes great.

It came to pass one day that the many-headed monster came, it coming out of the water. That monster possessed everything. It took the young man; it did not kill him; it took him, and gave him food, until he became great. It came to pass when he had become great, and no longer wanted anything, having also a large nation subject to him, which the many-headed monster had given him (for that monster possessed all things, and food and men), he wished to visit his father. He went with a great nation, he being now a king.

He visits his uncle, and is received with great joy.

He went to his uncle; but his uncle did not know him. He went into the house; but neither did his uncle's people know him. His officer went to ask a bullock of the uncle; he said, "Usikulumi, the son of Uthlokothloko, says, give him a fine bullock, that he may eat." When the uncle heard the name of Usikulumi, the son of Uthlokothloko, he started, and said, "Who?" The officer
Ya ti, "Inkosi." Uninalume wa puma ukuya 'ku m bona. Wa m bona ukuti ngu ye Usikulumi ka loko. Wa jabula kakulu; wa ti, "Yi, yi, yi!" e lab' umkosi ngokujabula, wa ti, "U fikile Usikulumi ka loko!" Kwa butwa isizwe sonke sakonalume. Unalume wa m nika ilepu lezinkabi ngokujabula okukulu; wa ti, "Nazi izinkabi zako." Kw' enziwa ukudala okukulu; ba dala, ba jabula ngoku m bona, ngokuba ba be ng' azi ukuti ba ya kubuya ba m bone futi.

replied, "The king." The uncle went out to see him. He saw it was Usikulumi, the son of Uthlokothloko, indeed. He rejoiced greatly, and said; "Yi, yi, yi!" sounding an alarm for joy, and said, "Usikulumi, the son of Uthlokothloko, has come!" The whole tribe of his uncle was assembled. His uncle gave him a part of a herd of oxen for his great joy, and said, "There are your oxen." A great feast was made; they eat and rejoiced because they saw him, for they did not know that they should ever see him again.

He reached his father's kingdom; his father is grieved at his arrival, and tries to kill him.

He passed onward, and went to his father's. They saw that it was Usikulumi, the son of Uthlokothloko. They told his father, saying, "Behold your son, whom you cast away in the great forest." He was troubled exceedingly. He collected the whole nation, and told them to take their weapons. All his people assembled, The father said, "Let Usikulumi, the son of Uthlokothloko, be killed." Usikulumi heard it; and went outside. The whole nation assembled. His father commanded him to be stabbed with a spear. He stood in an open space, and said, "Hurl your spears at me to the utmost." He said this because he was confident he should not die; although they hurled their spears at him a long time, even till

"Ni nga zisoli, "without self-reproof."—This saying is used to give a person liberty to do exactly as he wishes; e. g., if it is said, "Hamba u yo'zike-телa umhla enisimini yami," "Go and gather mealies for yourself in my garden," the person addressed will not consider himself at liberty to take to the utmost of his wishes, but will gather a few. But if the words u nga zisoli are added, he will understand that no limit is put by the owner to his wishes.
But kuba wa e namandla oku m bulala. Nagokuba wa e namandla okuba a nga fi; ngokuba leso 'silwane sa m kphinisa, ngokuba sa s' azi ukuba u ya kubo; s' azi ukuti uyise ka i fun' indodana; s' azi ngokwaso ukuti ba ya 'ku m bulala Usiku- lumi kathlokothloko; sa m kphinisa.

45 There are two Legends in which we find the account of an invulnerable hero, against whom the assagais of armies are thrown in vain—this of Usikulu- lumi kathlokothloko, and the other that of Ulalongasenzanti. It is remarkable how wide spread Legends of this kind are. The invulnerability of the good Balder, the beloved of the gods, is ensured by his mother exacting an oath from all created things, not to injure her son. "When the gods had thus, as they imagined, rendered all safe, they were accustomed, by way of sport, to let Balder stand forth at their assembly for all the Eurs to shoot at him with the bow, or to strike or throw stones at him, as nothing caused him any harm." But the insignificant mistletoe was omitted. And the bright god is killed by the mistletoe, through the treachery of Loki. (Thorpe's Northern Mythology. Vol. I., pp. 72, 74.)

"So on the floor lay Balder, dead; and round
Lay thickly strown, swords, axes, darts, and spears,
Which all the gods in sport had idly thrown
At Balder, whom no weapon pared or clave;
But in his breast stood fixed the fatal bough
Of mistletoe, which Lok, the accuser, gave
To Hoder, and unwriting Hoder threw;
'Gainst that alone had Balder's life no charm.'

(Mas. Muller. Comparative Mythology. Oxford Essays. 1856, p. 66.) Whether such a Legend arose spontaneously all over the world, or whether, having had an origin in some poetical imagining, it has travelled from a common centre, and become modified in its journeying in accordance with place and circumstances, it is not easy to determine. The possibility of a hero rendering himself invulnerable by medicinal applications, is not only quite within the compass of a Zulu's imagination, but appears to be something that would very naturally suggest itself to him. At the present time he has his intelesi, plants of various kinds, by which he can ensure correctness of aim: his assagai flies to the mark not because of his skill, but because his arm has been anointed. And the doctors medicate a troop before going to battle, to render it invulnerable to the weapons of the enemy. But together with the application of these medicines they give the soldiers certain rules of conduct; and of course all that fall in battle are killed because they neglected the prescribed observances!—So also in the Polynesian Legends there are two instances of invulnerability produced by magic. Maui transforms himself into a pigeon, and visits his parents; "the chiefs and common people alike catch up stones to pelt him, but to no purpose, for but by his own choice no one could hit him." (Sir George Grey. Polynesian Mythology, p. 30.) And Ripe in like manner transforms himself into a pigeon, and flies in search of his sister Hinauri to Tuniwani's people, in the island of Motu-tapu. They try in vain both to kill it with spears and to noose it. (Id., p. 86.)
UZEMBENI

Usikulumi kills all his father's people, and departs with the spoil.


They were unable to pierce him with their spears. He said, "Are you worsted?" They said, "We are now worsted." He took a spear, and stabbed them all, and they all died. He took possession of the cattle; and departed with his army from that country with all the cattle. His mother too went with him and his sister, he being now a king.

UZEMBENI; 46

OR,

USIKULUMI'S COURTSHIP.

Uzembeni, having destroyed all other people, wishes to eat her own children, but finds the flesh bitter.

Uzembeni was a great woman. She had two daughters; but she devoured the men of the country where she lived, until she had destroyed them all: she ate men and game; she killed man together with deer; and boiled the flesh of man and the flesh of deer together. It came to pass that, when men were utterly consumed, there were left herself and her two daughters. Her daughters were celebrities among the tribes, on account of their beauty. One of her daughters (it happened because there were no more men, she having destroyed them) she caught, and tore off her cheek on one side, and boiled it and ate it: it was bitter; she no longer wished to eat her up, because her flesh annoyed her by its bitterness: she won-

# Uzembeni, "Axe-bearer," or Uzwanide, "Long-toe."
There came a young man, the child of a king. The name of the youth was Usikulumi; he came to select a pretty girl. Those girls. He came by day, when Uzembeni was not there, she having gone to hunt. Another of her names is Long-toe; for her toe was very long; it was that by which she was recognised, as she was coming in sight, the dust being raised; and before she appeared, the dust appeared, being raised by her toe; for it came first to the place where Long-toe was going. So when Usikulumi arrived, he found indeed the two damsels. He saw that truly they were beautiful. He loved them, and they loved him also; for he was a king's son, and good-looking. But they wept many tears on his account, saying, "You have come nowhere by coming here. We are troubled; we do not know where we can put you; for our mother eats men. And as for us you see us in nothing but trouble." One of them said, "Just look at my cheek. It is my very mother I tell Usikulumi that the injury of the cheek is her mother, that is, her mother's doing, as though she was ever present in the injury. So also of property or benefits; the natives point to the property or gifts, and say, 'That is he, and he, and he,' instead of his.
The girls dig a hole in the house, and conceal him in it.

Ku njalonjalo Usikulumi e fika lapo ezintombini, u fika yedwa. Eksaya wa puna e hamba nomhlambi wake wezingja; kodwa wa zi shiya emhlangeni. Intombi z' enza ikcoco lokutši, "Uma si ti, ka hambe, Uswanide u ya 'ku mlanda;" z' emba umgodi pakati kwendhlu, za m faka, za buya za fulela, za hila pezu kwawo.

Uzembeni returns, and scents the game.

Towards sunset the dust appeared. They said, "Lo, she is now coming." The toe came first; she came after it. As soon as she came, she laughed to herself; she laughed, and rolled herself on the ground, saying, "Eh, eh! in my house here to-day there is a delicious odour. My children, what have you done! Whence comes this odour?" She entered the house; she laughed to herself, patting them, and saying, "My children, what is there here in the house!" The girls said, "Away! don't bother us; we do not know where we could get anything." She said, "Just let me look for myself, my children." They said, "We do not know even what you want to find; for there is just

49 Ku njalonjalo.—A mode of expression by which a subject interrupted is again taken up. *Rememor à nos mouons.* It is also used with the meaning, Under these circumstances.

50 Although there are here no corresponding words, one cannot fail to be reminded of the "Fee fo fum, I smell the blood of an Englishman," &c. The gigantic ogress here, as in the Legends of other countries, scents out the prey, and longs to be tearing human flesh.—So when Maui wished to gain possession of the "jaw-bone of his great ancestress Muri-ranga-whenua, by which the great enchantments could be wrought," and had approached her for the purpose, she "sniffed the breeze" in all directions; and when she perceived "the scent of a man," called aloud, "I know from the smell waited here to me by the breeze that somebody is close to me." (Grey's Polynesian Mythology, p. 34.) And in the Legend of Tawhaki, the scout of the Ponaturi, a race who inhabited a country underneath the waters, on entering the house where Tawhaki and Kani were concealed, "lifted up his nose and turned sniffing all round inside the house. (Id., p. 64. See also Campbell, Op. cit. Vol. I., pp. 9, 252.)