

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 Kafirs to read. We must, then, give them some inducement to read; and where can we find a greater than by giving them the traditionary 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 Uzwanide, or Long-toe, is evidently a mighty magician, and capable, like Heitsi Eibip, of the Hottentots,¹ 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 Uzwanide, 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,² are introduced; the Isikukgumadevu, which was as big as a mountain; the Isitwalangengece, or Isidawane, which carried people away on its head, and fed on their brains, and to this day is the nursery boggy, 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.

PREFACE TO THE TALE OF UTHLAKANYANA.

UTHLAKANYANA umuntu ohlakani-pile kakulu, omncinyane kakulu, ngangekckakide. Lo 'muntu wa deleleka ngezikati zonke kulabo 'bantu, a e ba ko/lisa, a vela kubo; ngokuba ba be ti, ba nge ko/liswe umntwana; ba nga ko/liswa umuntu o ngangabo. Ku ngaloko ke ngoku nga m kqondi, ukuba ka kulanga nje ngokusindwa ubukqili noku/hlakanipa, wa za wa batsha, wa ba imbatshelana yokudelelwa, ba zinge be m delela njalo. Kepa a ko/lise umuntu e nga bonakalisi ukuba u yena impela o fanele ukuko/lisa. Kwa tiwa futi u Ukcaijana-bogconono, Ma/hlab'-indoda-i-s'-emi. Lelo 'gama lokuti Ukcaijana inyamazane encinyane ebomvana, i nomsila omnyama, isi/hloko sawo. Kepa leyo 'nyamazane inyamazane ehlakanipe kakulu kunezinye, ngokuba ubukqili bayo bukulu. Ku ti, uma ku tiywe insimba, i fika masinyane end/hlaneni, i tate umjonjo⁴ o bekelwa insimba, i godele yona kukqala; i ya fika insimba, i fika umjonjo se u d/hliwe ikcakide.

UTHLAKANYANA 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 Ukcaijana-bogconono, Mathlab'-indoda-i-s'-emi. The word Ukcaijana signifies a little red animal, which has a black-tipped tail. And this animal is cleverer than all others, for its cunning is great.³ 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 *ukuhlonipa*-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 *injova*, and *umvuzane*. 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 euphemisms, instead of by their proper names, prevails in the north of Europe. (*Thorpe's Northern Mythology*. Vol. II., p. 83.)

Futi, i hlup' abantu; ngokuba uma i nga tandi ukusuka endhlehleni, i ti i nga bona umuntu 'eza, i kcezuke kancinane endhlehleni, i bodhle, y etuse umuntu; nembala umuntu a ze a gweme lapo, e ti i vinjelwe isilwane. Kanti ikcakide. Kumbe ku ti, lapa e se hambele kude, e hamb' e bheka, a bone se li suka, li gijima; umuntu a jambe, a pel' amandhla, ngokuti, "O, indhlehle le ngi i shiyiswe i lesi 'sili-mana!" A buyele endhlehleni.

Futi, li ya zondana kakulu nezinyoka; ngokuba li ya zi dhla. Ku ti lapa li bona kona imamba y ejwayele, li i linde, li ze li bone ukuba i pumile, y alukile; li sale li ngene kukqala emgodini wayo, ukuze i t' i fika, i fike se li pambili; li i bone i s' eza njeya; li be li lunga, li hlale emgodini, se li bhikene nenhloko, ukuze i ti i sa ngena imamba, loku i ngena pela emgodini wayo a y azi 'luto, li i bambe ngenhloko, li pume nayo; se li bodhla li i bulale; li dhale, li i dhalele, ngokuba li i bulele. Li zinge li y ekqa ekupeleni, li i dhle.

Futi, ikcakide li nesisila esikulu; ngokuba uma abatiyi be tiyile izinyamazane, kwa banjwa ikcakide, lowo 'muntu k' etembi ukuba izinyamazane u ya 'ku zi bamba; u y' azi ukuba ikcakide li ya landula;⁵ umva walo mubi. Noma u hlan-

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 sees 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 sees a place to which an imamba habitually resorts, it watches it, until it sees 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 sees 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 caught, 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 *Umva* 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 succedents 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 endhleleni, l' ekqa indhlela, a u tembi ukuba lapa u ya kona u ya 'ku ku fumana ukudhla; u ti, "Ngi hlangene nomtakati, nokudhla a ngi sa yi 'ku ku tola."

Ukcaijana u lingana nekcakide; ku nga i lolu 'luhlobo impela; ngokuba e bizwa ngegama lekca-kide, ku nga u 'luhlobo lunye nekcakide; ubuncinane bake bu ngangobalo; nobukgili bake bu ngangobalo: u lingana nalo ngako konke.

Amanye amabizo okuti Bogconono, Mathlab'-indoda-i-s'-emi, izibongo zake zokutshenisa ubukgawe bake; u wezwa' ngazo. Lapa ku tiwa Bogconono, ku tiwa uma si kumusha, "owabogconono," isiswe sakubo esi pambili. Ogconono elinye ilizwi eli nga hlangani kakulu nelokuti Umahlab'-indoda. Li lodwa lona, ngokuba li ti "amakcakide." Uma si kumusha Umahlab'-indoda-i-s'-emi, li ti, u i hlaba kukgala, i sa delele, i bona emncinane, i ti, innganyana nje; a i bulale, i nga ka m enzi 'luto.

follows it. Or if you have fallen in with it in a path, it crossing the path,⁶ 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."

Ukcaijana 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 its, and his cunning as great as its: he resembles it in all respects.

The other names, Bogconono, Mathlab'-indoda-i-s'-emi, are his praise-giving names, which set forth his bravery: he is lauded by them. When we say Bogconono, it means, when interpreted, "one of the weasel family," the nation from which he sprung. Ogconono is a word which has a different meaning from Umahlab'-indoda; it has its distinct meaning, for it means "weasels." If we interpret Umahlab'-indoda-i-s'-emi, 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.

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

⁷*Ukuweza*, "to help to cross a river," or *ukuweza ngamazibuko*, "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. *Amazibuko* 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, *Umulamula-nkumzi-zi-hwako*, "He-separates-fighting-bulls," they pass him over the river by this name.

UHLAKANYANA.

Uthlakanyana speaks before he is born.

KWA ti umfazi w' emita. Kwa ti ngensuku wa kuluma umntwana esiswini, wa ti, "Ngi zale masinya; inkomo zikababa za pela abantu." Wa t' unina, "Ake ni ze 'kuzwa; nanku um/lola; umntwana u ya kuluma kumi esiswini lapa." Ba ti, "U ti ni na?" "U t' 'A ngi m zale masinya;' u ti, 'Inkomo zi ya pela esibayeni.'

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."⁸

The father calls the people together.

Kwa ku hlatshiwe inkabi uyise. Ba fika abantu, ba butana, ba puma namadoda esibayeni, ba ti, "Woza ni 'kuzwa; nank' um/lola, umntwana e kuluma." Wa tsho uyise, wa ti, "Ka kulume ke umntwana njengokutsho kwako." Wa kuluma umntwana, wa ti, "Yebo; ngi ti, ka ngi zale umame, ngokuba inkomo zi ya pela esibayeni; nami ngi ti, a ngi ye 'kuzi-hlinzela inyama." Ba ti manga abantu, ba ti, "Ku za 'kwenziwa njani na?"

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?"

⁸ How utterly absurd and far-fetched! exclaims the English reader. Yet a 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.

Wa ti uyise, "A ku punywe endhlini: a u zale, si m bone ukuba umuntu ini na? Ku 'mhlola lo." Ba puma ke bonke. Wa ti uyise, "A ku nga hlali 'muntu. Bonke abantu ba pume, ngokuba u kqale ukukuluma e yedwa unina." Ba puma ke. Wa puma umntwana esiswini. Wa ti e sa puma, w' ema. Wa ti unina, "Woza lapa, ngi ku ngume oku lengako." Wa ti umntwana, "Kqabo. Musa uku ngi nguma, ngi za 'kuzinguma; nami ngi mdala; ngi indoda yebandhla." Wa tata umkonto woyise, wa zinguma, wa lahla pantsi. Wa tabata unina amanzi, wa m geza.

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,⁹ "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,¹⁰ and cut himself, and threw it down. His mother took water, and washed him.

Uthlakanyana goes out, and the people run away.

Wa puma ke nomkonto; wa m amuka pandhle unina; wa u shiya, wa ngena esibayeni; ibandhla la baleka; wa hlala eziko, wa dila imbengo e b' i d'liwa libandhla.

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 *assagai*, 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 *isinkemba* or *isijula* 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. *Ingcauwe*: 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 *inhlenhla* or *vakha* is barbed, with shortish shank, and is used in hunting. The *ikebezana* has a short light blade; it is used for carving, skinning, and eating. *Ikhhwa*: Has a long blade, about as wide as two fingers, short shank and stick; it is used as the *ingcauwe*. These are the chief genera of *imikonto*; there are many other names, which are used to specify more slight peculiarities.

La buya, la ti, "Indoda kanti; umuntu omdala: si be si ti umntwana." A buza amadoda, a ti, "U yena umntwana na o be kuluma kuwe na esiswini sako?" Wa ti unina, "U ye." | been eating. The men came back, and said, "So then it is a man! an old man! We thought it was a child." The men enquired, and said, "Is this the very child which was speaking within you?" The mother said, "It is he."

The men praise his wisdom, and propose that he shall be the great child.

Ba ti, "O, si ya bonga, nkosi-kazi: u si zalele umntwana o/lakanipile e sa zalwa. A si bonanga si bona umntwana e njengalo'umntwana; lo umntwana u fanele ukuba a be umntwana omkulu kubo bonke abantwana benkosi, ngokuba u si mangalisile ngokuhlakanipla kwa-ke." | 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.

"Yebo!" wa ti umntwana. "Baba, lo ni ti ngi umntwana (ngi ya bona ukuba ni ti ngi umntwana, nina), tata umlenze wenkomo, u u ponse lapa ngenzantsi kwesibaya, si bone ke ukuba u ya ku tatwa ngubani na? B' esuke bonke abantu bako, nabafana namadoda, si ye 'ku u tata umlenze, si ze si bone ke, o indoda; u ya 'kuba ngu ye o indoda, o ya 'kutata umlenze." Wa u tata ke uyise, wa u ponsa ngenzantsi kwesibaya. Ba ya 'kukcinana ngasesangweni bonke, eli ngasen'ala; yena wa puma ngase- | "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,¹² 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. 347.) 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. ("Arabic Legends." *Englishman's Magazine*. Vol. II., p. 246.)

¹² Among the natives of these parts, the opening of the cattle-kraal looks downwards. Among the Amakzosa, Amapondo, Amabakca, &c., it looks upwards.

nzantsi kwesibaya, e kcusha; wa hlangana nabo e se buya nawo umlenza. Wa ti, "Mame, yamukela ke; nantsi inyama yami." Wa ti unina, "Ngi ya jabula namhla, ngokuba ngi zele indoda e hlakanipile."

went out at the lower, creeping through the enclosure; and met them when he was already returning with the leg.¹³ 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."

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 bekela endhlini yako." Wa ti, "Yebo ke, mntwana wenkosi." Wa i tabata inyama, wa ngena endhlini; w' etula isitebe nepini, wa bukca igazi esitebeni nasepinini; wa puma nayo, wa ya kunina nayo inyama; wa ti, "Mame, yamukela; nantsi inyama yami." Wa bonga kubo bonke bebandhla; wa buya wa bonga ke. Wa buya w' enza njalo na kwe-nye indoda, wa i tata njalo, wa ti,

He returned to the cattle-kraal. His father was giving another man some 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

¹³ 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 Magni, a son of Thor and Jamsaxa, who, when only three days old, removed the giant Hrungrir'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, slew Hod," to avenge the death of Baldur. (*Id., p. 77.*) Or that of Hercules, who when eight months old boldly seizes and squeezes to death the snakes sent to destroy him. Or with the Basuto Legend, where Litaolane kills the monster Kammapa 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" Gargantua 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 le monde à boire." (*Book I., ch. 6.*) And his son Pantagruel far exceeded his father; and the youthful feat 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 eat 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.*)

"Leta kumi, ngi ye 'ku ku bekela endhlini yako." W' enza njalo njengokuba 'enze njalo nakweyo-kukgala; wa bukca isitebe nepini, wa shiya njalo, wa i sa kwabo; wa ti, "Mame, yamukela; nantsi inyama yami." Wa bonga unina, wa ti, "Ngi zele indoda namu/la." Kulo lonke iband/la a ku banga ko namunye owa i funyana inyama yake. Ya pelela kwabo yena lowo umfana, o zelwe ngelanga lelo eli /labile inkabi zoyise. La tshona ilanga; ba m buza bonke bomuzi, be nga i funyani. Wa ti, "Bheka ipini nesitebe, ukuba a ngi i beka-nga na esitebeni, ng' etula ipini, nga i /loma pezulu, njengokuba inyama i ya /lonywa pezulu." 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 kala, ba ti, "Namu/la ku zelwe ni na? Ku zelwe umuntu onjani na? A bonanga si ku bona loku. Nina 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?"¹⁴ 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

<p>wa ka wa nje na, 'azi ukukuluma kangaka e se umntwana, a kqine kangaka 'a'hlule amadoda a amadala? Ni be ni nga m boni ini na ekutateni kwake umlenze wenkabi? Ni nga ni kqondile lapo, ukuti lo</p>	<p>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</p>
---	--

into almost nothing, and never ceased squalling and crying." Of course Mrs. Sullivan believed, and her neighbours helped her in the belief, that fairies had taken a fancy to her baby, and had placed one of themselves in its stead; and it was nothing but the strong resemblance which still lurked under the shrunken features, that saved the changeling from being griddled alive, or having some other equally merciful experiment tried upon it, which was sure to settle the child's identity by proving the possibility or impossibility of destroying it! But Ellen Leah was a more sensible and cautious woman; she recommended Mrs. Sullivan to make a "brewery of egg-shells," and she would see what she would see; and then if the "squalling, crying" thing turned out to be a fairy, and not tall then, the red-hot poker was to be crammed down its throat. Mrs. Sullivan determined to try Ellen Leah's specific, and the following is the result, no doubt in the authentic words of Mrs. Sullivan herself, duly attested:—

"Home went Mrs. Sullivan, and did as Ellen Leah desired. She put the pot on the fire, and plenty of turf under it, and set the water boiling at such a rate, that if ever water was red-hot—it surely was.

"The child was lying for a wonder quite easy and quiet in the cradle, every now and then cocking his eye, that would twinkle as keen as a star in a frosty night, over at the great fire, and the big pot upon it; and he looked on with great attention at Mrs. Sullivan breaking the eggs, and putting down the egg-shells to boil. At last he asked, with the voice of a very old man, 'What are you doing, mammy?'

"Mrs. Sullivan's heart, as she said herself, was up in her mouth ready to choke her, at hearing the child speak. But she contrived to put the poker in the fire, and to answer, without making any wonder at the words, 'I'm brewing, a vick' (my son).

"'And what are you brewing, mammy?' said the little imp, whose supernatural gift of speech now proved beyond question that he was a fairy substitute.

"'I wish the poker was red,' thought Mrs. Sullivan; but it was a large one, and took a long time heating: so she determined to keep him in talk until the poker was in a proper state to thrust down his throat, and therefore repeated the question.

"'Is it what I'm brewing, a vick,' said she, 'you want to know?'

"'Yes, mammy: what are you brewing?' returned the fairy.

"'Egg-shells, a vick,' said Mrs. Sullivan.

"'Oh!' shrieked the imp, starting up in the cradle, and clapping his hands together, 'I'm fifteen hundred years in the world, and I never saw a brewery of egg-shells before!' The poker was by this time quite red, and Mrs. Sullivan seizing it ran furiously towards 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." (*Croker's Fairy Legends and Traditions of the South of Ireland.*)

For the various methods for detecting an imp which has taken the place of a child, see *Thorpe, Op. cit. Vol. II., pp. 174—177.*

'muntu ka mitwanga ; u ngene nje lapa kuy' inkosikazi ; u ngene, ka mitwanga ; nenkosi le ka si ye wayo. Si y' ala manje tina sonke, tina 'bafazi ; nani nina 'madoda ni za 'ku m bona ngenye imini ; u za 'kwenza izinto ezinkulu, ngokuba e kulumile esiswini. Nantsi inyama yenu e n' amukile ngomlomo, ni 'badala nonke ; wa za wa ko/lisa noyise ngomlenze wenkabi yake. U za 'kwenza imiklola, ngokuba naye e ng' umklola, isibili somklola."

Ya pela ke inyama leyo.

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 we 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 ngasemfuleni ; wa funyana izitiyo, ziningi kakulu, zi babisile izinyoni, izindhlazi, zonke izitiyo ; zi ngambili na ngantatu. Wa zi koka ke zonke, wa zi bopa umfunzi, 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 zi zingela." Wa bonga unina, wa ti, "Umfana wami u indoda, u klakanipile. Wena u ya

Uthlakanyana went to hunt by the river. He found very many traps : all the traps had caught birds, izindhlazi, by twos and by threes. So he took them all out, and made them into a bundle, and went home with them. On his arrival he went in to his mother, and said, "Mother, take off my load ; I am weighed down." She said, "What are you carrying ?" He said, "I am carrying my birds, which I went to catch." His mother returned thanks, saying, "My boy is a man. He is wise. You

¹⁵ Luther believed in some such thing as this, which he speaks of not as a possibility merely, but as fact, which had come under his own observation. He says that, under certain circumstances, the offspring of women is "oftentimes an imp of darkness, half mortal, half devil ;" and adds, "such cases are peculiarly horrible and appalling." (*Michele's Life of Luther. Bogue. p. 325.*) Such belief was not peculiar to Luther. He held it in common with his countrymen and the rest of Europe. In the Danish Traditions there is the legend of a demon who, under the form of "Brother Ruus," succeeded in corrupting, and almost in handing over to absolute perdition, the good brethren of Esrom ; but having been detected, was "conjured into the form of a horse" by the abbot, and on promising to do no more harm, and swearing eternal obedience to him, was allowed to go free. The demon then passes over to England, and "enters the king's fair daughter." When no wise man could be found sufficiently wise to expel the intruder, at length the demon himself exclaims, "I am Brother Ruus. No one can expel me from this fair vessel, save the abbot of Esrom, to whom I have sworn obedience." (*Thorpe's Northern Mythology. Vol. II., pp. 269.*)

d/lula amadoda onke noyi/lo, nabangane bako." Wa tukulula ke. Wa ti, "Zi peke zonke; u zi name-ke." Wa zi peka ke unina. Wa ti umfana, "Nam/la ngi za 'kupuma lapa end/lini, ngi ye 'kulala kwabanye; u ze u nga zibukuli inyoni zami lezi; ku ya 'kufika mina kusasa, kona zi ya 'kuba mnandi kusasa."

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 have Uhlakanyana as a bedfellow.

Wa puma ke, wa ya 'kulala kwabanye. Ba ti, "U ya pi na lapa na? A si tandi ukulala nawa." Wa ti, "Ini na ukuba ngi nga lali kwini, loko nami ngi umfana nje na? ngi intombazana ini na?" Ba ti, "Kqa! u /lakani pile kakulu. Wa ko/lisa obaba ngenyama yabo, be i piwe inkosi. Wa ti, u ya 'ku ba bekela ezind/lini zabo; a i bonwanga namunye kuwo wonke umuzi lo wenkosi. Nati si ya bona ukuba ku si ye owenkosi." Wa ti, "Ngi ng' okabani na?" Ba ti, "A si kwazi; a ka ko owenkosi o njengawe nje. Wena u ng' um/lola impela. I kona into o ya 'uze u y enze; a ku 'kupela nje. U um/lola impela." Wa ti, "Loku ni tsho, ngi za 'kulala ngenkani." Ba ti, "Ngenkani yani, u umfana nje na? U ti namand/la u nawo okulwa? u namand/la kodwa omlomo nama-zwi ako; u nga s' a/lula ngomlomo; amand/la wona ku nawo, ngokuba u s' and' ukuzalwa; manje si ya kwazi ukuba u umntwana impela. Amazwi ubu- /lakani bako; bu ya s' a/lula

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 us, as well as our fathers." So
tula ke. Wa tula ke naye. Wa they were silent, and he too was
lala. silent. He went to sleep.

Uthlakanyana eats the birds, and deceives his mother.

Ya kala inkuku. Wa vuka, wa The cock crew. He awoke and
ti, "Se ku sile." Wa ti, "Ngi se said, "It is now day. I am now
ngi hamba mina, ngokuba inyoni going, for my part; for the crows
zami amakwababa nabantu ba nga and men may take my birds out
zi koka." Wa puma, wa fika kwa- of the traps." He left, and went
bo. Ka vulanga, wa pakamisa isi- to his own house. He did not
valo send/lu yakwabo, wa ngena open the door; he raised it, and
ke, unina e sa lele. Wa zibukula so went in, his mother still sleeping.
embizeni, wa d/la ke inyoni zake; He uncovered the pot, and eat his
ka zi d/langa in/loko zazo izinyoni birds; he did not eat the heads
zonke; wa zi d/la izidumbu zazo, of them all; he eat their bodies,
wa zi kgeda zonke. Wa puma, every one of them. He went out
wa ola umkquba, wa ngena, wa u and scraped up some cowdung, and
tela ngapantsi embizeni, wa beka returned and put it in the bottom
izin/loko ngapezulu; wa nameka. of the pot, and placed the heads
Konke loku u sa lele unina. Wa on the top of it; and luted it
puma ngapantsi kwesivalo. W' e- down. He did all this, his mother
muka ingcozana, wa buya futi, being still asleep. He went out
wa ti, "Mame, mame, ngi vulele," under the door. He departed a
njengokuba e sa fika nje. Wa little way, and came back again,
ngena, wa ka 'manzi, wa geza; wa and said, "Mother, mother, open
ti, "Ngi pe ke izinyoni." Wa be the door for me," as though he had
te e ngena, wa ti, "Ni lala futi! only just come. He went in, and
ku nga ze inyoni zi gukquke um- took water, and washed. He then
kquba zonke, ngokuba ilanga li se said, "Just give me my birds."
li pumile; ngi y' azi zi ba njalo He had said on his first going in,
inyoni, inza ilanga li se li pumile, "You sleep for ever! The birds
njengokuba li se li pumile nje; si may have all turned into dung, for
nge zi funyane; si nga funyana the sun is already up. I know
ngapantsi." Wa e se zubukula that birds do so turn when the sun
ke; wa ti, "Ku se ku njalo; ku has risen, as it has risen now. We
umkquba wodwa; ku se ku sele may not find them, but something
in/loko zodwa." Wa ti unina, instead of them at the bottom."
"Kw enziwe ini na?" Wa ti, He uncovered the pot, and said,
"U y' azi ini na?" wa ti, "I "It is even so now; there is no-
mina ow aziko. Wena u um- thing but dung; the heads alone
ntwana omncinane nje. Wa ngi are left." His mother said, "How
zala ini? Angiti kwa tsho mina, has it been done?" He said, "Do
nga ti, 'Ngi zale masinya; in- you know how?" And then, "It
komo zikababa zi ya pela esiba- is I who know. You are but a
little child. Did you give birth to
me? Did not I myself say, 'Give
birth to me at once; the cattle of

yeni! Wa ka wa mu zwa umntwana e taho njalo, e ti, ka zalwe na, e ng' umntwana e ko-
 ñliwe 'zindaba 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 lalile nje kuwe, wena u ng' umfazi wake. A si z' ukuhlala ndawo nye nani; ngi za 'kuzihambela nje ngedwa, ngi hamba nje, ngi ni shiye, ni zihlalele kona lapa ndawo nye. Mina ngi za 'uhamba umhlaba wonke nje." Z' opulwa. Wa ti unina, "Wo! Mntanami, u tahilo! wa ti, 'zi nga ze zi gukquke umkquba ngapantsi kwembiza!' Nembala se ku umkquba wodwa ngapantsi; ku se ku izinhlalo zodwa ngapezulu." Wa ti umfana, "Ake ngi zi bone." Wa bona, wa zi dhlala inhlalo yena futi, wa zi kgeda: wa ti, "Loku inyoni zami u zi dhlale, a ngi se zi uku ku nika nenhlalo lezi zazo, ngokuba wena u dhlale inyama yazo." Wa zi kgeda inhlalo 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.¹⁶ 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 eat 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.

¹⁶ "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 Odhar, 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. cvii.*—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

Uthlakanjanya goes to the traps, and gets trapped himself.

Wa tata intonga yake, wa puma, e teta, e ti, "Inyoni zami, hai, ukuba zi dhlwe, ngi hleli ngi ti, ngi za 'kudhla inyoni zami, e be zi pekiwe. Kanti ku za 'kulalwa futi, zi ze zi gukquke umkquba zonke." Wa tula. Wa hamba nje. Wa fika ke ezitweni zezimu; wa koka ke inyoni. U te e sa koka, la fika izimu. Wa ti, "Musa uku ngi bulala," e bajisiwe umfana. Izimu li bonile ukuba inyoni zi ya kokwa umuntu. Loku inomfi la i beka ngezinti pambi kwezitweni, wa banjwa ke i yo inomfi. Wa ti, "Musa uku ngi tshaya; ngi za 'ku ku tshela. Ngi koke, u ngi hlanze inomfi; u buye nami. Ku nanyoko na?" La ti izimu, "U kona." Wa ti umfana, "Kepa u ng' onela ni na, u nga ngi koki, u ngi hlanze inomfi, u buye nami? Ngi ya 'kubaba; a ngi yi 'kuba mnandi; inx' u ngi tshaya nje, a ngi yi 'kuba mnandi; ngi ya 'kubaba. Ngi hlanze, u buye 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, forsooth, 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. Therefore 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 Danish 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 slashing 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 thrice seen a young wood spring up on this 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 chuld, which is said to have "had no human parents," to be thrown into the Moldau; regarding it as a creation of the devil—"a mere mass of flesh and blood, without any soul." (*Michelet, Op. cit., p. 325.* See also p. 326.)

ngi beke kwenu, ngi ze ngi pekwe unyoko; u ngi beke ng' ome ubumanzi; u hambe wena, u ngi shiye nje ekaya; ngi nga pekwa u kona; ngi nga mubi; ngi nge be mnandi."

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 izinyoni zalo. La fika ekaya kunina, la ti, "Mame, nantsi inyamazana e b' i d/la inyoni zami. Nam/la ngi i funyene, ngi i bambile ngenomfi yami; i te, a ngi i koke, ngi i /lanze ubumanzi benomfi. Ya ti, a ngi nga i tshayi; ya ti, i ya 'kubaba, inza ngi i tshayile. Nga vuma ke, nga i /lanza 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 nje. 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.

Kwa sa kusasa, la ti, "Mame, nantso ke inyamazana yami." Wa ti Uthlakanyana, "Ngi tabate, u ngi beke pezu kwend/lu, ng' ome, ngi hlatshwe ilanga;" e ti u kona e ya 'kubonisa izimu ngalapo li tshona ngakona. Wa bekwa ke pezulu end/lini. La hamba ke nomfana wakwabo; ba tshona

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

ngokalo. W' e/la Uhlakanyana, wa ti, "Mame, u sa lele na?" Wa ti unina wezimu, "Yebo." Wa ti Uhlakanyana, "Vuka, si pekane." Wa ti, "Nami u za 'u ngi peka ingcozana; ku za 'kukupkwa ngenkulu imbiza, ngokuba ngi za 'kukukumala, ngi i gewale imbiza. Nantsi imbiza enkulu, e nga peka mina." Wa ti unina wezimu, "Yebo ke, u kqinisile wena; ngokuba u ya zazi nokukupkwa kwako." Wa ti, "Tata ke, u i beke eziko." Wa basa Uhlakanyana, wa basa ingcozana; wa ti, "Muningi umiilo." Wa ti, "Ake si zwe amanzi ukuba a se tshisa ini?" Wa fak' isand/la; wa ti, "Kqa. Ku fanele u ngi fake; a ku kqalwe ngami." Wa ti "Yebo ke" unina wezimu. Wa m tata, wa m faka, wa zibe-kela; wa tula pakati embizeni. Wa ti, "Ng' opule ke." Wa m opula. Wa ti, "Yiya! Ake ku nge ku ya baswa. Wa basa Uhlakanyana; 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/le manje." Uhla-

departed, 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."¹⁸ 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." Uthlaka-

¹⁸ *Ake ku nge ku ya baswa.*—The conjunctive mood of *ukunga* after *ake*, followed by the present tense of the indicative mood, as here, is used to express a wish that something may be done slightly, or for a little time. The following are examples:—*Ake u nge u ya vula*, "Do you open the door a little;" *Ake ngi nge ngi ya lina*, "Just let me dig a little;" *Ake a nge u ya li bamba*, "Just let him hold the horse for a little while."

kanyana wa *kgala* uku m tukulula. Wa ti, "Ngi yeke, ngi zitukulule mina; musa uku ngi *kginela*. U ngi *kginelela* ni?" Wa ti Uhlakanyana, "Ku nani na, inza ngi ku tukululile, ngi inyamazana nje e za 'ud'liwa amadodana ako nawe? Ku nani na, ngi inyamazana nje, e za 'ud'liwa amadodana ako kanye nawe na?" Wa m faka, wa zibekela. Wa kala, wa ti, "Hlakanyana, ng' opule. Nga tsha!" Wa ti, "Kgabo! Ku ka tshi wena; ukuba u se u tshile, u nga u nga tsho ukuba so u tshile. Ngi y' ezwa, ngi indoda; inza umuntu e ti, 'Ngi ya tsha,' ka ka tshi; inza e se e tshile, ka tsho u ya taha njalo, a tsho ku be ukupela." Wa ti, "Hlakanyana, ngi ya vutwa." Wa ti "Kga" Uhlakanyana; wa ti, "Ku ka vutwa. Nank' u sa tsho ukuti, u ya vutwa. Ngi y' azi inza umuntu e se vutiwe, ka tsho ukuti, ngi se ngi vutiwe; u ya tula nje ukuba u se vutiwe." Wa vutwa ke, wa tula. Wa ti Uhlakanyana, wa ti, "Manje ke ngi ya kolwa ukuba u vutiwe, ngokuba ku sa tsho manje; manje se u tule; u kona ngi ti u vutiwe ke; u za 'ud'liwa ke 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!"¹⁹ 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, *Nga tsha*, the full force in an English translation. It is the orist tense, and is used interjectionally. Its meaning is either hyperbolic, to arrest the attention and fix it on some imminent danger, as *Wa fa!* "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 zikababa za pela*. Uthlakanyana exaggerates; he says, *are devoured*: the mother, in repeating his words, says, *zi ya pela*, "are coming to an end,"—are being devoured.

u vutiwe impela manje, ukuba u se u tula." | boiled indeed, because you are now silent."²⁰

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 zonke, wa mkulu ngezingubo lezo. Wa lala lapa ku be ku lele isalukazi, unina wezimu. Ba fika, ba ti, "Mame." Wa ti, "We," nge-lincane ilizwi njengonina. Wa ti, "Ni ngi bizela ni na?" Wa ti, "Nantsi inyamazana yenu; i se i kukumele, i se inkulu, imnandi, njengoba i be i tsho. Dhla nini²¹ ke; a ngi zi 'kuvuka mina. Kade ngi i dhla." B' opula ke umkono; ba se be dhla. Wa ti umfana wezimu, "Lezi 'zandhla kungati ezikama." La ti izimu elikulu, "U kuluma njani na? u ya m hlolela uma." Wa ti, "Aike! a ngi sa tsho." Ba dhla njalo, ba kgeda umkono. B' opula umlenze, ba dhla. Wa pinda umfana wezimu, wa ti, "Lolu 'nyawo kungati olukama. Noko u te ezandhleni, ngi nge tsho ukuti kungati ezikama, ngi ya tsho. Futi ukuti lolu 'nyawo lungati olwake." La m tshaya. 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

²⁰ A somewhat similar trick is played with equal success by Maol a Chliobain, 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. 328.*)

²¹ Dhla nini=yidhla ni.

umtakati a nga ngi d/la yena, ngokuba u ti, e d/la inyamazana, e be i biza ngami, e i fanisa nami. Tula nje, mntanami, d/llana²² nje wena."

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 thinks it is time to be off, and sets off accordingly.

Wa ti, "Ake ni lunge, ngi ke ngi pume, ngi ye 'kutunda; ngi za 'kubuya. Ni /lale, ni d/le njalo nina." La ti izimu, lapa e semnyango Uhlakanyana, la ti, "Yebo, lesi 'sitende kungati esake umame." Wa finyela Uhlakanyana; w' esaba kaloku; wa puma ngamand/la emnyango; wa hamba ngamand/la ukushiya ind/lu yezimu. Wa kqala uku zi tukulula izingubo; 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 d/la unyoko njalo, mazimu!" 'Ezwa amazimu a puma. Wa ti umfana wezimu, "Ngi te, kungati izand/la lezi ezikama, nonyawo lwake." Ba m kzoatsha; wa funyana umfula u gwele. Uhlakanyana wa penduka uhlakulo²³ pezu kwamanzi. A fika amazimu; a funyana unyawo em/latatini; a lu bona uhlakulo; la lu tata, la ti, "U wele." La ponsa uhlakulo, la ti, "U te," la tsho li ponsa uhlakulo. Kanti

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 D/llana = yid/la.

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 fike, wa penduka u/la-kulo. Wa tokoza ukuba 'eme ngapetsheya; wa ti, "Na ngi weza!" A ti, "Ah! kanti u ye u/la-kulo, loku si ti lu/la-kulo nje." A buya ke.

was Uthlakanyana; on coming to the river, he had turned into a stick. He was happy when he stood on the other side, and said, "You put me across!" They said, "Oh, it was he, forsooth, who was the stick, when we thought it was a mere stick." So they turned back.

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

Wa wela ke; wa hamba: wa fumana umvund/la; wa ti, "Mvund/la, woza lapa, ngi ku tshela indaba." Wa t' umvund/la, "Kqa! a ngi funi uku/la-ngana nawe." Wa ti, "Ngi za 'ku ku tshela, Uthlakanyana indaba e be si z' enza nozimu²⁴ ngapetsheya kwomfula." Wa kwaya njalo umvund/la. Wa sondela Uthlakanyana; wa u bamba umvund/la; wa u /loma elutini; wa u /luta uboya; wa bas' umlilo; wa w osa; wa u d/la: wa baz' itambo; wa l' enz' ivenge. Wa hamba ke, wa hamba ke.

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,²⁵ and lighted a fire, and roasted and eat 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 sentini pezulu: wa ti, "Ah! sa ku bona, /la-kanyana." Wa ti, "Yebo, ngi bona wena, kzamu." Wa ti ukzamu, "Ngi boleke ke ivenge lako; ngi ke ngi zwe ukuba li ya 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

²⁴ *Nozimu*.—Uthlakanyana left the word *izimu*, "a cannibal," and used *Uzimu*, 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 *Uzimu*, the hare, supposing him to speak of a man so called, would be likely to listen willingly to his tale.

²⁵ The natives do not skin hares; they pluck them.

“Kqabo! a ngi naku ku boleka ivenge lami. A ngi tandi.” Wa ti, “Ngi ya 'kubuya, ngi ku nika.” Wa ti, “Puma ke esizibeni;” (ngokuba umuti u m' esizibeni;) “woza lapa elubala; ngi y' esaba esizibeni. Ngi ti, imbande yami u nga ze u ngene nayo esizibeni, ngokuba u ng' umuntu o hlala esizibeni.” Wa puma ke wa ya elubala. Wa m boleka ke; wa li tshaya ke ivenge. Wa ti, “Wo! li ya teta ivenge lako. A u ngi boleke, ngi ze ke ngi li tshaye na ngomso.” Wa ti Uhlakanyana, “Kqa! li lete. Ngi se ngi tanda ukuhamba manje.” Wa ti, “Kqa! u so ngi boleke.” Wati, “Leti ngamandhla.” Wa tukutela Uhlakanyana; wa m bamba ukzamu; wa ti, “Leti.” Wa tshaywa ke Uhlakanyana ngomsila; wa tshaywa kakulu ngomsila; w' ezwa ubu/lungu kakulu; wa i shiya imbande yake; wa ngena esizibeni ukzamu nayo imbande ka/hlakanyana.

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. Uthlakanyana 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.” Uthlakanyana 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.” Uthlakanyana was angry; he laid hold of the iguana, and said, “Give it up.” But the iguana smote Uthlakanyana 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 Uthlakanyana's whistle.

Uthlakanyana steals some bread, and escapes without punishment.

Wa hamba ke Uhlakanyana, wa ya kwenye indawo. Wa fumana ku bekwe isinkwa sekzegu; wa si tata, wa baleka naso. La ti ikzegu, uba li m bone, “Beka isinkwa sami, hlakanyana.” Wa e se gijima e ngena esiningweni. La fika ke ikzegu, la faka isandhla, la m bamba. Wa ti Uhlakanyana, “He, he! wa bamba impande.” La m yeka, la bamba futi; la bamba impande. Wa e se ti ke Uhlakanyana, e kala, “Maye!

So Uthlakanyana 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, Uthlakanyana.” But he ran into a snake's hole. The old man came, and put in his hand, and caught hold of him. Uthlakanyana 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 Uthlakanyana said,

maye ! wa ngi bulala !"²⁶ La kqinisa kakulu, la za la katala, li bamba impande njalo : la za l' emuka. Wa si dila ke isinkwa, wa si kgeda ; 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 hlala kubo abantwana. Ya za ya fika ingwe, i pete impunzi. Ya kukumala ; ya tukutela ukuba i m bone ; ya tukutela kakulu ; ya i beka pantsi impunzi ; ya hamba ya ya kuye. Uthlakanyana wa ti, "Nkosi yami, musa ukutukutela. U inkosi impela wena. Ngi za 'kuhlala nabantwana bako, u yozingela wena ; ngi ya 'ku ba londa, u hambile, u ye 'kuzingela. Ngi za 'kwaka indhlu enhle, u nga lali lapa pantsi kwelitshe nabantwana bako. Ngi za 'ku y aka ka/hle, ngi i fulele indhlu yako." Ya ti, "Yebo ke ; ngi ya vuma, inz' u za 'kusala nabantwana bami, u ba londe, ngi hambile. Ngi se ngi 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, dont 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 gives the leopard a lesson in suckling.

Wa ti Uthlakanyana lapo ke, "Ngi za 'ku ku nikela abantwana, u ba ncelise ngabanye." Wa i nikela ke umntwana. Ya ti, "Leti nomunye umntwana wami. Musa ukuti 'K' anyise yedwa.' A b' anyise bobabili, omunye a nga kali."

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

²⁶ *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 Uhlakanyana, "Kgabo! Ake w anyise lowo kukqala, and' uba ngi ku nike omunye, lowo e se e buyele kumi." Ya ti, "Kgabo. A ng' enzi njalo mina uku ba ncelisa kwami. Musa uku ngi fundisa loko uku ba ncelisa abanta bami. Ba lete kanye nje bobabili." Wa ti Uhlakanyana, "Woza, u lete lowo e ngi ku nike kukqala." Ya za ya m nika owokukqala; wa i nikela ke omunye. Ya ti, "Puma manje lapo, u ze lapa, u ze 'kuhlinza impunzi yami, u peke inyama njengokutsho kwako, ngokuba u te, u za 'upeka." Wa suka ke, wa hlinza, wa peka. Ya dhlala ke ingwe nabantwana bayo. Kwalwa: kwa vukwa kusasa.

said, "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 eat, and her little ones. They went to sleep. They woke in the morning.

Uthlakanyana eats the leopard and her cubs.

Ya ti, "Sala ke, u londe. Nampo ke abantwana²⁷ bami; u ba gcine ke." Wa y aka indhlu, wa i kgeda; wa y enza umnyango, wa mncinane kakulu; w'emba umgodi omude, wa ya, wa puma kude, intunja yawo umgodi; wa nguma imikonto yake ya mine. Ya fika ingwe; ya fika nempunzi; ya ti, "Hlakanyana!" Wa ti, "Hi!"

The leopard said, "Stay here, and keep things safe. I trust my children to you; preserve them." Uthlakanyana built a house, and finished it; he made it with a very small doorway; and he dug a long burrow, which had a distant outlet, and cut off the hafts of four assagais. The leopard arrived; she brought a buck with her; she said, "Uthlakanyana!" He answered, "Ay, ay!" Uthlakanyana had

²⁷ *Nampo ke abantwana*, comp. *Mame, nantso ke inyamazana yami*, p. 17. —The demonstrative adverbs in *o* 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, *Nanti li baleka*, "there it is running away." If it is at a considerable distance, he says, *Nantiya li baleka*. But if the owner asks, *Li pi ihashi lami na?* "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 sabela. Umntwana wa be e se m dhlile omunye; wa e se munye umntwana. Ya ti, "Leti ke abantwana bami." Wa i nika ke ingwe; ya m anyisa. Ya ti, "Leti omunye." Wa ti, "Leti lowo ke." Ya ti, "Ai; leti bobabili." W' al' Uhlakanyana, wa ti, "Wo k' u lete lowo kukqala, and' uba ngi ku nika lo." Ya m nikela ingwe. Wa buya wa pindeliselwa lowo; ngokuba umntwana u se emunye. Ya ti, "Puma ke, u ze 'u'linza inyamazana." Wa puma ke, wa i hlinza, wa i peka. Ya dhlile ke ingwe nomntwana. Wa ngena. Ya ti yona, "Nami ngi za 'ungena manje." Wa ti Uhlakanyana, "Ngena ke manje." Ya ngena. Kwa kqina ukungena; ngokuba Uhlakanyana umnyango u w enzile ngobuhlakani bake, ngokukumbula ukuba umntwana 'eza' ku mu dhlile, ingwe i tukutele kakulu; wa ti, "U kona i ya 'kuminyana, i nga ngeni kabile; u kona i ya 'kuti i sa minyene, ngi be ngi hamba ngapantsi emgodini omude; u kona i ya 'kuti i fika, ngi be se ngi kude nendhlu." Wa ngena ke emgodini o ngapakati kwendhlu leyo: ya se i ngena ingwe. Ya ngena ke, ya funyana umntwana emunye. Ya ti, "Wo! kanti Uhlakanyana lo,—kanti u nje! Umntanami u pi? U mu dhlile." Ya ngena emgodini ke, lapa e ngena kona, i ti, i ya 'kupuma ngalapaya; wa e se pume kukqala, e se buya e ngena futi, w' embela imikonto emnyango. Ya b' i fika kona ngasemnyango, ya hlatshwa 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." Uhlakanyana 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. Uhlakanyana went into the house. The leopard said, "I too shall go in now." Uhlakanyana said, "Come in then." She went in. It was hard to go in; for Uhlakanyana 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 Uhlakanyana,—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; Uhlakanyana 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. Uhlakanyana came to her when

fika i s' i file; wa jabula; wa tata umntwana, wa m bulala wengwe. Wa hlala ke, wa dlla ingwe nomntwana wayo, wa kgeda; wa twala umlenze, wa hamba, w' emuka, ngokuba e be ng' umuntu o nga hlali 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 Uthlakanyana. Ya m kaotsha impunzi. Uthlakanyana wa fumanisa ugwele umfula. Wa fika wa penduka imbo-kondo. Impunzi ya i tata imbo-kondo, ya i ponsa ngapetsheya kwomfula, ya ti, "Wo! uma ku be u yena lo, nga se ngi m bulala manje." Wa fika Uthlakanyana, wa ti, "Wa ngi ponsa mina, hlakanyana, Bogcololo, mina, mahlab'indod'-i-s'-emi."

Then Uthlakanyana fled. The doe pursued. Uthlakanyana came to a full river. On his arrival he turned into an upper millstone.²⁸ The doe took it up, and threw it across the river,²⁹ saying, "Oh! if this were he, I would now kill him." When Uthlakanyana reached the other side, he said, "You threw me, Uthlakanyana, Bogcololo, me, 'Mathlab'-indod'-i-s'-emi.]"

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

E sa hamba, wa hlalanga nezimu. La ti izimu, la ti, "Nga ku bona, hlakanyana." Wa ti Uthlakanyana, "Ngi bona wena, malume wami." La ti izimu, "Nga ku bona, mfana kadade wetu." Wa ti, "Ngi bona wena, malume wami." Wa ti, "Woza lapa, ngi ku tshela indaba e be si z' enza nongwe ngemva lapa; woza lapa ngi ze 'ku ku tshela indaba e be si z' enza nongwe." La ti, "Yebo ke." Wa ti, "Ake u dlla; nantsi inyama." La bong'a izimu,

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 Kamma. (*Casalis' Basutos*, p. 349.)

la ti, "Mfana kadade, u ngi sizile ; ngi be se ngi lambile kakulu kakulu." La d/la ke izimu, naye e d/la. Kwa vela izinkomo 'zimbili—enye im/lope, enye imnyama. Za bonwa lizimu ; la ti, "Nanziya inkomo zami." Wa ti U/hlakanyana, "Yami emnyama." La ti izimu, "Yami em/lope, em/lope na ngapakati." Ba hamba ke, ba ya kuzo, ba z' ekqela. Wa ti U/hlakanyana, "Malume, a kw akiwe ind/lu." La ti izimu, "U kqini-sile ; kona si za 'uhlala ka/le, si d/le inkomo zetu." Ya pangiswa ke ind/lu, y' akiwa ; kw' epiwa utshani. Wa ti U/hlakanyana, "Ake ku /linzwe eyako, malume wami, em/lope kukqala, na ngapakati ; si ke si bone ukuba i njalo ke na, njengokuba u tshilo ; wa ti, im/lope na pakati." La vuma izimu ; la ti, "Yebo." Ya bulawa ke inkomo ; ya /linzwa ke ; ba i fumana y ondile. Wa ti U/hlakanyana, "A ngi i d/li mina e nje. Ake ku banjwe eyami." La vuma izimu. Ya bulawa ; ya funyanwa i nonile kakulu. La ti izimu, "Mfana kadade, u /lakani-pile impela ; ngokuba u /le³¹ wa i bona wena, ukuba i nonile eyako le." Wa ti U/hlakanyana, "A ku fulelwe ind/lu ke manje ; and' uba si d/le ukud/la kwetu. Izulu u ya li bona, ukuba si za 'uneta." La ti izimu, "U kqinisile, mfana kadade ; u indoda impela, lok' u ti a si fulele ind/lu, 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 white³⁰ 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 said, 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 hle*.—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 vele wa i bona* is also used, "You saw it at the first."

'uneta." Wa ti Uhlakanyana, "Ak' w enze ke wena ; mina ngi za 'kungena ngapakati, ngi ku hlo-mele endhlini." I' enyuka izimu. Inwele zalo za zinde kakulu kakulu. Wa ngena ngapakati ; wa li hlo-mela ke. Inwele wa z' akela kona, e tekeleza, e kqinisa inwele zezimu kakulu ; wa u loku e zi tekelezela njalo, e z' akela njalo, e zi kcapuna kakulu, e kqinisa ukuba ku ze ku kqine kona endhlini. Wa bona ukuba ziningi inwele lezi, a li se nakwehla pezulu, inza ngi puma ngapakati kwendhlu. Uhlakanyana, 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 kgede indhlu ; and' uba si kw enze loko ; si za 'ku kw enza nawe." Wa ti Uhlakanyana, "Ye/la ke. A ngi se nako ukuza ngapakati kwendhlu. Ku pelile ukufulela." La ti izimu, "Yebo ke." La ti, li y' esuka, kwa kqina ukusuka. La kala, la ti, "Mfana kadade, w enze njani na ukufulela kwako ?" Wa ti Uhlakanyana, "Bonisa wena. Mina ngi fulele ka/le ; ngokuba umsindo a u zi 'kuba-ko kwimi ; se ngi za 'kudhla ka/le ; 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.²² 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

²² 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. 354.)

ngokuba se ngi ngedwa enkomeni yami." Wa ti, "U b' uza 'uti ni, loku eyako i zakcile, a i nonile nje. Ye/la ngamand/la ako o kwele ngawo. A ngi nako ukuza 'ku-sombulula." Wa sika enyameni em/lope. Wa ti, "Mina ke." La ti, "Wo lete²³ ke. Kwela ke, u lete lapa, mfana kadade. Ngi size; u ngi tukulule, ngi ze lapo kuwe. A ngi yi 'ku w enza um-sindo. Ngi za 'kupiwa nguwe; ngokuba inkomo eyami ngi i bonile ukuba y ondile; inkomo e nonile eyako. Ubani na o wa ka wa nomsindo entweni yomuntu, ku nge yake?" La fika izulu namatshe, nemibane. Wa tuta U/la-kanyana, wa tutela end/lini konke oku inyama, wa /lala end/lini. Wa basa. La fika izulu namatshe nemvula. La kala izimu pezu kwend/lu; la tshaywa ngamatshe; la fela kona pezulu. La sa izulu. Wa puma U/hlakanyana, wa ti, "Malume, ye/la ke, u ze lapa. Li se li sile izulu. A li sa ni; nesikqoto a si se ko, nokubaneka a ku se ko. U tulele ni na?"

Wa i d/la ke inkomo yedwa, wa ze wa i kgeda. Wa hamba ke.

Uthlakanyana meets a cannibal, who will not trust him.

Wa /langana neline izimu, li pete isigubu esikulu. Wa ti, "Malume." La ti, "Ngi umalume wako ngani na?" Wa ti, "Ku ng' azi na?" La ti, "A ngi kw azi mina." Wa ti, "Kgabo!

with anybody, for I am now alone with my cow." He continued, "What would you have said, since yours is thin, and has no fat at all? Come down by your own strength with which you went up. I cannot come and undo you." And he cut into the fat meat, and said, "Take this." The cannibal said, "Bring it at once then. Mount, and bring it to me, child of my sister. Help me; undo me, that I may come to you. I am not going to make a noise. You shall give me; for I have seen that my cow is lean; the fat one is yours. Whoever made a dispute about the property of another man, to which he had no right?" The sky came with hailstones and lightning. Uthlakanyana took all the meat into the house; he staid in the house, and lit a fire. It hailed and rained. The cannibal cried on the top of the house; he was struck with the hailstones, and died there on the house. It cleared. Uthlakanyana went out, and said, "Uncle, just come down, and come to me. It has become clear. It no longer rains, and there is no more hail, neither is there any more lightning. Why are you silent?"

So Uthlakanyana eat his cow alone, until he had finished it. He then went on his way.

He met another cannibal, carrying a large musical calabash. He said, "Uncle!" The cannibal said, "How am I your uncle?" He said, "Don't you know?" The cannibal replied, "I don't know, for my part." Uthlakanyana

²³ *Wo lete* is a paulo-post future imperative. It implies that a thing is required to be done at once. *Wo leta* is indefinite, applying to any future time.

U umalume impela." La ti izimu, "A ngi bu tandi lobo 'bukgili. Ngi ya kw azi wena, ukuba u Uhlakanyana. A ngi ko/iliwa mina. Ngi indoda. Tula nje. A ngi yi 'kuza nga vuma³⁴ ukuba u ng' owodade wetu." Wa ti, "Kga? Ngi boleke isigubu lesi." L' ala izimu, la ti, "Kga! A ngi naku/langana nawe impela." Wa li dela.

said, "You don't mean it! You are my uncle indeed." The cannibal said, "I do not like that cunning of yours. I know you; you are Uthlakanyana. I am not deceived, for my part. I am a man. Just hold your tongue. I shall never admit that you are my sister's child." He said, "No? Lend me this calabash." The cannibal refused, saying, "No! I can have no communication with you whatever!" Uthlakanyana left him.

Uthlakanyana makes the cannibal who would not trust him the means of frightening another cannibal.

Wa hamba; wa fumana elinye izimu; wa fumana li send/lini. Wa ngena. La ti, "U vela pi na?" Wa ti, "Ngi vela ngalapa. Be ngi nozimu, umalume wami; nawe u umalume wami." Kanti li ya landela lona lelo a /langene nalo, l' ala nesigubu. La ti leli a li funyene end/lini, la ti, "A si shuke ingubo yami, mfana kadade." Ba i shuka ke. S' ezwakala isigubu; sa ti bu kakulu. Wa puma Uhlakanyana, wa ti, "U ya i zwa na le 'ndaba?" La ti, "I pi ke?" Wa ti, "Nantsi pand/le." La puma izimu, la lalala; la si zwa isigubu si teta kakulu. La ngena, la ti, "I shuke, si i shuke." La kqinisa; kwa kona umsindo wokuteta kwesikumba. Sa fundekela kakulu. Kwa ti umsindo wa fika u namapika ka-

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

³⁴ *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 Uhlakanyana, "Angiti u te, a ku ko umsindo na pand/le? U s' u fika namapika ngani?" Sa tet' eduze manje. Ba puma bobabili; ba baleka bobabili. Wa vela umnikaziso isigubu. Kwa ti izimu, l'ema kwenye intaba, Uhlakanyana w'ema kwenye intaba, la buza, la ti, "U ng' ubani na, wena o s' etusako?" La ti eli pete isigubu, la ti, "Ngi Umuyobolozeli. Nembuya ngi ya i yobolozela; umuntu ngi m gwinya nje. A ngi m d/lafuni; ngi m gwinya nje." La baleka ke ukuba li zwe loko ukuti, umuntu ka d/lafunywa.

with loud blowings. Uthlakanyana said, "Did you not say there was no noise outside? Why is it now approaching with loud blowings?" It sounded at hand now. Both went out; both fled. The owner of the calabash appeared. The cannibal was now standing on one hill, and Uthlakanyana on another; the cannibal asked, "Who are you who are thus alarming us?" The cannibal who was carrying the calabash said, "I am Mr. Guzzler. I guzzle down wild spinach; and as for a man, I just bolt⁸⁵ him; I do not chew him; I just bolt him." The cannibal ran away when he heard that a man was not chewed.

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

Wa buya ke Uhlakanyana, w' eza kuleli lesigubu. Li se li ngenisile end/lini. Wa fika Uhlakanyana, wa ti, "Malume, mina na lapa ngi be ngi /leli ngi umntwana nje: na kuwe ngi sa za 'kuba umntwana wako, ngokuba na lapa ngi be ngi umntwana nje. Ngi tanda uku/hlala kuwe; ngokuba u umalume wami nawe." La ti, "Kulungile; ngokuba wena umncinane kumi: /hlala ke." Ba /hlala ke nezimu lesigubu. La ti, "Sala ke lapa, u bheke umuzi wami, umfokazi e ngi m kzo/shile a nga ze 'kutshisa umuzi wami." Wa ti Uhlakanyana, "Yebo ke; hamba ke, u ye u zingele." La hamba ke. Wa /hlala ke.

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.*)

Uthlakanyana brings a little army against the cannibal, which proves too much for him.

Wa tata iika, w' emuka Uhlakanyana. Wa hlanguana nenyoka; wa i bamba, wa i faka eikeni. Wa hlanguana nomnyovu; wa u faka eikeni. Wa hlanguana nofezela; wa m bamba, wa m faka eikeni; zonke ezilumako, ezinobuhlangu kakulu, wa zi bamba, wa zi faka eikeni. La gwala iika. Wa bopa, wa twala, wa buya, wa ngena endhlini. La fika izimu. Wa ti, "Malume, namhla nje ku fanele ukuba umnyango u neitshiswe, u be muncinane: mubi umnyango omkulu." La ti izimu, "Kga. A ngi u funi umnyango omuncinane." Wa ti, "Yebo ke; ngi ya vuma. Ngi sa za 'kuhamba, ngi ye ekakomame,"⁸⁶ ngi ye 'kufuna umzawami, ngi ze naye lapa; a z' a hlale lapa." Lika wa hamba nalo; wa li tukusa. Kwa hlwa ke, wa fika endhlini kona lapa izimu la li kona, wa fika nezintungo zokuncipisa umnyango wendhlu. 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 hlale 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 endhleleni; a ngi finyelelanga; indaba embi e ngi izwile." La vuka izimu, la ti li ya vula ke, kwa kqina. La ti, "Mfana ka-

Uthlakanyana took a bag, and departed. He fell in with a snake; he caught it, and put it in his bag. He fell in with a wasp; he put it in his bag. He fell in with a scorpion; he caught it, and put it in his bag: all biting, and deadly poisonous, animals he caught and put in his bag. The bag was full. He tied it up, and carried it back again to the house. The cannibal came. Uthlakanyana said, "Uncle, it is proper that the doorway should this very day be contracted, that it may be small: a large doorway is bad." The cannibal said, "No. I do not like a narrow doorway." He said, "Very well; I agree. I am now going to my mother's kraal, to fetch my cousin, and return here with her, that she may live here." He took the bag with him, and hid it. When it was dark, Uthlakanyana came to the house where the cannibal was, with some rods for the purpose of contracting the doorway. He opened the door, and went in; and again went out. He built up the doorway, making it small: it was not large enough for a child to go out. In the morning Uthlakanyana, still stopping at the doorway, said, "Uncle! Uncle!" The cannibal said, "Who are you?" He said, "It is I, uncle." He said, "You, child of my sister?" He replied, "Yes; open the door for me; I come to tell you news; I come back from the road; I did not reach my mother: it is bad news which I have heard." The cannibal arose. When he tried to open the door, it was firm. He said, "Child of my sister, it is

⁸⁶ Ekakomame = ekaya kubo kamame, that is, the place where his mother was born.

dade, ku kqinile ukuvula." Iika li ngapakati; u li ngenisile Uhlakanyana ebusuku, ukuncipisa kwa-ke umnyango lowo. Wa ti, "Tukulula iika lelo, u li lete, u li veze lapa. Nami ngi manglele 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' isandla: kwa puma inyosi; ya suzela esweni; kwa puma umnyovu; wa suzela esihlalini. La ti izimu, "Mfana kadade, loku o kw enzile namhla nje, a ngi bonanga ngi ze ngi ku bone, lo nga zalwa umfazi nendoda. Ngi size; ngi ya dhliswa lapa endhlini yami; a ngi sa boni." (Ufezela wa li suzela izimu.) Wa ti Uhlakanyana, "Nami a ng' azi uba lezo 'zilwane zi ngene njani eikeni lami lapo." La ti izimu, "Vula ke, ngi pume." Za puma zonke izilwane, za li dhlala; la fa ngobuhlungu bezinyoka, nezinyosi, naofezela, neminyovu. La kala, la kala ke, la ze la fa. La fa ke izimu.

hard to open." The bag was inside; Uthlakanyana had put it in in the night, when he contracted the doorway. He said, "Just undo that bag, and bring it, and put it here. I too wondered at the contraction of the doorway. Untie the bag, and shake it, and bring it to this little hole: as for the doorway, I will enlarge it." The cannibal now undid the bag. The snake came out, and bit his hand. The bee came out, and stung him in the eye; the wasp came out, and stung him on the cheek. The cannibal said, "Child of my sister, this thing which you have done to-day, I never saw the like, since I was born of a woman and man! Help me; I am being eaten up here in my house. I can no longer see." (The scorpion too stung the cannibal.) Uthlakanyana said, "I too am ignorant how those animals got into my bag." The cannibal said, "Open, that I may get out." All the animals came out of the bag, and eat the cannibal, and he died of the poison of snakes, and of bees, and scorpions, and wasps. He cried and cried until he died. So the cannibal died.

Uthlakanyana mocks the dead cannibal, and installs himself as owner of the house.

Wa vula ke Uhlakanyana, wa vula ke, e ti, "Malume, u se u tukutele na? Kwa b' u se zwakala manje na, lo be ngi ti u ya kala na? Malume wami, kuluma. U tulele ni na? A u tshaye isigubu sako, ngi lalele, ngi zwe." Wa za wa ngena. Wa fika se li file. Wa li kipa endhlini. Wa ngenisa; wa lala; wa hlala manje.

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, umninikazindhlu. La ti, "Mfana kadade, ngi ku bonile; ngi be ngi kona lapa, ngi bona, ukuvala kwako lapa emnyango, ukuba u indoda, loko u valela umuntu owa ngi kzotsha emzini wami." Wa ti Uthlakanyana, "Nawe manje ngi se ngi mkulu kunawe, ngokuba w' ahluliwe umngane wako, mina ng' ahlule yena. Ngi se ngi ya ku tola nawe namhla." La ti izimu, "Kulungile, ngokuba ku bonakele ukuba ng' ahluliwe mina." Ba hlalake, ba hlalake.

The cannibal, the owner of the house, came, and said, "Child of my sister, I have seen you. I was here at hand, and saw, when you closed up the doorway, that you are a man, since you shut in a man who drove me away from my kraal." Uthlakanyana said, "And you—now I am greater than you; for you were surpassed by your friend, and I have surpassed him. I am now finding³⁷ you too today." The cannibal said, "It is right; for it is evident that I am surpassed." So they remained for some time.

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

Wa ti Uthlakanyana, "Ngi y' emuka nami. Imbande yami, ku se loko ng' amukwa ukxamu." Wa hamba ke, wa vela, w' enyusa umfula. Ukxamu wa b' e alukile, e yokudhla ubulongwe a bu dhla-ko; nembande e i pete. Wa fika Uthlakanyana, wa kwela pezulu emtini a tamelako kuwo; wa memeza, wa ti, "Kxamu;" wa ti, "Kxamu." Wa ti ukxamu, "Ngi bizwa ubani na? Loku mina ngi ze 'kuzifunela, lowo o ngi bizayo, k' eze lapa." Wa ti Uthlakanyana, "U kqinisile ke. Se ngi za ke, lapa u dhla kona." W' ehla Uthla-

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

³⁷ 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."

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

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.

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

Wa hamba ke, wa buyela ezimwini. Wa fika, izimu li nga se ko, nend/lu i s' i tshile. Wa hlala nje obala, wa hlupeka nje. W' esuka lapo, ngokuba ind/lu a i se ko; wa hamba nje. Wa za wa ti, "A se ngi ya kumame, loku naku se ngi hlupeka."

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 a m bone, loku kwa se ku isikati 'ahlukana naye, wa tokoza noku-tokoza unina e bona umntanake e buyile. Wa ti unina, "Sa ku bona, mntanami; ngi ya tokoza ngokubuya kwako. Ku/le impela ukuba umntwana, noma 'ahlukene nonina isikati eside, a pinde a buyele kunina. Nga se ngi dabukile, ngi ti, u ya 'kufa, loku w' emuka u se muncinane; ngi ti, umakazi u ya 'kud/la ni na?" Wa ti yena, "O, se ngi buyile,

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;

mame; ngi kumbule wena." Wa ku fi/la uku/lupeka, ngokuba wa ti, "Uma ngi ti kumame, ngi buye ngoku/lupeka, ku ya 'kuti m/la ng' ona kuye, a ngi kzo/thshe; a ti, Muka lapa, u isoni esidala; na lapa w' emuka kona, w' emuswa i le 'mikuba." Ngaloko ke wa ku fi/la loko; wa kulisa ukuti, "Ngi buye ngokutanda wena, mame," 'enzela ukuze unina a m tande njalonjalo; ku nga ti ngam/la be pambene a m tuke. Ngokuba Uhlakanyana amakcala 'ke u be wa fi/la ngokwazi ukuba um' e wa veza, a nga patwa kabi.

for I remembered you." He concealed his trouble; for he said, "If I say to my mother, I am come back because of trouble, it will come to pass, when I am guilty of any fault towards her, she will drive me away, and say, Depart hence; you are an old reprobate: and from the place you left, you were sent away for habits of this kind." Therefore he concealed that, and made much of the saying, "I have returned for the love of thee, my mother;" acting thus that his mother might love him constantly, and that it might not be, when he crossed her, that she should curse him. For Uthlakanyana concealed his faults; knowing that if he recounted them, he might be treated badly.

On the following day Uthlakanyana goes to a wedding, and brings home some umdiandiane.

Kwa ti ngangomuso wa hamba, wa ya eketweni; wa fika wa buka iketo: ya sina intombi. Ba kgeda ukusina, wa goduka. Wa fika entabeni, wa fumana umdiandiane; wa u mba; wa fika ekaya, wa u nika unina, wa ti, "Mame, ngi pekele umdiandiane wami. Ngi sa ya 'kusenga." Wa u peka unina. Wa vutwa, wa ti unina, "Ake ngi zwe uma kunjani." Wa d/la, w' ezwa kumnandi; wa u kgeda.

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 umdiandiane;³⁸ he dug it up. On his arrival at home, he gave it to his mother, and said, "Mother, cook for me my umdiandiane. 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 umdiandiane, redeems her fault by a milk-pail.

Wa fika Ukcaijana, wa ti, "Mame, ngi pe umdiandiane wami." Wa ti unina, "Ngi u d/llile, mntanami." Wa ti, "Ngi pe

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

³⁸ 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 esiggumaggumaneni ; be ngi y' emjadwini." Unina wa m nika umkqengge. Wa u tabata, wa hamba nawo. " Give me my umdiandiane ; for I dug it up on a very little knoll ; I having been to a wedding." His mother gave him a milk-pail. He took it, and went away with it.

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

Wa fumana abafana b' alusile izimvu, be sengela ezindengezini. Wa ti, "Mina ni, nanku umkqengge wami ; sengela ni kuwona ; ni ze ni ngi puzise nami." Ba sengela kuwo. Kwa ti owokugcina wa u bulala. Wa ti Ukcaijana, "Ngi nike ni 'mkqengge"³⁹ wami : 'mkqengge wami ngi u nikwe 'mama ; mama e d/le 'mdiandiane wami : 'mdiandiane wami ngi u mbe 'siggumaggumaneni ; be ngi y' emjadwini." Ba m nika umkonto. Wa hamba ke. 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. Ukcaijana 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.

Wa funyana abanye abafana be d/la isibindi, be si benga ngezimbengu. Wa ti, "Mina ni, nank' umkonto wami ; benga ni ngawo, ni ze ni ngi pe nami." Ba u tabata, ba benga, ba d/la. Kwa ti kwowokupela w' apuka umkonto. Wa ti, "Ngi nike ni 'mkonto wami : 'mkonto wami ngi u nikwe 'bafana ; 'bafana be bulele 'mkqengge wami : 'mkqengge wami ngi u piwe 'mama ; 'mama e d/le 'mdi- 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 :

³⁹ 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.

andiane wami : 'mdiandiane wami | my umdiandiane I dug up on a
ngi u mbe 'siggumaggumaneni, be | very little knoll, I having been to
ngi y' emjadwini." Ba m nika | a wedding." They gave him an
izembe. Wa hamba. | axe. He departed.

Uhlakanyana lends his axe, for which when broken he gets a blanket.

Wa fumana abafazi be teza | He met with some women
izinkuni ; wa ti, "Bomame, ni | fetching firewood ; he said, "My
teza ngani na ?" Ba ti, "A si | mothers, with what are you cut-
tezi ngaluto, baba." Wa ti, "Mi- | ting your firewood ?" They said,
na ni, nantsi imbazo yami. Teza | "We are not cutting it with any-
ni ngayo. Uma se ni kqedile, i | thing, old fellow." He said, "Take
lete ni kumi." Kwa ti kwowoku- | this ; here is my axe. Cut with
pela y' apuka. Wa ti, "Ngi nike | it. When you have finished, bring
ni 'mbazo yami : 'mbazo yami ngi | it to me." It came to pass that
i nikwe 'bafana ; 'bafana b' apule | the axe broke in the hand of the
'mkonto wami : 'mkonto wami ngi | last. He said, "Give me my axe :
u piwe 'bafana ; 'bafana b' apule | my axe the boys gave me ; the
'mkqengge wami : 'mkqengge wa- | boys having broken my assagai :
mi ngi u nikwe 'mama ; 'mama e | my assagai the boys gave me ; the
d/le 'mdiandiane wami : 'mdiandiane | boys having broken my milk-pail :
wami ngi u mbe 'siggumaggu- | my milk-pail my mother gave me ;
maneni, be ngi y' emjadwini." | my mother having eaten my um-
Abafazi ba m nika ingubo. Wa i | diandiane : my umdiandiane I dug
tabata, wa hamba nayo. | 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.

Uhlakanyana lends his blanket, for which when torn he gets a shield.

Wa funyana izinsizwa 'zimbili, | He found two young men sleep-
zi lele-ze. Wa ti, "Ah, bangane, | ing without clothing. He said,
ni lala-ze na ? A ni nangubo ini ?" | "Ah, friends. Do you sleep with-
Za ti, "Kga." Wa ti, "Yembata | out clothing ? Have you no blan-
ni yami le." Z' embata ke. Za | ket ?" They said, "No." He
zinge zi donsisana yona, ngokuba | said, "Put on this of mine." So
incane : ya za ya dabuka. Wa ti | they put it on. They continually
kusasa, "Ngi nike ni 'ngubo ya- | dragged it one from the other,
mi : 'ngubo yami ngi i nikwe | for it was small : at length it
'bafazi ; 'bafazi b' apule 'zembe | tore. He said in the morning,
lami : 'zembe lami ngi li nikwe | "Give me my blanket : my blanket
'bafana ; 'bafana b' apule 'mkonto | the women gave me ; the women
wami : 'mkonto wami ngi u nikwe | having broken my axe : my axe
the boys gave me ; the boys having
broken my assagai : my assagai

'bafana; 'bafana b' apule 'mkqengge wami: 'mkqengge wami ngi u nikwe 'mama; 'mama e dhle 'mdiandiane wami: 'mdiandiane wami ngi u mbe 'sigqumaggumaneni, be ngi y' emjadwini." Za m nika ihau. Wa hamba ke.

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, "Kga." Wa ti, "Tata ni elami leli, ni lwe ngalo." Ba li tata ke; ba si bulala isilo. Kwa dabuka umghabelo wokupata. Wa ti, "Ngi nike 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 'mkqengge wami: 'mkqengge wami ngi u nikwe 'mama; 'mama e dhle 'mdiandiane wami: 'mdiandiane wami ngi u mbe 'sigqumaggumaneni, be ngi y' emjadwini." Ba m nika isinkemba. Wa hamba ke.

He fell in with some men fighting 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 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 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 war-assagai. So he went on his way.

Loko a kw enza ngaso kumbe ngi nga ni tshela ngesinye 'sikati. I what he did with that, perhaps I may tell you on another occasion.

USIKULUMI KAHLOKOHLOKO.⁴⁰

The father of Usikulumi has his male children destroyed.

<p>KU tiwa kwa ku kona inkosi etile ; ya zala amadodana amaningi. Kepa ya i nga ku tandi ukuzala amadodana ; ngokuba ya i ti, ku ya 'kuti um' amadodana a kule, a i gibe ebukosini bayo. Kwa ku kona izalukazi ezi miselwe ukubu- lala amadodan' ayo leyo inkosi ; ku ti umntwana wesilisa i nga m zala, a be se siwa ezalukazini, ukuba zi m bulale ; zi be se zi m bulala. Z' enza njalo kubo bonke abesilisa aba zalwa i leyo inkosi.</p>	<p>IT 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.⁴¹ 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.</p>
--	---

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

<p>Kwa ti ngesinye isikati ya zala indodana enye ; unina wa i sa eza- lukazini e i godhla. Wa zi nika izalukazi ; wa zi ncenga kakulu</p>	<p>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</p>
---	---

⁴⁰ Usikulumi kahloko/hloko, "Usikulumi, the son of Uthlokothloko" Usikulumi, "an orator," or great speaker. Lloko/hloko, "a finch." Uthlokothloko may be either his father's name, or an *isibongo* 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 Oedipus to be left on the heights of Cithaeron. In the same manner Acrisius, being warned that he should be slain by his daughter Danae'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. Like Apollo, Bellerophon, and Heracles, 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 at 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 presentment a fulfilment.

ukuba zi nga i bulali, zi i se kwoninalume, ngokuba kwa ku indodana a i tanda kakulu. Unina wa zi ncenga ke kakulu izalukazi, wa ti a zi y anyise. Za y anyisa, za i sa 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.

Kwa ti ekukuleni kwayo ya ba insizwana, ya tanda ukwalusa kwoninalume ; ya landela abafana bakwoninalume ; ba y azisa, be i dumisa. Kwa ti ekwaluseni kwabo ya ti kubafana, "Keta ni amatshe amakulu, si wa tshise." Ba wa keta, ba w enza inkgwaba. Ya ti, "Keta ni itole ehhle, si li hlabe." Ba li keta emhlambini a ba w alusileyo. Ya t' a ba li hlinze ; ba li hlinza, b'osa inyama yalo, be jabula. Abafana ba ti, "W enza ni ngaloko na?" Ya ti, "Ngi y' azi mina e ngi kw enzayo."

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."⁴² 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' alusile, kwa hamba izinduna zikayise, zi tunywa ngu ye ; za ti, "U ng' ubani na?" Ka ya ze ya zi tshela. Za i tata, zi nga balisi, zi ti, "Lo 'mntwana u fana nenkosi yetu." Za hamba nayo, zi i sa kuyise.

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.

Kwa ti ekufikeni kwazo kuyise, za ti kuyise, "Uma si ku tshela indaba en'hle, u ya 'ku si nika ni na?" Wa ti uyise wayo indodana ezinduneni, "Ngi ya 'ku ni nika izinkomo ezi-nombala,⁴⁸ ezi-nombala o te wa ti, noma o te wa ti, noma o te wa ti." Z'ala izinduna, za ti, "Kga; a si zi tandi." Kwa ku kona ikqabi elimnyama lezin-kabi e zi gud'hle lona. Wa ti, "Ni tanda ni na?" Za ti izinduna, "Ikqabi elimnyama." Wa zi nikela. Za m tshela ke, za ti, "Ku te ekuhambeni kwetu sa bona umntwana o fana nowako." Nangu uyise wa i bona leyo 'ndodana ukuba eyake impela; wa ti, "Owa mu pi umfazi na?" Ba ti aba m aziyo ukuba wa m fi'la, ba ti, "Okabani, umfazi wako, nkosi."

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.

Wa buta isizwe, e tukutele, wa ti, a ba i se kude. Sa butana isizwe; kwa suka unina futi nodade wabo. Wa ti, a ba i mukise, ba ye 'ku i beka kude ku'hlati-kulu. Ngokuba kwa kw aziwa ukuba ku kona isilwane esikulu kulelo 'hlati, oku tiwa si d'la abantu, esi namakanda amaningi.

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.

Ba hamba be ya lapo. Aban-
ningi a ba finyelelanga; ba dinwa,

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

⁴⁸ 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; *umtoto*, red; *inkone*, with a white line along the spine; *impemvu*, black with white muzzle, or white along the belly, &c.

ba buyela emuva. Kwa hamba unina, nodade wabo, nendodana, bobatatu. Unina wa ti, "Ngi nge mu shiye elubala; ngo ya, ngi m beke kona lapo ku tiwe, ka ye kona." Ba ya ku/lati-kulu; ba fika, ba ngena e/latini. Ba ya 'ku m beka etsheni elikulu eli pakati kwe/lati. Wa /lala kona. Ba m shiya, ba buyela emva. Wa /lala e yedwa pezu kwetshe.

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.

Kwa ti ngesinye isikati sa fika isilwane esi-'makanda'-maningi, si vela emanzini. Lapo kuleso 'silwane ku pelele izinto zonke. Sa i tata leyo 'nsizwa; a si i bulalanga; sa i tata, sa i pa ukud/la, ya za ya kulupala. Kwa ti i s' i kulupele, i nga sa dingi 'luto, i nesizwe esiningi, e ya piwa i so leso 'silwane esi-'makanda'-maningi (ngokuba kuleso 'silwane kwa ku pelele izinto zonke nokud/la nabantu), ya tanda ukuhambela kuyise. Ya hamba nesizwe esikulu, se ku inkosi.

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.

Ya ya konalume; ya fika konalume; kodwa unalume a ka y azanga. Ya ngena end/lini; kodwa abantu bakonalume ba be nga y azi nabo. Ya ti induna yayo ya ya 'kukcela inkomo kunalume; ya ti induna, "U ti Usikulumi ka/loko/loko, mu pe inkomo en/le, a d/le." Uninalume wa li zwa lelo 'bizo ukuti Usikulumi ka/loko/loko, w' etuka, wa ti, "Ubani?"

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/loko. Wa jabula kakulu; wa ti, "Yi, yi, yi!" e /hlab' umkosi ngokujabula, wa ti, "U fikile Usikulumi ka/loko/loko!" Kwa butwa isizwe sonke sakonalume. Unalume wa m nika i/lepu lezin-kabi ngokujabula okukulu; wa ti, "Nazi izinkabi zako." Kw' enziwa ukud/la okukulu; ba d/la, 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 reaches his father's kingdom; his father is grieved at his arrival, and tries to kill him.

Wa d/la, wa ya kubo kuyise. Ba m bona ukuba ngu ye Usikulumi ka/loko/loko. Ba m bikela uyise; ba ti, "Nantsi indodana yako, owa i la/la ku/lati-kulu." Wa dabuka nokudabuka okukulu. Wa buta isizwe sonke; wa ti, ka si /lome izikali zaso. Ba butana abantu bake bonke. Wa ti uyise, "Ka bulawe Usikulumi ka/loko/loko." W' ezwa loko Usikulumi ka/loko/loko, wa puma wa ya ngapand/le. Kwa butana isizwe sonke. Wa ti uyise, "Ka /latshwe ngomkonto." W' ema obala, wa ti Usikulumi ka/loko/loko, "Ngi kcibe ni, ni nga zisoli."⁴⁴ Wa tsho loko ngokutemba ukuba ka yi 'kufa; noma be m kciba kakulu,

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

⁴⁴ *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'zikelela umbila ensimini 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.

noma ku ze ku tshone ilanga, ka yi 'kufa. W' ema nje, kwa za kwa tshona ilanga. Ba m kciba be nge namand/la oku m bulala. Ngokuba wa e namand/la okuba a nga fi ; ngokuba leso 'silwane sa m kqinisa, 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 Usikulumi ka/loko/loko ; sa m kqinisa.

the sun set, he should not die. He merely stood, until the sun set. They hurled their spears at him, without having power to kill him.⁴⁵ For he had the power of not dying ; for that monster strengthened him, for it knew that he was going to his people, and that his father did not want his son ; it knew, by its own wisdom, that they would kill Usikulumi, the son of Uthlokothloko, and gave him strength.

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 Usikulumi kathlokothloko, and the other that of Ulangalaszantsi. 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 Æsir 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 pierced or clave ;
But in his breast stood fixed the fatal bough
Of mistletoe, which Lok, the accuser, gave
To Hoder, and unwitting Hoder threw :
'Gainst that alone had Balder's life no charm.”

(*Max Müller. 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 *intelezi*, 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 their 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.” (*See George Grey. Polynesian Mythology, p. 30.*) And Rupe in like manner transforms himself into a pigeon, and flies in search of his sister Hinauri to Tinirau'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.*)

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

<p>B' ahluleka uku m kciba. Wa ti, "N' ahlulekile na?" Ba ti, "Se s' ahlulekile." Wa tata umkonto, wa ba hlaba bonke; ba fa bonke. Wa d/la izinkomo. W' e-muka nempi yake kulelo 'lizwe nezinkomo zonke. Nonina wa hamba naye, nodade wabo, e se inkosi.</p>	<p>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.</p>
--	---

U Z E M B E N I ; 46

OR,

USIKULUMI'S COURTSHIP.

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

<p>UZEMBENI umfazi omkulu. Wa zala intombi zambili; kepa wa d/la abantu kulelo 'zwe lapa a ye kona, wa za wa ba kgeda, e ba d/la nezinyamazane; a bulale umuntu kanye nenyamazane; a peke inyama yomuntu neenyamazane 'ndawo nye. Ku te ukuba ba pele abantu ba ti nya, kwa sala yena nentombi zake ezimbili. Intombi zake za zi iduma ezizweni, zi dume ukuba 'n/le. Enye intombi yake (kwa ti ngokupela kwabantu, e ba kgedile), wa i bamba intombi yake, wa i kipa isihlati sanganzanye; wa si peka, wa si d/la: sa baba; ka be sa tanda uku i kgedela, ngokuba inyama yayo ya m hlupa ngokubaba: wa mangala, ka kgo-</p>	<p>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-</p>
--	---

⁴⁶ Uzembeni, "Axe-bearer," or Uzwanide, "Long-toe."

ndanga uma ku ini loku, ukuba inyama i babe na? Ngaloko ke intombi zake za sinda kuye ngokubaba loko.

dered, and did not understand why the flesh was bitter. Therefore her daughters escaped from her through that bitterness.

Usikulumi comes to court Uzembeni's daughters.

Kwa fika insizwa, umntwana wenkosi. Igama laleyo 'nsizwa Usikulumi, 'eza 'uketa intombi enhle kulezo 'ntombi. Wa fika emini, Uzembeni e nge ko, e yozingela. Elinye igama lake ku tiwa Uzwanide; ngokuba izwani lake la li lide kakulu; i lona a be bonakala ngalo e sa vela, ku tunqa izintuli; ku be ku ti e nga ka veli, ku be se ku vela izintuli, z'enziwa uzwani lwake; ngokuba lu be lu fika kukqala, lapa e ya kona Uzwanide. Ku te ke ukuba a fike Usikulumi; nembala, wa zi fumana intombi lezo zombili; wa bona nembala ukuba zinhle. Wa zi tanda, naye za m tanda; ngokuba wa umntwana wenkosi, e bukeka. Kodwa za m kalela kakulu izinyembezi, zi ti, "A u fiki 'ndawo lapa. Si ya hlupeka; a s' azi uma si za 'u ku beka pi, loku umame u dila 'bantu. Nati u si bona nje si ya hlupeka." Ya t' enye, "A u bheke isihlati sami. U yena nje umame! A s' azi uma si za 'ku ku beka pi."

There came a young man, the child of a king. The name of the youth was Usikulumi; he came to select a pretty girl from 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 nowhere⁴⁷ 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!⁴⁸ We do not know where we shall put you."

⁴⁷ *A u fiki 'ndawo*, "You have come nowhere," lit., "You have not come to a place," that is, you have come to a place where you will find no good, and may find evil. It is said when there is famine, or illness, or danger in a place. So, *A ngi suk'i 'ndawo*, "I come from nowhere," that is, from a place where there was no pleasure nor profit; as when a man has left an inhospitable kraal, where he has not been provided with food. So, *A u yi 'ndawo*, "You are going nowhere."

⁴⁸ Telling 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, *U yena lo, na lo, na lo*, "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. Ekaya wa puma e hamba nomhlambi wake wezinja; kodwa wa zi shiya emhlangeni. Intombi z'enza ikcebo lokuti, "Uma si ti, ka hambe, Uzwanide u ya 'ku m landa;" z' emba umgodi pakati kwendhlu, za m faka, za buya za fulela, za hlala pezu kwawo.

To return;⁴⁹ Usikulumi came to the damsels alone. He left home with his pack of dogs; but he left them in a bed of reeds. The girls devised a plan, saying, "If we tell him to depart, Long-toe will pursue him;" they dug a pit in the house, and put him in, and again covered it up, and sat over it.

Uzembeni returns, and scents the game.

Lwa vela utuli ekumukeni kwe-
langa. Za ti, "Nango ke e s' eza."
Lwa fika uzwani kukgala, wa
landela emva kwalo. U t' e sa
fika wa hleka yedwa, wa hleka,
wa bukuzeka, e ti, "Eh, eh!
endhlini yami lapa namhla nje ku
nuka zantungwana. Banta bami,
n' enze njani na? Leli 'punga li
vela pi na?" Wa ngena, wa hleka
yedwa, e ba bansa, e ti, "Banta
bami, ku kona ni lapa endhlini?"
Izintombi za ti, "Yiya! musa uku
si fundekela; a s' azi uma uto si
lu tata pi." Wa ti, "Ake ngi
zifunele ke, banta bami." Za ti,
"A s' azi no za 'ku ku funa uma

Towards sunset the dust ap-
peared. 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 de-
licious odour. My children, what
have you done? Whence comes
this odour?"⁵⁰ 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. *Revenons à nos moutons*. 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 Karhi 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.)