nothing here.” She said, “Just move then, that I may seek for myself.” They said, “We will not get up. We know of nothing, for our parts. Just do as you will. We do not know what you will do to us, since you have already injured us, and we are now as we are.” She said this, pointing to her cheek, which she had eaten. She gave up, and went to sleep.

Usikulumi runs away with one of Uzembeni’s daughters.

In the morning she went out to hunt. As soon as she was gone, they saw the dust cease, she having gone over the hill. They took out Usikulumi. One said, “Let us go.” The other said, “O, child of my father, do you go. I cannot go with you to be a disgrace to you in his presence. You see how I am; my mother injured me. Do you go alone. I shall stay, that Long-toe may make an end of me.”

They travel night and day, hoping to escape Uzembeni.

So she went with Usikulumi; they travelled till the sun set. He went by the way of the bed of reeds to fetch his dogs: he took them; and they went with him. At length it became dark. In the morning they were still journeying; they travelled in fear, saying, “If we sleep, she will come up with us. Let us go day and night, until the morning; perhaps we shall leave her behind.”

81 This is intended to intimate the rapidity of her motion. She went so rapidly that the dust raised by her progress ceased to be visible, as it were, whilst she was in the act of leaving the house; e as puma, “as she was going out.” She quitted the house, and at once disappeared over a distant hill.
Uzembeni pursues them, and they ascend a lofty tree.

Long-toe came home: she found one daughter only. Without hesitation she went forward, saying, “Where has my child gone?” She went until the morning. At noon Usikulumi and the damsel saw the dust. She said to Usikulumi, “Behold Long-toe; that is she yonder; she has now come up with us. Where can we go?” And they saw a lofty yellow-wood tree; they ran, and climbed into it; the dogs remained at its foot.

Uzembeni attempts to hew down the tree, and is torn in pieces by the dogs.

Uzembeni came to life again; all her limbs came together; she rose up and took her axe, and hewed

The tree becomes sound, and Uzembeni comes to life again.

51
insects which inhabit trees, and the

This, and as

Work was

tako, kwakwa jabulwa kakulu, be ti,

noble branchmg top, mtendmg to fashion the trunk. into a

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as Rata

finished It

Uzwanide having been ground to powder, Usikulumi escapes.

Wa sala w'olla Usikulumi

nentombi emntini; ba gijima, b'e-
muka, be ya kubokasikulumi. Za

tela emanzini inyama kazembeni,

i se impupu. Za hambka ke, zi

landela Usikulumi. Wa fa ke

Uzembeni, wa pela. Wa fika

ekaya Usikulumi kubo, kwa kwa

kalwa isililo. Kwa Atlakswa izinko-

komo, kwa jabulwa kakulu, be ti,

"Le 'ntombi en'le kanga u i

tata pi na! Sa si nga sa isho uma

u se kona. Sa se ti, u file."

Whereupon Usikulumi and the

damsel descended from the tree,

and ran away to Usikulumi's

people. The dogs cast Uzembeni's

flesh, when ground to powder,

into the water; and then they

followed Usikulumi. So Uzembeni

died; and Usikulumi came home
to his people; they made a funeral

lamentation. Then they killed

oxen and rejoiced greatly, say-
ing, "This so beautiful damsels,

where did you get her? We

thought you were no longer in the

land of the living. We thought

you were dead."

I., pp. 236, 237.) So Rata, "went into the forest, and having found a very
tall tree, quite straight throughout its entire length, he felled it, and cut off its

noble branching top, intending to fashion the trunk into a canoe; and all the

insects which inhabit trees, and the spirits of the forest, were very angry at this,

and as soon as Rata had returned to the village at evening, when his day's

work was ended, they all came and took the tree, and raised it up again, and the

innumerable multitude of insects, birds, and spirits, who are called 'The

offspring of Hakuturi,' worked away at replacing each little chip and shaving in

its proper place, and sang aloud their incantations as they worked; this was

what they sang with a confused noise of various voices:

"Fly together, chips and shaving,

Stick ye fast together,

Hold ye fast together;

Stand upright again, O tree!"

This occurs again and again, until Rata watches, and catches one of them. They tell him he had no right to fell the forest god. He is silent. They tell

him to go home, and promise to build the boat for him. (Sir George Grey's

Polynesian Mythology, p. 111—114.)

85 If a person who has disappeared for some time, and is supposed to be
dead, unexpectedly returns to his people, it is the custom first to salute him by

making a funeral lamentation. They then make a great feast.—A similar

custom appears to prevail among the Polynesians. Thus Rehua is represented as

making his lamentation on the approach of Rupe; and Rupe appears to

reply by a lamentation. (Grey's Polynesian Mythology, p. 84.) So "Ngatoro-i-

rangii went over his moco, and then they spread food before the travellers."

(1d., p. 108.) On Hatupatu's return, who was supposed to have been slain by

his brothers, "the old people began to weep with a loud voice; and Hatupatu

said, 'Nay, nay; let us cry with a gentle voice, lest my brethren who slew me

should hear.' " (1d., p. 189.) So all the people weep over Maru-tuahu on his

arrival. (1d., p. 202.)
ANOTHER VERSION OF A PORTION OF THE TALE.

A swallow meets with Usikulumi, and gives him a charm.

Kwa ti Usikulumi e hamba e ya kwazembeni e ya 'ukqoma intombi, e ng' azi 'luto nqozimenzi, 'azi intombi lezo, e ku tiwa zinéle; wa hamba ke, wa Phlangana nen-kwenjane; ya ti kuye inkwenjane, "Sikulumi, lapa u ya kona a u yi 'ndawo; ku yi 'kuhlala kaikhile. U ya 'ulondoloza ubani na! O, ngi klinle mina isikumba sami u si tlmge, u si fake ezindukwini; wa hamba ke, wa hlangana nen-kwenjane; ya ti kuye inkwenjane, "Sikulumi, lapa u ya kona a u yi 'ndawo; ku yi 'kuhlala kaikhile. U ya 'ulondoloza ubani na! O, ngi klinle mina isikumba sami u si tlmge, u si fake ezindukwini.

It happened that as Usikulumi was on his way to Uzembeni to court her daughters, he knowing nothing of Uzembeni, knowing only about the damsels, which were said to be beautiful, he journeyed and met with a swallow. The swallow said to him, "Usikulumi, there is no place where you are going; you will not be prosperous there. Who will be your protector? O, skin me, and sow up my skin, and put it on your rods, that I may tell you when Uzembeni is coming to eat you." So he caught the swallow, and skinned it, and sewed its skin, and put it on his rods.

The swallow's skin warns Usikulumi of danger.

Wa fika kona kwazembeni. Ku ti ukuba a fike Uzembeni, isikumba leso sa m tshela Usikulumi, sa ti, "Nanku ke Uzembeni." Ku te ebusuku, lapa se ku lelwe endlini kazembeni, Usikulumi e lele nganqanye kwendalulu; kwa ti ebusuku Uzembeni wa vuka, wa nyonyoba, e ya 'ubamba Usikulumi; isikumba sa m vusa Usikulumi, sa ti, "Vuka ke manje. Nanku Uzembeni e se fikile." Wa vuka ke Usikulumi. Uzembeni wa buyela emuva; ngokuba u tanda uku m zuma e lele.

He arrived at Uzembeni's. When Uzembeni came, the skin told Usikulumi, saying, "There is Uzembeni." And in the night, when they lay down in Uzembeni's house, Usikulumi sleeping on one side of the house, it came to pass that in the night Uzembeni awoke, and stole stealthily, she going to lay hold of Usikulumi; the skin awoke him, and said, "Awake now. Lo! Uzembeni is at hand." So Usikulumi awoke; and Uzembeni went back again; for she wished to take him by surprise.

The swallow's skin tells him to make his escape.

Kwa za kwa sa; and uba isikumba si m tshela Usikulumi, si ti, "Muka ke manje; ngokuba Uzembeni u se mukile." Wa puma ke nentombi leyo. E se hamba ke, e baleka, e balekela Uzembeni, wa za wa fika endaweni e nomuti. Sa ti isikumba, "Kwela kulo 'muti, ngi ku londoloze kona. At length it dawned, whereupon the skin said to Usikulumi, "Depart now; for Uzembeni has already set out." So he departed with the damsel. So he went and fled from Uzembeni, until he came to a place where there was a tree. The skin said, "Climb into this tree; I will preserve you there.
Izina zi za 'kulwa naye Uzembrani, 
zi m bulale.” Wa kwela ke em­
tini. Wa fika ke Uzembrani, wa 
 u gaula. Kwa ti lapa se u za 'ku­
wa, izina za m kota. Wa buya 
wa vuka. Nguvuza za m kota 
nya. Isikumba sa ti, “Yebla 
manje. Uzembrani u se file. Ko­
dwa u ya 'kubuy' a vuka. Yebla, 
u hambe ngamandila.”

The dogs will fight with Uzembrani, 
and kill her.” He climbed into 
the tree. Uzembrani came, and 
hewed the tree. When it was 
about to fall, the dogs tore her in 
pieces. She came to life again. 
After that they utterly tore her 
in pieces, and scattered the frag­
ments. The skin said, “Descend 
now. Uzembrani is now dead; 
but she will come to life again. 
Descend, and go speedily.”

Uzembrani comes to life again.

Nembala Uzembrani wa sala wa 
vuka, loku izina zi be zi m gaye, 
za m enza impupu, za m tela ema­ 
znini. Wa sala wa hlangana, wa 
vuka. Wa vuka be nga se ko. 
Wa funa; ka be sa ba tola. Wa 
dela, wa goduka.

And truly Uzembrani afterwards 
came to life, although the dogs had 
ground her to powder, and thrown 
her into the water. She again 
joined piece to piece, and came to 
life again.44 She came to life again, 
when they were no longer on the 
-tree. She sought them, but did 
not find them any more. So she 
gave up, and went home.55

44 So Heitai Kabib, a very different character, however, from Urwaninda, 
“died several times, and came to life again.” (Bleek’s Hottentot Fables and 
Tales, p. 78.)

55 In Basile’s Pentamerone we find a tale which has some points of resem­ 
blance with this. Petrosinella is a beautiful damsel in the power of an ogre, 
who confines her in a tower, to which access can be gained only by a little win­ 
dow, through which she ascends and descends by means of Petrosinella’s hair! 
A young prince discovers her in her retreat, and reaches her in her tower by the 
same means as the ogre, the ogre having been sent to sleep by poppy-juice. 
But a neighbour discovers the lovers’ interviews, and tells the ogre. She says 
in reply that Petrosinella cannot escape, “as she has laid a spell on her, so 
that unless she has in her hand the three gallnuts which are in a rafter in the 
kitchen, it would be labour lost to attempt to get away.” Petrosinella overhears 
their conversation; gets possession of the gallnuts; escapes with the prince 
from the tower by means of a rope-ladder; the neighbour alarms the ogres, 
who at once pursues them “faster than a horse let loose.” Petrosinella throws 
a gallnut on the ground, and up springs a Corncob bulldog, which rushes on the 
ogreess with open jaws. But she pacifies the dog with some bread; and again 
pursues them. Another gallnut is thrown on the ground, and a fierce and huge 
lion arises, which is preparing to devour her, when she turns back, strips the 
skin off a jackass which is feeding in a meadow, and covers herself with it: the 
hen is frightened, and runs away. The ogreess again pursues, still clothed with 
the ass’s skin. They hear the clatter of her heels, and see the cloud of dust 
that rises up to the sky, and conjecture that it is she that is coming again.” 
Petrosinella throws down the third gallnut, when there starts up a wolf, “who, 
without giving the ogreess time to play a new trick, gobbles her up just as she 
is, in the shape of a jackass.” (p. 117.)

Tales in which ogres are represented as having beautiful daughters, which 
are courted and won by princes, are very common in the “Folk-lore” of different 
Vol. I., pp. 1, 25.)
Untombinde urges her father to allow her to go to the Ilulange.


The daughter of the king Usiku-lumi, the son of Uthlokothloko, Umbokondo-i-gaya-abagayi, Umbokondo-i-gaya-abagayi, said, "Father, I am going to the Ilulange. Mother, I am going to the Ilulange, next year." Her father said, "Nothing goes to that place and comes back again: it goes there for ever." She came again the next year, and said, "Father, I am going to the Ilulange. Mother, I am going to the Ilulange." He said, "Nothing goes to that place and comes back again: it goes there for ever." Another year came round. She said, "Father, I am going to the Ilulange." She said, "Mother, I am going to the Ilulange." They said, "To the Ilulange nothing goes and returns again: it goes there for ever." The father and mother consented (at length).

She collects two companies of maidens, and sets out.

Ya buta intombi zi ikulu ngenzeye kwokwoklokolo lwendlulela; ya buta intombi za likulu ngenzeye kwokwoklokolo lwendlulela. Za hamba ka. Za klangana nabhwebu. Za fika z' ema amakela

She collected a hundred virgins on one side of the road, and a hundred on the other. So they went on their way. They met some merchants. The girls came and stood on each side of the path,

86 Untombinde, Tall-maiden.
87 Umbokondo-i-gaya-abagayi, Upper milestone, which grinds the grinders.
88 Ukqulungu-umlomo-wa otetwa, Pouter of the Abatetwa.
89 A river, not now known to the natives.
90 So the king’s daughter beseeches the fisherman’s son, her husband, not to go to “a little castle beside the loch in a wood.” “ Go not, go not,” said she; “there never went man to thus castle that returned.” (Highland Tales. Vol. I., p. 82)
omabili endhlule, za palala indhlule. Za ti, “Bahhwebu, si tshele ni uklanga palale lapa lwentombi; lo si ‘mutimba ‘mubili.” Ba t’ abahhwebu, “U muhle, tintakabazana; u no fike kuntombinde wenkosi, o ng’ ukwewekwana lotshani; o ng’ amafuta o’cupeka; o ng’ inyongo yembuzi.” Ba ba bulala laba abahhwebu, be bulawa umtimba katuntakabazana.

They arrive at the Ilulange, and bathe: the Isikqukumadzvu steals their clothes.


So they arrived at the river Ilulange. They had put on bracelets, and ornaments for the breast, and collars, and petticoats ornamented with brass beads. They took them off, and placed them on the banks of the pool of the Ilulange. They went in, and both marriage companies sported in the water. When they had sported, they went out. A little girl went out, and found nothing there, neither the collars, nor the ornaments for the breast, nor the bracelets, nor the petticoats ornamented with brass beads. She said, “Come out; the things are no longer here.” All went out. Untombinde, the princess, said, “What can we do?” One of the girls said, “Let us petition. The things have been taken away by the Isikqukumadzvu.”

Another said, “Thou, Isikqukumadzvu, give me my things, that I may depart. I have been brought into this trouble by Untombinde, the king’s child, who said, ‘Men bathe

61 These are terms of flattering admiration. The gall-bladder of the goat, infested and dried, and stuck in the hair, is a sign of having been honourably received at the place where a person has been sent as a messenger.

62 Isikqukumadzvu, A bloated, squatting, bearded monster. Some natives suppose that the Tale of the Isikqukumadzvu is a fabulous account of the first large ship that appeared to their fathers, being probably a slaver. Others think it is a corrupted tradition of Noah’s ark. See appendix at the end of this tale.
in the great pool: our first fathers bathed there.' Is it I who bring down upon you Intontela?" The Isikqukumadevu gave her the petticoat. Another girl began, and besought the Isikqukumadevu: she said, "Thou, Isikqukumadevu, just give me my things, that I may depart. I have been brought into this trouble by Untombinde, the king's child; she said, 'At the great pool men bathe: our first fathers used to bathe there.' Is it I who have brought down upon you Intontela?" The whole marriage company began, until every one of them had done the same. There remained Untombinde, the king's child, only.

**Untombinde refuses to petition the Isikqukumadevu, and the monster seizes her.**

The marriage party said, "Beseech Usikqumadevu, Untombinde." She refused, and said, "I will never beseech the Isikqukumadevu, I being the king's child." The Isikqukumadevu seized her, and put her into the pool.

**The other girls lament her, and return to tell the tale.**

The other girls cried, and cried, and then went home. When they arrived, they said, "Untombinde has been taken away by the Isikqukumadevu." Her father said, "A long time ago I told Untombinde—The name of one of the military kraals of the Zulu king. The use of this word suggests either that the Tale is of recent origin, or has undergone modern corruption. It may, however, be an old name adopted by the Zulus. The question implies that armies were sent to contend with the monster.

64 They here say, not Isikqukumadevu, but Usikqukumadevu; thus flattering and magnifying the monster by giving it a personal name. It is something as though they said, "My Lady, Usikqukumadevu."
tshela Untombinde; ng' ala nga-
ti, 'Elulange a ku yi, lu buya ko:
ku ya 'uyela futi.' Nanko ke u
yela futi.'

The king sends an army against the monster; the monster destroys it,
and the whole country.

Ya t' inkosi ya kipa amabandla
ezinsizwe, ya ti, "Hamba ni, ni
lande Isikuykhumadevu, esi bulele
Untombinde." A fika emfuleni
amabandla, a hlangana neso se si
pumile, se si 'leza ngapandla.
Si ngangentaba. Se si fika si i
ginga yonke impi leyo; se si
hamba se ya koua emzini wenkosi;
si fika si ba ginga abantu bonke,
nezinja; sa ba ginga izwe lona
canye nenkomo. Sa fika sa ginga
abantwana kulolo 'zwe be babili;
bo amapandla, izibakza.

A father, who escaped, pursues the Isikuykhumadevu, and kills it.

Se ku sinda uyise kuleyo 'ndalu;
se i hamba indoda i tata amawisa
amabili, i ti, "Mina, ngi ya ubu-
lala Isikuykhumadevu." Se i tata
umdludlu wayo womkonto; i se
hamba. Se i hlangana nenyati, se
i ti, "U ye ngapi Usikuykhu-
devu? U muke nabantwana
bami." Se zi ti izinyati, "U fuma
Unomabunge, O-gaul-iminga." Se
zi ti, "Pambili! pambili! Ma-

But the father escaped from that
house; and the man went, taking
two clubs, saying, "It is I who
will kill the Isikuykhumadevu."
He took his large assagai and
went on his way. He met with
some buffaloes, and said, "Whither
has Usikuykhumadevu gone? She
has gone away with my children."
The buffaloes said, "You are seek-
ing Unomabunge, O-gaul-iminga."
"Forward! forward! Our mo-

63 Unomabunge, Mother of beetles. This name shows that the monster
was a female. O-gaul-iminga, The feller of lofty thorn-trees.
65 This reminds one of the man who pays a visit to his child's mysterious
godfather: on reaching the house he finds manninate things talking and acting;
and on enquiring where the godfather lived, receives for answer, from each in
succession, "One flight of stairs higher." "Up another flight." "Up another

77 “Mametu!” an oath. The essence of the Zulu oath consists, not so much in swearing by a person, as in calling upon him in an elliptical sentence, the meaning of which would be quite unsuspected by the unaverted. “Mametu,” my mother, means in the native mind, What I say is true, if not I could be guilty of incest with my mother. The Zulu swears thus by his nearest relatives, &c. “Mametu,” my mother; “Dade wetu,” my sister; or, “Nobani wunu,” my So-and-So, mentioning his sister by name; “Mweska,” my mother-in-law; or “Bakwekas,” all the wives of my father-in-law. So the women swear in like manner: “Bane wetu,” my brothers; “Bafana,” boys of my kraal; “Omkulu waodade,” father of my sisters-in-law; or “Mzala”; or “Ngî funga ubaba”; or “Ngî funga abandloni,” I swear by those who are revered, viz., fathers, brothers, &c., or simply “Bendloni.” Another common oath is by the names of the chief, as “Tshaka”; “Dingan”; “Kukulela.” But a man does not swear by his wife, child, or brother. He swears by his father when dead, “Ngî funga ubaba,” which is equivalent to saying, I could disinter and eat my father, if it is not true; or, “Ngî nga ngî dîla ubaba,” I might eat my father; or simply, “Matambo ka-baba,” my father’s bones; or “Baba,” my father.

A chief or great man swears by Ikwantandane, that is, a place in Zululand where Usenzangakoma and Utshaka are buried. They use this formula, “Ngî m pande ekwantandane,” I could scratch him up at Ikwantandane; that is, I could disinter the chief buried there; or simply “Kwantandane.” Thus Ikwantandane is equivalent to swearing by the inviolability of the king’s grave. Other oaths are of a similar character; “Ngî ngene enkomni,” I could enter the king’s presence; “Ngî ngene esogodlweni,” I could go into the king’s palace; or simply, “Sogodlo”; “Ngî ngene emapotweni,” I could enter the harem; or simply, “Mapete.”

Another oath is by the grave of a namolos king. “Ngî funga inkoia i kwadukuza,” I swear by the king, he being at the kraal of Dukuza; or simply, “Dukuza.”

88 O-nsiba-zimakqembe, One whose feathers are long and broad.
mbe. Pambili! pambili! Ma-
metu!” Se i fika, se i si gwa-
nga inakya; se si fa IsiQyquma-
devu.

ziimakqembe. Forward! forward!
Our mother!” Then the man
 came and stabbed the lump; and
so the IsiQyqumadevu died. 69

All that the IsiQyqumadevu had
devoured came out of its dead
body, and Untombinde among the rest.

So ku puma inkomo, so ku
puma inja, so ku puma umuntu
nabantu bonke; se ku puma yena
Untombinde. Lowo ke e se fika
Untombinde, e buyela kona enko-
sini uise Usikulumi ka koko;
ese fika e tzwagatlhlathlumile.
And then there came out (of her)
cattle, and dogs, and a man, and all
the men; and then Untombinde
herself came out. And when she
had come out, she returned to her
father, Usikulumi, the son of
Uthlokothloko. When she arrived,
she was taken by Unthlatu, 70
the son of Usibilingwana, to be his
wife.

Untombinde goes to Unthlatu's people to be acknowledged, but finds
no bridegroom.

Wa s' emuka Untombinde, e ya
'kuma. E fik' e ma ngasenhlle.
Se ku tiwa, “U se kwendola ku-
bani na?” Wa ti, “Kunhlatu.”
“Ku tiwa, “U pi na?” Wa ti,
“Ng'e zwa ku tiwa inkosi Usi-
bilingwana u zelo inkosi.”
Kwa tiwa, “Amanga: ka ko. Kodwa
Untombinde went to take her
stand in her bridegroom's kraal. 71
On her arrival she stood at the
upper part of the kraal. They
said, “Whom have you come to
marry?” She said, “Unthlatu.”
They said, “Where is he!” She
said, “I heard said that king Usi-
bilingwana has begotten a king.”
They said, “Not so: he is not

69 Whakatulu was more successful. When Hine-i-to-iwaiwa at length
reaches him, and asks, “Can you tell me where I can find Whakatulu?” he
misleads her by replying, “You must have passed him as you came here”
(Grey, Op cit., p. 113.)

70 Unthlatu. A boa-constrictor. Unthlatu, the boa-man. It is clear, not-
withstanding the explanation of the name given in the Talo, viz., that when an
infant he was wrapped in a boa's skin, that Unthlatu had a peculiar make-like
appearance. His skin was bright and slippery. Compare “The Serpent,” in
the Pentamerone. A prince is “laid under a spell by the wryce of a wicked
grease to pass seven years in the form of a serpent.” In which form he loves
and woos a king's daughter.

71 When a young woman is going to be married, she goes to the kraal of the
bridegroom, to stand there. She stands without speaking. Her arrival may be
expected or not by the bridegroom's people; but they understand the object of
her visit. If they like her they "acknowledge" her by killing a goat, which
is called the umunya, and entastan her knilly. If they do not like her, they
give her a burning piece of firewood, to intuate that there is no fire in that
kraal for her to warm herself by; she must go and kindle a fire for herself.—It
appears to be the custom among the Polynesians also for the young woman to
“run away” to the bridegroom, as the first step towards marriage. (Grey, Op-
cit., p. 333.)
UNTOMBINDE

wa ka wa zala; wa ti uma e umfuna wa laqeika.” Wa kala unina, ukuti, “Le intombi i b’i zwe ku tiwa ni na? Lo mntwana nga m zala wamunye; wa laqi, kwa ukupela na!” Ya hi, intombi. Uyise inkosi wa ti, “I lalele ni na?” Kwa tiwa, “Ka i muke.” Ya buya ya ti inkosi, “Ka i lale; loku amadodana ami a kona, i ya ‘uzekwa i wo.” Y’akelwa indlu, ya alala koni. Ea ti abantu, “A i lale nonina.” W’ala unina, wa ti, “Ka y akelwe indlu.”

here. But he did beget a son; but when he was a boy he was lost.” The mother wept, saying, “What did the damsel hear reported? I gave birth to one child; he was lost: there was no other!” The girl remained. The father, the king, said, “Why has she remained?” The people said, “Let her depart.” The king again said, “Let her stay, since there are sons of mine here; she shall become their wife.” She had a house built for her, and she remained there in the house. The people said, “Let her stay with her mother.” The mother refused, saying, “Let her have a house built for her.”

UNTOMBINDE receives a nocturnal visitor, who eats and drinks, and departs.

Ku te uma y akiwe indlu, unina wa bok’ amasi nemba ndimbe. Ya ti intombi, “U ku bekela ni loku na?” Wa ti, “Ng be ngi ku beka, nomu u nga ka fika.” Ya tula ke intombi, ya lala. Ku te ebusuku wa fika Unhlatu, wa ka emasini, wa dala inyama, wa puza utshwala. Wa lale, wa alala, wa puma.

It came to pass that, when the house was built, the mother put in its sour milk, and meat, and beer. The girl said, “Why do you put this here?” She said, “I used to place it even before you came.” The girl was silent, and lay down. And in the night Unhlatu came; he took out from the sour milk, he ate the meat, and drank the beer. He stayed a long time, and then went out.

UNTOMBINDE is troubled on finding the food gone.

Ku te kusasa Untombinde wa sibukula emasini; wa fumana ku kiwe: wa sibukula enyama; wa bona i daliwe: wa sibukula e-tshwane; wa fumana se bu daliwe. Wa ti, “O, umame u beke loku ‘kudala. Ku za ‘utiwa ku

In the morning Untombinde uncovered the sour milk; she found some had been taken out: she uncovered the meat; she saw that it had been eaten: she uncovered the beer; she found that it had been drank. She said, “O, mother placed this food here. It will be

72 Na is not here an interrogative, but a strong affirmative.

73 That is, for the purpose of eating; and below, the milk had been taken out, that is, eaten.

said that I have stolen it.” The mother came in; she uncovered the food, and said, “What has eaten it?” She said, “I do not know. I too saw that it had been eaten.” She said, “Did you not hear the man?” She said, “No.”

Untombinde receives a second visit, and the person speaks to her.


The sun set. They74 ate those three kinds of food. A wether was slaughtered. There was placed meat; there was placed sour milk; and there was placed beer, in the house. It became dark, and she lay down. Unthlatu came in; he felt the damsels face. She awoke. He said, “What are you about to do here?” She said, “I come to be married.” He said, “To whom?” The girl said, “To Unthlatu.” He said, “Where is he?” She replied, “He was lost.” He said, “But since he was thus lost, to whom do you marry?” She said, “To him only.” He said, “Do you know that he will come?” He said, “Since there are the king’s sons, why do you not marry them, rather than wait for a man that is lost?” He said, “Eat, let us eat meat.” The girl said, “I do not yet eat meat.”75 Unthlatu said, “Not so. As regards me too, your bridegroom gives my people meat before the time of their eating it, and they eat.” He said, “Drink, there is beer.” She said, “I do not yet drink beer; for I have not yet had the imvuma slaughtered for me.” He said, “Not so. Your

74 Unthlatu’s people, that is, those belonging to his mother’s house in the royal kraal, ate what remained of the sour milk, meat, and beer
75 A damsels may not eat meat or amans in her lover’s kraal, until she is actually married.
Untombinde receives a third visit, and the visitor makes himself known.

Wa ti, “Amanga; nomyeni wako u ya ba nikela abami utshwala, be nga ka Alatehiswa.” Kwa sa, wa puma; u kuluma njalo, intombi a i m boni. Ama­suku onke lawo u y’ala entombini, i ti, i ya ’uvutela umlilo. Wa puma. Intombi y’ esuka, e ya kupumputa. esi/illakeni, i ti, “A ngi zwe, 10 be ngi valile, uma u pume pi na na1” Ya fumana ku sa valwe ngokuvala kwcl.yo; ya ti, “Lo ’mulltu u pume pi na ~” She found that it was still closed with her own closing; and said, “Where did the man go out?”

76 So Cupid visits Psyche unseen and unknown every night, leaving her at the dawn of day. In the Neapolitan tales, a fairy falls in love with a prince, and m like manner visits him every night, without making herself known, or allowing herself to be seen. (Pentamerone. “The Myrtil.”)
ti, "Yeti, nkosi! wen' umnyama! wen' umngangezintaba!" Wa niki-
dada, wa tahaka amate; a ti,
"Yeti, nkosi! yeti, wen' umngange-
zintaba!" Wa ti ke, "Vutela
umlilo." Wa u vutela Untombi-
de, wa fumana umzimba okazi-
mulayo. Y' esaba intombi, ya
mangala, ya ti, "Nga zonqo u
bona umzimba onje." Wa ti, "U
ya 'kuti kususa u bon' ubani na?
Ya ti, "Ngi ya 'kuti, A ngi bona-
nga 'muntu." Wa ti, "U ya 'kuti
ni kulo 'nyoko owa zala Unhlalatu
na, ngokuba u ya Alupeka na,
ngokuba wa nyamalahla? U ti
ni yena unyoko na?" Ya ti, "U
ya kala, u ti, kazi ku daliwe
ubani na: ungaba ngi nga bona lo
'muntu o dala loku 'kudala." Wa

"Ngi y' emuka." Ya ti 'into-
mbe, "Wena u kala pi na, lo wa
laokela umncazane ne na?" Wa

"Ngi kala panti!" Ya ti,
"W' emukela ni na?" Wa ti,
"Ng' emukela abafo weti: ba be
ti b' eza 'u ngi faka iqade empi-
spat. The spittle said,77 "Hail,
king! thou black one! thou who
art as big as the mountains!"
He took a pinch; he spat; the
spittle said, "Hail, chief! hail,
whoyouart as big as the moun-
tains!" He then said, "Light
the fire." Untombinde lighted
it, and saw a shining body. The
girl was afraid, and wondered,
and said, "I never saw such a
body."78 He said, "In the morning
whom will you say you have
seen?" She said, "I shall say
that I have seen no one." He
said, "What will you say to that
your mother,79 who gave birth to
Unthlata, because she is troubled
at his disappearance? What does
your mother say?" She replied,
"She weeps and says, 'I wonder
by whom it has been eaten.
Would that I could see the man
who eats this food.'" He said,
"I am going away." The girl
said, "And you, where do you
live, since you were lost when a
little child?" He said, "I live
underground." She asked, "Why
did you go away?" He said, "I
went away on account of my
brethren: they were saying that
they would put a clot of earth into

77 In one of the versions of "The Battle of the Birds," the Giant's Daugh-
ter, before setting out with the king's son, "spat at the front of her own bed,
and spat at the side of the giant's bed, and spat at the passage door." "The
giant spoke, and shouted, "Rise, daughter, and bring me a drink of the blood
of the king's son." "I will arise," said the spittle in front of his bed. When
he shouted again the second and third time, the spittle at the side of her bed,

78 The Zulu very frequently expresses a strong affirmation by a negation,
as:—A ti ihle leh 'khalologi. The horse is not beautiful; it is more, very beautiful
indeed. A ku si yo tshathla lepa, inxala. There is no famine here, it is great:
that is, We have nothing whatever to eat. Here we have an affirmation to
express a strong negative, Nga za nga u bona umsimba onje=A ngi bonanga ngi
bona umsimba onye. Lit, I came I saw such a body, I at length saw, &c. So
below, Sa za sa m bona umuntha onye, o 'msimba u nga fam磛oncbantu, We
never saw such a man, whose body does not resemble the body of men. It is
another instance of the interjctional sorant.

79 The wife calls her husband's mother, Mother.
The father said, "I am going to see the people; for I used to be queen. I was de-

ualike; they had no strength left, they could do nothing but

my windpipe; for they were

jealous, because it was said that I

was king. They said, 'Why

should the king be young, whilst

we who are old remain sub-

jects?'" 81

Unthlatu tells Untombinle to call his mother.

He said to the girl, "Go and
call that your mother who is afflict-
ed." The mother came in with
the girl. The mother wept, weep-
ing a little in secret. She said,
"What then did I say? I said,
'It is my child who was lost, who
had the smooth body.'" He then
said, "What will you say to my
father?" She said, "I will say,
Let the whole country brew
beer." 82

Unthlatu's mother tells his father of Unthlatu's return, and the nation is assembled.

The father said, "What is the
beer to do?" The mother said,
"I am going to see the people;
for I used to be queen. I was de-

80 It was formerly a custom, if a woman gave birth to twins, to kill one by
placing a clod of earth in its mouth, so as to obstruct the respiration; for they
supposed that if both were allowed to live, they would destroy the father's
strength. Also in time of famine the father would sometimes kill a young
infant in the same way, to preserve the mother's strength. So here Unthlatu's
brothers purpose to kill him by a similar method.

81 Here we have the tale so common among all people, where a younger
brother is represented as an object of jealousy and enmity, or of contempt and
neglect, is persecuted, and an attempt made on his life; but he escapes, and
becomes a great man, superior to all. There is the beautiful, touching history
of Joseph in the Holy Scriptures. In the Hawaiian traditions we have the
legend of Waklealenuaiku (Hopkins, Hawaïi, p. 67). That of Hatupatu in the
Polynesian Mythology, who on his return is as much admired for his noble looks as
Unthlatu: -- Hatupatu now came out of the storehouse, and as his brothers
gazed on him, they saw his looks were most noble; glared forth on them the
eyes of the young man, and glittered forth the mother-of-pearl eyes of the
carved face on the handle of his sword, and when the many thousands of their
tribe who had gathered round saw the youth, they too were quite astonished at
his nobleness; they had no strength left, they could do nothing but admire
him: he was only a little boy when they had seen him before, and now, when
they met him again, he was like a noble chief, and they now looked upon his
brothers with very different eyes from those with which they looked at him." (Grey,

82 Equivalent to saying, "I will assemble the whole nation."
ngab squad because I had no child."

So the beer was brewed; and the people laughed, saying, "She sends for beer. What is she going to do, since she was the rejected one, and was deposed?" The beer was ready; the people came together; the soldiers went into the cattle enclosure; they had shields, and were all there. The father looked on and said, "I shall see presently what the woman is about to do."

Unthlatu makes himself known to his father and to the nation.

Unthlatu came out. The eyes of the people were dazzled by the brightness of his body. They wondered, and said, "We never saw such a man, whose body does not resemble the body of men." He sat down. The father wondered.

A great festival was kept. \(83\) Then resounded the shields of Unthlatu, who was as great as all kings. Untombinde was given a leopard's tail; \(84\) and the mother the tail of a wild cat; \(85\) and the festival was kept, Unthlatu being again restored to his position as king. So that is an end of the tale.

ANOTHER VERSION OF A PORTION OF THE TALE.

The pigeons foretell the birth of Unthlatu.

The birth of Unthlatu. He was born in accordance with the prophecy of pigeons; two came to the mother; one said, "Vukutu." \(86\) The other said, "Why do you say 'Vukutu,' since she has no children?" The other said, "Vukutu, the native mode of imitating the cooing of the pigeon.

83 Ukuclhlala umkosí will be explained in another place.

84 The sign of being the queen or chief wife, the mother of the future sovereign.

85 The sign that she is no longer queen, because a new king has taken the government, and his wife is therefore queen—a sign of her being "queen dowager."

86 Vukutu, the native mode of imitating the cooing of the pigeon.
ngani ukuba ka zali na?" Wa
teho ke unina, ukuti, "U kgin-
sile; a ngi zali." La t' elinye,
"Vukutu; u nga si nika ni, uma
si ku tehela ukuba u ya 'kuzala
na?' Wa kipa izinto zake zonke;
ka shiya nakunye ngokutanda umntwana. 'A ngaba ngokuti,
"Konke loku a si ku funi. U
nawo umpenda wezinhlakuva na?" Wa ti, "U kona." A ti, "U
leto." Wa u tata ke, wa puma
nawo, wa u bulalela pandole; za
koiteka izinhla kuva; a zizalo ke,
a kqeda. A. ti, "Fulatela." A
mlaba izinhlanga zambili esiqeni,
"Emuka ke; naye wa hamba, wa
goduka. Wa Hi tata ke isisu. Ke
she ya izi, tateni kwake
isisu wa jabula ka-
kulu; loku wa e kade e
'mfazi. walluto ngokuhletshwa
ubunyumba; loku abanye abafunzi
be zaIa, be zaIa amakwababa; kepa
lunlu 'makwababa a lupha kakulu
kuleyo;ndulu yakwabo-nhlatu ngo-
kukita umlota; ya za y' esuswa
ena nomuzi y'emiswa esangweni,
ngokuba e nge 'mfazi walluto.
Enala nomuzi w'emela ukuba e
inkosikazi; futi e intombi yenkosikazi
ekulu; kepa ngoku nga zali kwa-
ke igama lobokusikazi la nqoba;
ngaloko ke indilu e ya suswa
ngako.
kutu; how do you know that she
has no children?" So the mother
said, "He is correct; I have no
children." The other said, "Vu-
kutu; what will you give us if we
tell you that you shall have a
child?" She took out all she had;
she did not leave a single thing,
because she longed for a child.
They refused, saying, "We do not
like all this. Have you not a
vessel full of castor-oil berries?"
She said, "There is a pot of ber-
ries." They said, "Bring it." So
she took it, and went out with it,
and broke it outside; the seeds
were scattered; they ate all of
them. They said, "Turn your
back: to us." They scarified her in
two places on the loins, and said,
"You will now have a child." So
they departed; and she returned
home. So she became pregnant.
And when she became pregnant
she greatly rejoiced; for she had
been for a long time a wife no
longer of any consequence through
being reproached with barrenness;
but the other wives gave birth,
giving birth to crows; but those
crows caused much trouble
in Unthlatu's house by scattering the
ashes;" at length it was taken away
from the upper part of the kraal,
and was placed near the entrance,
because she was a wife of no
consequence. She had her place at
the upper part of the kraal
because she was the queen; she was
also the daughter of a great king;
but through her not having
children, the name of queenship
was less and less spoken of; it was on
this account that the house was
removed.

Kwabo-nhlatu, Unthlatu's house; that is, the house of his mother. The
houses in a polygamous kraal are called after the wives.— "Scattering the ashes,"
that is, the children of the other women came into the hut of Unthlatu's
mother, and played about the fire-place. This she would have borne from her
own children, but not from those of other women.
Unthlatu when born is cradled in a boa's skin.

Kwa ti ngamûla e zala Unthlatu wa mangala e bona umntwana omûla e kakulu. Kwa ku kona isikumba senlhlu esa tungwa, si vela kubo; wa m faka sono, wa m fîlîla ukuze abafazi abazekwe naye ba nga m bulali; ngokuba yena e zelo umuntu, bona be zala izilwane. Wa m fîlîla ngoloko ke: indaba a y'ezwakala ewake; ya za y'ezwakala kubo lap' e zalwa e kona umfazi lo. When she gave birth to Unthlatu, she wondered on seeing so very beautiful a child. There was there a boa's skin which was sewn up; it came from her people; she put it on him; she concealed him, that the wives who had the same husband as herself might not kill him; for she had given birth to a man; they gave birth to animals. She hid him on that account: the matter was not mentioned at the kraal into which she had married; but it was known at her native kraal.

Unthlatu leaves his mother, to avoid being killed by his brothers.

Wa fîlîlakala ke kakulu ngako loko ahlukana naye, e nga m tshela nga ukutû, "Mame, ngi y' emuka, ngokuba ngi za 'ubulawa." Wa hamba ngapandîla kukanina. Unina wa funa wa funa, w' ahluleka; wa dola. Kepa indâlu yona y' akiwa ngokuti, "A i be kona njalo indâlu yake." The child, therefore, was diligently concealed, for fear of his being killed. He separated from his mother, not having told her, "Mother, I am going away, for I shall be killed." He went independently of his mother. His mother sought and sought in vain; and gave up all hope. But his house was built; for it was said, "Let his house be there always."

The mother places food for her lost child.

Unina wa zinge e tata utshwala nenyama nokunye ukudla, a ku beke kona ela wini; ku se kusasa a yo'ubhekela, a fike, ku dalîwe ka ncingane konke. Kwa ti uma ku fike izintombizî za za 'ugana, za bhuza ukuti, "Nî za kubani na?" Za ti, "Kunâlu." Wa kala The mother habitually took beer and meat and other food, and placed it there in the youth's house; in the morning when she went to see, on her arrival, a little of all was eaten. When damsels came to marry, they were asked, "To whom do you come?" They said, "To Unthlatu." The

88 Ila is a term applied to the hut of a young man; and to the hut built for a young married woman, which it is the custom to build with great care; if this is not attended to the young bride is offended, and expresses her feelings by saying, Ngi 'dikazi, I am a widow who has come here to be married again, for whom no ilau is built. The hut of a chief is also called an ilau. He does not, as a common man, go to his several wives' huts, but calls them to live with him in succession.
untombinde. mother cried, saying, "Where is he, for I do not know?" The father said, "Let them be left alone; let them not be driven away, for there are sons who will marry them, although Unthlatu is not here at all." Those sons were crows. At length Untombinde came, she too coming to marry Unthlatu. The mother said, "Where is he?" Untombinde said, "I do not know. We hear it said that he has been born." The mother said, "Do you separate from the other damsels, and go into the youth's house yonder, and stay there alone." Surely then Untombinde remained there because she was much loved by the mother. It was then by these means that Unthlatu was seen at last; he was seen by means of Untombinde, who was the person who made him known. Through the arrival of Unthlatu by night he found Untombinde; he told her not to make him known; but at last he was seen.

umpengula mbanda

appendix.

monsters.

"tales of giants and monsters," says tylor, "which stand in direct connexion with the finding of great fossil bones, are scattered broadcast over the mythology of the world." (op. at, p. 314.) a belief in the former existence of giants is implied, rather than clearly stated, in the legends of the zulus. neither that, nor the belief in monsters, appears to have arisen among them from the observation of huge fossil remains. the inkvukumadewa is the great monster of these tales. it is a river monster, capable of living on the land. it answers to the kammapa of the basuto legends. in the tale of uskulumi we read of a many-headed monster (p. 43.), which was, like the inkvukumadewa, destructive in its usual habits, but proved friendly to uskulumi. we are at once reminded of the many-headed hydra of antiquity, slain by hercules; of the munzaur, slain by theseus; of the sea monster sent by neptune to ravage ethiopia to punish the vanity of casmope, which perseus turned into a rock by the magic power of medusa's head. again, in the neapolitan tales, munuccio is represented as killing, by means of an enchanted leaf, a monstrous dragon, who tore with his claws, broke in pieces with his head, crushed with his tail, crunched with his teeth, poisoned with his eyes, and killed with his breath."—a monster which, like the inkvukumadewa, "made nothing of an army." ("the dragon." pentamerone.) in the highland tales we hear of a "three-headed monster of the loch," which was about to devour the king's
daughter, but was killed by the fisherman's son. "The Sea Maidon." Campbell, Op. cit. Vol. I., p. 76. In the German Folk-lore we find the Tale of a seven-headed dragon, which was killed by the young huntsman. "The Two Brothers" Grimm's Home Stories, p. 253. In the Polynesian Mythology, Kupe in his wanderings is attacked by a "monstrous cuttle-fish," which in swept its arms above the waters to catch and devour the canoe, man and all." But Kupe kills it with an axe. (Gray, Op. cit., p. 208.)

In the legendary lore of the American Indians we read of the monstrous Mishne-Nahma, the sturgeon, king of fishes, which

"Opened its great jaws and swallowed
Both canoe and Hiawatha."

In the mythology of the Hindus we hear of "Hari, the preserver of the universe," who, to save "the holy king Satyavrata," assumed the form of a small fish, and in that form addressed the king, asking for his protection. The fish by a succession of rapid growths at length attained a magnitude, which suggested to the king that he had to do with an incarnate deity. The god at length revealed himself to him, and promised him preservation in the approaching deluge, into the waters of which "the three worlds were about to be plunged." On the appointed day the god, invoked by the king, appeared in the form of a fish, blazing like gold, extending a million of leagues with one stupendous horn, on which the king, as he had been commanded by Hari, tied the ship with a cable made of a vast serpent." (Hardwick, Chret and other Masters Vol. I., p. 312.) In the traditions of the same people we find the myth of the world-supporting tortoise and elephant.

In the legends of the Mussulmans we read of a camel "one hundred cubits high," which came forth from the cleft mountain at the prayer of Sahib. Besides other miraculous properties it could speak, and on being touched by Gabriel's flaming sword gave birth to a young camel resembling itself in every respect. It visited the dwellings of the people daily, calling them by name, and supplying them with milk. (West's Legends of the Mussulmans, p. 42.) The Ojibwa legend represents the dormouse as having been originally "the largest animal in the world; when it stood up it looked like a mountain." It was reduced to its present size by the heat of the sun, whilst engaged in freeing it from the snare in which it had been entrapped. (Tyler, Op. cit., p. 341.)

In the northern mythology, again, we have the monster Jormungand, or Midgard's Serpent, which All-father "cast into the deep ocean which surrounds all lands; but there it grew and became so great that it encircles the whole world, and bites its own tail." (Thorpe Op. cit., Vol. I., p. 58.) And the wolf Fenrir, another offspring of Loki and Angurthod, is a monster of but little less dimensions than Midgard's Serpent. Having broken the chains Lading and Dromi, he was at length effectually bound by "the chain Gleipnir, which was composed of six materials, viz., the sound of a cat's footstep, a woman's beard, the roots of a mountain, a bear's snout, a fish's breath, and a bird's snout." The foam which issues from his mouth forms the river called Yom." (Id., p. 49-50.) The Greeks had their Nemean Lion; the American Indians their "great bear of the mountains."

We shall remember, too, the huge serpent which killed all the companions of Cadmus; against which a rock was hurled without effect, though its force was sufficient to shake the walls of a city, and by the weight of which a lofty oak was bent. (Ovid's Met. Book III, i. 53-95.)

Then there is Sunbad's whale mistaken for an island; and the Roc's egg, which was fifty paces round.

Do we need anything more to explain the world-wide traditions of monsters—chimeras, gorgons, sea-serpents, &c.,—than superstitious ignorance acting on a poetical or morbid imagination? The untrained mind naturally looks outside itself for a power to aid or to destroy; and sees in all striking natural phenomena, and in all unusual or unaccountable events, the presence of a personal agency; and nothing is more natural than to proceed to a description of the imaginary agent,—to clothe the idea with a form more or less in correspondence with the characteristics of the visible phenomenon whether of terror or of health-giving; and then to give it a "local habitation and a name." It has
been said, "The philosophy of an early people is intimately mingled with mythology, and mythology, like nature, has an inexhaustible power of producing life." It has exerted this power all the world over to produce monsters. When once the imagination, excited by any cause, has given birth to the conception of a monster, the example will be rapidly followed, and there appears to be no limit to the number or variety of monsters which may spring up, or to the grotesqueness of the forms, possible and impossible, with which the human mind will clothe the offspring of the imagination.

The foregoing was already in type when my attention was directed by my friend Mr. Sanderson, of Durban, to an article on real and fabulous monsters, in Household Words, entitled, "A Set of Odd Fellows." After noticing many "bewildering shapes" assumed by real monsters of the deep, the writer proceeds:

"Fantastic, however, as Nature herself has been in this part of her domain, Superstition has surpassed her. Poetry, also, has not forgotten her divine mission to create. Romance has been out upon the pathless waters, and brought back news of its inhabitants, mingling facts with fancies. And Investigation itself, in its early days, has lapped to the world of prodigies within the ocean depths as strange and appalling as any within the limits of acknowledged Fable.

"We have already quoted a passage from the Faery Queen, touching sea-monsters; but the catalogue which the poet goes on to give us is so fearfully fine, and is such a condensed cyclopedia of fabulous marine zoology, that we cannot forbear appending it:--

"Spring-headed hydres, and sea-shouldering whales; Great whirlpools, which all fishes make to flee; Bright scolopendraes, armed with silver scales; Mighty monoceros, with immeasured tayles; The dreadfull fish that hath deserved the name Of Death, and like him lookes in dreadfull how; The greatly wasserman, that makes his game The flying ships with swiftnes to pursew; The horrible sea-satyre, that doth shew His fearfull face in time of greatest storme; Huge ziffins, whom marmers eschew No lesse than rockes, as travellers informe; And greedy rosmarnes, with visages deforme. All these, and thousand thousands many more, And more deformed monsters thousand fold, With dreadfull nose and hollow robling rore Came rushing, in the fomy waves enrold."

What a passionate earnestness, as though the writer had been really scared with his own imagination, is there in the above repetition of the word 'thou­sand'!

"Olaus Magnus, Archbishop of Upsal, in Sweden, who lived in the six­teenth century, is one of the chief authorities in support of the wild stories which were once in circulation respecting sea-monsters. He tells us of a species of fish seen on the coast of Norway, whose eyes, which are eight or ten cubits in circumference, appear, when glaring upward from the black chasmy water­depths, like red and fiery lamps; of the 'whirlpool,' ormonster, who is 'two hundred cubits long, and very cruel,'—who amuses himself by upsetting ships, which he securely fastens by entangling them in the windings of his long tail, and who is most readily put to flight by the sound of a trumpet of war, cannon balls being utterly ineffective; of a sea-serpent (resembling that astounding phantom of the deep of which we have heard so much lately) who goes ahares on clear summer nights, to regale himself on calves, lambs, and hogs, and who
puts up his head like a pillar, and catcheth away men' from off the decks of ships; and of other marvels too numerous to mention. But we are, even yet, so imperfectly acquainted with the multiform vitality of the ocean, that we must take care we are not treading unawares upon the remote twilight boundaries of fact. Are scientific enquirers yet sure that those strangely vanishing islands, which at times appear and disappear in the solitary northern seas, are not the prominent parts of some stupendous kraken?"

A M A V U K U T U

The following curious legend, claiming to speak of an event in the history of primitive man, is inserted here because of its correspondence with the tale of Unthlatu's birth, into which it was probably inserted from some older tradition. Of a similar character and equally curious is the resuscitation of a damsel which had been devoured by a lion, by placing her heart in milk. “Now the woman took the first milk of as many cows as calved, and put it into a calabash, where her daughter's heart was; the calabash increased in size, and in proportion to this the girl grew again inside.” (Bleek's Hottentot Fables, p. 55.)


It happened in the beginning, at the first breaking off from the source of being," that some rock pigeons came to a house; they found a woman sitting outside; they went in and scattered the ashes in her house. She cried. She was a married woman; she had no child. She said, “They have come to laugh at me; they saw that I have no child to scatter the ashes.” There came six pigeons; one said, “Vukutu.” Another said, “Why do you say ‘Vukutu?’” The first repeated, “Vukutu.” The other said, “Why do you say ‘Vukutu?’” This was done in the presence of that

89 Elualenganeni or ohlangeni. "from the source of being." This somewhat paraphrastic rendering of the word ulhangana is perhaps the nearest approach we can make to an intelligible English meaning. Ulhangana is a source—personal or local—of other things, which may resemble the ulhangana from which they sprang, or be quite distinct from it. There are, therefore, many kinds of ulhangana. The notion of same,—except so far as it is involved in that of precedence,—is never wrapped up in the word ohlangeni; it is not therefore, as has been erroneously supposed by some, a term convertible with ekukqaleni, "in the beginning." The personal Ulhangana, from which, according to the Zulus, all things out-came (vela) in the beginning, will be fully treated of when we come to their religious mythology.

Wa zibukula ke, wa funyana umntwana; ihlule se li nomntwana pakati embizeni. La ti ivuku-tu, "Mu kipe ke namu'ala, u mu fake em'alanini, u m pe ke kuhlulela." La fika elinye, la ti, "M ambese ngeugubu zake, mu beke emsambo wendu'ala; mu fikile, ba nga m azi abafaz' abanye; mu pe ke kakulu, a kule masinya." Wa kule ke masinya.

Ya fika indoda yake kusinhla. Wa bas' umilo kakulu umfazi. Indoda a im azi umntwana lowo, umntwana wekhulule nje. Wa m tata ke umfazi umntwana emsambo wendu'ala, w' ehlule naye, wa Alala, wa m beka ngapambili kwake; wa tata ukudlala kwake umntwana, wa ku beka ngapambili kwake umntwana, wa ti, "Yihla ke; manku ukudlala kwako, mntamani." Ya mangala indoda yake, ya kulema, ya ti, "Lo u mu tata pi! Okubani lo 'nmntwana?'" Wa ti umfazi, "Owami, owahlule lam, owamavukutu, a ngi tehelako ubukalakani: a ti, a ngi gabe, ngi zilumeke, ngi kuple ihlule, ngi li tele embizeni, li ya kuba ngi umntwana. La umntwana ke.

Kepa i ya jabula, ya m bonga, ya ti, "Ngi ya tokoza, ngi ya jabula namu'ala. Se u nomntwana wako. Ku'kala kakulu." Yeko, ya theo njalo lapo ke. Wa kula njalo umntwana ke wehlule.

UMFONDO KAMBULE (AARON).

woman. And the other answered, "Take a horn and cup yourself." The other said again, "Vukuta." The other said, "Take a horn and cup yourself, and draw out a clot, and place it in a pot, and lute it down, and set it aside for eight months; lute it down, and in the ninth month, (the pigeon said,) uncover it."

She uncovered it, and found a child; the clot had now a child inside it, in the pot. The pigeon said, "Take him out now, and put him in a bag, and give him food." Another came and said, "Wrap him in his blankets, and put him at the back of the house; hide him, that the other women may not know; give him a great deal of food, that he may grow immediately." So the child grew immediately.

Her husband came in the evening. The woman lit a very great fire. The husband did not know of the child, the child of the clot only. The wife took the child from the back of the house, and came forward with him, and sat down, and placed him before her; she took the child's food, and put it before him, and said, "Just eat; see thy food, my child." The husband wondered, and spoke, and said, "This child, where did you get him? Whose is this child?" The woman said, "It is my child, the child of a clot of my blood, the child of the pigeons, which taught me wisdom: they told me to scarify and cup myself, and take a clot, and put it in a pot, and it would become a child. So it became a child."

And the husband rejoiced and gave her thanks, and said, "I am happy and rejoice this day. You have now a child. It is very good." Yes surely the husband said so. So the child of the clot grew up.
USITUNGUSOBENHLE. 90

Usitungusobenthle and her sister go out to gather ubenthle.

Kwa ti Usitungusobenthle, ba be 'zintombi. Omunye e ng' udade wabo intombi yend’alu 'nkulu. Be hamba namabuto abo91 ezintombi, be ya 'kuka ubenhle, ba hamba be bu ka, be bu shiya end’leleni. Ba ya ba finyelela emikaulweni lapa be za 'ubuya kona. Wa ti ke udade wabo wend’lu enkulu, wa ti, a ka tandwa uyise; u tanda wend’lu encinane. Ba buya ba gukuquka. Ba ti ba hamba, ba bu buta; kopa wa bu shiya o tandwa uyise, wa koAlwa. Ku ti be senkangala se be buya, wa bu kumbula ubenhle bake. As regards Usitungusobenthle; there were two damsels; the one who was her sister was a child of the great house. As they were going with their female attendants to gather ubenthle,92 they walked along plucking it, leaving it by the way-side. They reached the point where they would turn back. Her sister, the child of the great house, said she was not beloved by her father; he loved the child of the inferior house. They turned back. They walked and collected the ubenthle; but she who was loved by her father forgot, and left hers. When they were on the high land, on their way back, she remembered her ubenthle.

The female attendants refuse to return with Usitungusobenthle: she returns alone, and falls in with a cannibal.

Wa ba nga ti93 kwezake intombi ez’amabuto ake, “Ngi pe-lokezele ni, ngi lande ubenhle ba-mi.” Z’ alazonke nezake nezodade wabo; zi yaliwe udade wabo. Wa buya ke yedwa. Wa hamba-hamba, wa fuma na izimu, li alezi end’lini lapa bu kona ubenhle bake. Wa ti e sa u fika, wa fu-

She vainly asked her female attendants one after another, saying, “Do you accompany me, that I may fetch my ubenthle.” All refused, both her own and her sister’s; they had been enjoined by her sister (to refuse). So she returned alone. She went and went, and fell in with a cannibal sitting in a house, where her ubenthle was. When she arrived, she found him

90 Bundle-of-ubenthle.
91 Amabuto abo, pronounced amabutw abo; the o becoming w before the vowel. It does not appear desirable to note by spelling such peculiarities.
92 A fibrous plant, with which ornaments, &c., are made.
93 Wa ba nga ti.—The meaning of this form is, She addressed first one and then another in vain. As below, Wa ba nga lwenye. He was bitten in vain, that is, without shrinking or manifesting pain.
In a native hut which is not properly attended to, maggots come up from the floor. The cannibal represented as eating them. The badly cared for house and the food are both intended to disparage the cannibal, by intimating that his habits are different from those of other men.

The ceremonies performed on such occasions will be given in another place.

The brothers of Usitungusobenthle understand by this that there is something mysterious which probably concerns themselves, being children of the king, in the cannibal's bag.

That is, "Out with this tale about the bag."
ngapakati emhlantini, ya ti, "Ngi ya 'kukuluma, ngi ti ni? Ngi shi-yiwe nje abakababa; b' allie uku ngi pelekezela, ngi ye 'kutabata ubenhle bwami." B' ezwa abafana bakwabo, b' ezwa ngelizwi; ba ti, "Mu pelekezela ni, a ye kubaba, a ye 'kudhalinyama e kcbileyo ku-baba ekaya." Ba mu pelekezela ke, ba mu sa endhlini yakwabo Usitungsobenile.

Bag, said, "What shall I say? I have been left by my father's children, who refused to accompany me to fetch my ubenhle." The boys, her brothers, heard; they understood by her voice; they said, "Do you accompany him to our father's, that he may eat fat meet at our father's house." So they accompanied him, and brought him to Usitungsobenhle's home.

Usitungsobenhle's brothers take the cannibal to their father.


So the cannibal came to her people. Her mother cut him some meat, and he ate. They said to him, "Just beat the bag of the great person." So the cannibal beat it, and the child said, "What shall I say? I have been forsaken by my father's children." The mother told them to call the king, her father. So he came, and said, "Just let him beat the bag." And he heard her say, "What shall I say? I have been forsaken by my father's children."

The father sends the cannibal to fetch water in a leaky calabash, and takes Usitungsobenhle out of the bag.

So her father told them to give the cannibal a calabash, that he might go and fetch water. The father made a hole in it with a spear. So the cannibal went to fetch water. The cannibal was detained fetching water, for the calabash leaked. They procured scorpions, and snakes, and dogs, and put them in the bag; and the little girl, Usitungsobenhle, was taken out by her father.

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88 In like manner the woman gives Mooraching a sieve to fetch water in. (Campbell. Op. cit. Vol. I., p. 160.) The Danaides are punished by being compelled to the infinite, unceasing labour of filling a vessel full of holes with water.

89 A tale similar to this in many respects, and containing some incidents from other legends, is related of Tselana, among the Bochuanas. (Abbousset's South Africa, p. 98.) See also above, p. 33. "Ualakanyana."
Kwa fakwa izilo zonke, ezi lumayo zonke, emâlantini wezimu. Le fika izimu, la ti, “Ini ukuba ngingike iselwa elihuza yafaka?” Ya ti inkosi ya li bulala, ya ti, “U nikwe inkosikazi. Ku nani i nga ku funsi iselwa eti nga fanga, eli kyinileyo iseco?”

**The cannibal departs with his bag full of venomous animals.**

La ti ke izimu, “Umâlanti wami u sa âlezi inika na?” Ba ti, “U se âlezi ngalo ka kuâlala kwa wo, u be u beka ngako.” La twala ke izimu; la piwa nenyama, la goduka, li ya ekaya emzini walo. La fika, la u beka pandâle umâlanti walo; la ti, “A ku bawe umulilo, ku pekwe imbiza.”

The cannibal said, “Is my bag still there?” They said, “It is still in the same place and condition as you put it.” The cannibal took it up; he was given meat, and went home to his kraal. When he arrived he put his bag down outside, and told them to make a fire and boil the pot.

**The cannibal’s death.**

I b’ i taba, La tumela umntwana walo, la ti, ka tabata umâlanti. Wa lunywa umntwana; wa u laâla. La tuma omunye futi; wa hamba wa ti, u ya u tabata; wa lunywa naye; wa u laâla. Izilwâne ezâpaki emâlantini za luma abantwana bezimu. La ti, “Ni nga be ni sa ngena endâluni lapa,” kubantwana balo. La ti, a u tatahatwe inkosikazi. Ya lunywa. Ya ti, “Baâle; ba ta âle abantwana ukube u ya luma lo ‘mâlanti wako.” La ti ke, “Ngi valele ni ngapakati, ni vimbe nen tunjana.” Ba vala ke, ba puma. La u tabata ngokwalo. La ba nga lunywa, la kyiniselâ. La u kupa, la u nikina. Za kumbula kulo zonke ezi fakiwe ngapakati. La put all kinds of biting animals into the cannibal’s bag. The can nibal came, and said, “Why did you give me a leaky calabash?”

The pot was boiling. He sent one of his children to fetch the bag. The child was bitten, and left it. He sent another; he went, and when he was taking hold of it, he too was bitten; and left it. The animals which were in the bag bit the cannibal’s children. He told them not to come into the house any more. He told his chief wife to fetch it. She was bitten, and said, “The children are right; they said truly this bag of yours bites.” So he said, “Shut me up inside the house, and close up even the little holes.”1 They shut him up, and went out. He took the bag by himself. He was bitten again and again without shrinking. He emptied the bag, and shook it. All the animals which were inside rushed upon him. He screamed.

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1 Thus giving them to understand that as they had spoken evil of the food he had in his bag, they should not only not have any of it, but should not even see what it was.
He screamed inside, being unable to get out anywhere. After some time they opened the door, when he was already made an end of, and nothing was left but bones. He ran out, and went to a mud-hole; when he arrived, he fell in head foremost. And bees entered into his bones, he being now a tree!

Usitungusobentle’s father kills the girls who had forsaken her.

At home the king called for Usitungusobentle, and told her to come out. But the girls refused. He went to the hut, where the ceremonies of puberty were being performed. He found that they had decorated another girl with branches of trees, and it was said she was Usitungusobentle. He called them all; they came out every one of them. He got a block, and took a sword, and cut off the heads of all the girls.

USITUNGUSOBEHLE NAMAJUBATENTE.

Usitungusobentle is carried off by Pigeons.

It is said there was a girl, who had come to womanhood, whose name was Usitungusobentle. All the people of her kraal went to dig at a distance from the kraal: the girls also had gone to pluck

Ku tiwa, kwa ku kona intombi i tombile, Usitungusobenle ibizo layo. Kwa ti abantu bomuzi wabo bonke ba hamba ba ya kuluma kude nomuzi wabo, nezintombi za hamba futi nazo, za ya 'kuka

8 An exaggeration of course.
9 This mode of punishing criminals is no longer practised among the Zulus; neither do they know when it was. They say merely that it was common to execute in this way in the time of long ago.

Usitungusobentle is carried off by Pigeons. Although the idea of birds is practically kept up at first, it is soon left, and the Amajubatene are evidently a people, probably a people riding on horses.
incapa; wa sala yedwa Usitungusobenhlé. Kwa ti kwa fika Amajubatente; a fika Amajubatente, a mu tabata Usitungusobenhlé, a hamba naye e ndiza pesu; a kgabula ngalapu ku kona onina, lapa be lima kona, a m lengalengisa pesu kukanina. Usitungusobenhlé wa kala e bona unina, wa ti, "Mame, mame, ng' emuka namajubatente." A m lengisa. Unina wa lingsa uku mamba; e m dabukisa nje kodwa unina, a hamba naye Usitungusobenhlé; nonina futi wa landela, e hamb' e kala. Kwa za kwa kwa, a fika emtini, a kwela pesu, a qala kona pesu. Unina wa la la ngapantai kwomuti. Kwa ti ngapakati kwobusuku a m tata Amajubatente Usitungusobenhlé, a hamba naye, a ya kubo. Incapa; 5 and Usitungusobenhlé was left alone. Some Amajubatente came and took away Usitungusobenhlé; they carried her flying through the air; they passed near the place where her mothers 6 were digging, and moved her backwards and forwards in the air over her mother's head. Usitungusobenhlé shouted when she saw her mother, "Mother, mother, I am going away with the Amajubatente." They suspended her in the air. Her mother tried to lay hold of her. But they were merely distressing her mother, and went away with Usitungusobenhlé: her mother also followed, going and weeping. When it was evening they came to a tree and perched on the top, and stopped there on the top. The mother lay down at the foot of the tree. In the morning the Amajubatente took Usitungusobenhlé, and went away with her to their own country.

Usitungusobenhlé becomes the queen of the Pigeons.

Kwa sa unina ka b' e sa wa bona pesu kwomuti Amajubatente. Wa se u ya buya, wa pindel' emuva. Amajubatente a fika ekaya kubo, nositungusobenhlé futi. A ti Amajubatente, "A ka be inkosikazi." Wa e se ba inkosikazi. Wa zala umuntuwa. (Indoda yake ya Ijubatente nayo.) Wa pinda wa zala omunye futi; wa pinda wa zala omunye futi: abatatu 'kupela.

In the morning the mother could no longer see the Amajubatente on the tree; so she went back again. And the Amajubatente went to their home with Usitungusobenhlé. The Amajubatente said, "Let her be queen." So she became queen accordingly. She gave birth to a child. (Her husband was an Ijubatente also.)" Again she gave birth to a second child; again she gave birth to a third child: three altogether.

8 Incapa.—A soft kind of grass.
6 Mothers.—The children of the polygamist call all the wives Mother, as well as their mother properly so called.
7 The notion of the marriage between human beings and animals is very common; and like another very common notion with which it is associated,—the possibility of holding intercourse with and understanding the language of beasts, birds, and fishes,—may perhaps be regarded as an indication of that
The men go to hunt, leaving Usitungusobenthle alone with an old woman.

Kwa ti kwa menywa inkqina; ya ya ukuzingela kude; ya hamba nendoda futi kasitungusobenhle; nabantwana bake; bonke abantu be ya 'kuzingela nabo. Wa sala nesalukazi ekaya Usitungusobenhle; bobabili ba sala ekaya. Wa se kcebe ikebo kubantwana bake, wa ti, “A no zigulisa.”

It happened that a hunting party was called out; it went to hunt at a distance; Usitungusobenthle’s husband went also and her children; and all the people went to hunt. Usitungusobenthle remained at home with an old woman; they two remained at home. Usitungusobenthle devised a plan with her children; she told them to feign sickness.

Usitungusobenthle’s children feign sickness, and return to their mother.

Ya puma inkqina kusasa. Ba ti be sa puma ekaya, wa ti omkui-wana unabantwana wake wa ziwisa. The hunting party went out in the morning. As they were leaving home, the bigger boy of Usi-sympathy with all living things, which was characteristic of early man, as it is now the characteristic of childhood. The emotional mind naturally yearns towards the lower world of living things, and asks whether there may not be some closer relationship between them and man than is commonly supposed to exist; loves to watch their habits, and longs to comprehend their language. And the philosopher appears more and more disposed to seek for and to acknowledge the existence of relationships, which a few years ago would have been scornfully rejected as derogatory to human dignity. (See an interesting and excellent paper on the subject by Mr. Charles S. Wake. Anthropological Journal. No III., p. 365.)

Be this as it may, the notion is very common in the tales of all people. Here the husband is a Pigeon; in the Highland tales it is a Hoodoo, or Boyson Crow; or a Dog; or a Frog. In the German a Horse; or a Rabbit. In the Neapolitan a Serpent. In the Hottentot an Elephant. And we have our own tale of Beauty and the Beast. But in the progress of the tale the characteristics of the animal are lost; there is nothing but the name; all its actions, thoughts, and language are human. And it generally turns out that it is a “prince under spells.”

So here the progress of the tale shows that men and not pigeons are meant. They are unable to fly across a river. The introduction of animals instead of men into a tale is easily explained as regards Zulu. Phubatente, a pigeon, becomes a proper name by changing the initial i into u; thus, Ujubatente, The Pigeon-man. Such names are common, as, Undikwana, The Elephant-man; Unyoni, The Bird-man; Unibala, The Boa-man, &c. In the Kafr legends there is never, so far as I know, any allusion to horses. The Zulus are not a nation of horsemen; and horses have only recently been introduced amongst them. This tale may originally have been a narrative of an inroad of horsemen, who carried off a native girl. Nothing would be more natural than for them to say on such an occasion, “It was not men, but pigeons, that took her away.” The name of a bird would be given them to intimate their velocity. It is not uncommon at the present time to hear an old man speak of riding on horseback as flying. If a person complain of fatigue from riding he would ask, “How can you be tired, since you have merely flown, and not gone on your feet?” If this be a correct surmese, it will throw some light on the origin of the tale, both as regards locality and time.

8 Omkunwana, dum. of kulu, lit., biggish, somewhat big, that is, the one who was big as compared with the other two, the bigger.
Usitungusobenthle fell down design-
edly, and cried out, “0 dear, I am
hurt.” His father told him to go
t home. The hunting party again
g Went on. Another child, the next
to the eldest, said, “0 dear, I have
a sudden pain in my stomach!”
His father told him too to go back.
The hunting party again went on.
The little one said, “My
head is in pain
all
over.” His
father told
him to go
back also. They did
this wilfully, deceiv-
ing their father,
thinking by this means
to get
away. All three were now at
home with their mother.

Usitungusobenthle escapes with her children. An alarm is given.

The mother tied up her luggage,
and took her children, and went
away with them. When the old
woman first observed their
departure, Usitungusobenthle was no
longer there, she having already
set out. She shouted, saying,
"Yi, yi, yi,” (giving an alarm.)
"the queen has gone away
with the king’s children.” One of the
hunters heard, and said, “Keep
still! What does that person
say? It is as if she said, ‘The
queen has gone away with
the king’s children.’” They laid hold
of him, and said, “You are de-
vising ill luck for the king’s
children.” So they killed him.
Again the old woman shouted and
said, “You have indeed killed So-and-so.
There is someone shouting. It is
as if she said, ‘The queen has
gone away with the king’s chil-
dren.’” They caught hold of him
too, and killed him, saying, “You
are devising bad luck for the king’s
children.” Again the old woman

* Or prophesying evil.
memeza, sa ti, "Yi, yi, yi; inkosikazi i mukile nabantwana benkosi." W'ezwa futi omunye, wa ti, "Kqabo. Ni ba bulele kodwa abantu. U kona umuntu o memezayo, u ti, 'Inkosikazi i mukile nabantwana benkosi." Ba m bamba futi; ba m bulala naye futi; ba ti, "U kholoela abantu abantu abantu abantu benkosi, ukuba b'emuke." Sa pinda isalukazi okwesine, sa memeza, sa ti, "Yi, yi, yi; inkosikazi i mukile nabantwana benkosi." Wa pinda owesine futi, wa ti, "Tula ni, si zve. Ni ba bulele kodwa. U kona umuntu o memezayo. Ku nga ti uti, 'Inkosikazi i mukile nabantwana benkosi.'" Ake ni nga yeke; ni nga ngi bulali mina. Si ke si buye si yokuswa ekaya, ngasekaya, ukuba a ku ko 'muntu o memezayo na?' Ya ti inkosoi ya m yeka lowo 'muntu. Ba hambe, ba ya ekaya. Ba fika ekaya. Sa ti isalukazi, "Inkosikazi i mukile nabantwana benkosi." Wa ti umuntu, "Ngi te ni ke na? Ngi ni tahele, nga ti, u kona umuntu o memezayo." cried, saying, "Yi, yi, yi; the queen has gone away with the king's children." Again another heard, and said, "No then. You have killed indeed those men; but there is a person shouting, and saying, 'The queen has gone away with the king's children.'" They caught hold of him too, and killed him also; they said, "You are devising bad luck for the king's children, that they may go away." Again the old woman cried for the fourth time, saying, "Yi, yi, yi; the queen has gone away with the king's children." Again a fourth said, "Be still, and let us listen. You have indeed killed those men; but there is someone shouting; it is as if she said, 'The queen has gone away with the king's children.'" Just leave me alone; do not kill me too. Let us just go back to hear at home, I mean near home, if there is not someone shouting." The king let that man be. They returned home. The old woman said, "The queen has gone away with the king's children." The man said, "What did I say then? I told you there was someone shouting."

The king sets out in pursuit with a large army.

Ba butana bonke abantu benkosi yamajubatente. Ya ti, a ba m lande Usitungusobenhle. Ba hambe, impi eningi kakulu e zinkulungwane, nayo inkosoi yamajubatente futi. All the people of the king of the Amajubatente assembled. The king told them to fetch Usitungusobenhle. They set out a great army many thousands strong, and the king of the Amajubatente went with them.

The sea divides at Usitungusobenhle's word, and she and her children pass through.

Usitungusobenhle wa fika elwandale; wa ti, "Lwandale, lwandale, lwandale, wo ti dam! ngi Usitungusobenhle." Ulwandale... Usitungusobenhle came to the sea; she said, "Sea, sea, sea, divide! I am Usitungusobenhle." The sea at once divided; and she
The army is persuaded to follow, and is drowned.

Usitungusobenhle plaited a very long rope, and threw it across, and said, "Come along, I will cross you over." But she was merely chaffing them. She had found also a sharp stone. Usitungusobenhle said, "A great many of you lay hold of the rope." A great many of them laid hold of it; Usitungusobenhle drew it. And when they were in the middle she cut the rope, and they were carried away by the sea. She said, "Woe is me! The people of the king are carried away." But she was dissembling, for she had purposely cut the rope. Then she said to the others also, "Lay hold of the rope again." Many laid hold of it. She drew them across. And when they were in the midst of the sea, she cut the rope again; and said, "Woe is me! The people of the king are carried away." Again she threw the rope, saying it had slipped from her hand. And then she said, "A

10 A somewhat similar tale is told of the Haisi Ehip of the Hottentots; or, according to Knudsen, of some other person. (*Bleek’s Hottentot Fables, p. 76, and Note.*) When pursued, on arriving at some water he said, "My grandfather’s father, open thyself, that I may pass through, and close thyself afterwards."

11 In the legend of Maol a Chhiobain, it is said that when she had successfully plundered a giant, and again and again eluded his pursuit by leaping a stream he could not pass, she at length killed the giant by a stratagem similar to that by which Usitungusobenhle killed the pursing army. "So Maol a Chhiobain stood on the bridge [made of a hair], and she reached out a stick to him, and he went down into the river, and she let go the stick, and he was drowned. *(Campbell, *Op. Cit.* Vol. I., p. 293.*) In this Highland legend, and in that above, as well as in that of Ulangalaenethla and Ulangalazenzarne, given below, the pursuers and pursued hold a conversation across the river, and the pursuers are foolish enough to believe that the pursued will help their enemies to catch them, and so perish for their misplaced confidence.
baningi futi." Ba se be i hamba intambo. Kwa ti lapo be pakati labo futi, wa i nguma intambo, b' emuka namanzi olwandile. Kwa za kwa sala a ba ba bangaki ngapotaheya, se be bancinyane kambe. Wa ti omunye walabo abaseleyo, "Ba za ba pela abantu benkosi." Ba se be buyela emuva.

great many of you hold on again." And they hold on to the rope. And when they too were in the midst of the sea, she cut the rope, and they were carried away by the water of the sea. At length there remained a very few on the other side, they being now few indeed. And one of those who remained said, "At last the people of the king are come to an end." So they turned back.

Usitungusobenthle returns to her home, and finds it desolate.

Then Usitungusobenthle set out, and arrived at the country of her people. When she came, there were no people left; they had been eaten by the Isikukqumadevu. She saw a mountain which she used not to be there formerly: she said, "What is this mountain?" She went on and approached it, near the place where the village of her people formerly stood: she found a great thing, to wit, the Isikukqumadevu, which she at first thought was a mountain.

Usitungusobenthle rips open the Isikukqumadevu, and animals and men come out of it, and all things are renewed.

She approached close to it, and went under it, carrying a knife in her hand, and cut open its belly.12

In a former tale, the Isikukqumadevu swallows Untombinde, and is killed by a man who had been bereaved of his children by the monster. Here the monster is killed by a woman. In the Basuto legend "Litaolane took a knife, and, deaf to his mother's entreaties, went to attack the devourer of the world. Kammapa opened his frightful jaws, and swallowed him up." But Litaolane cuts his way out, killing the monster, and making way for the natives of the earth to escape from the living grave. In the American Indian legends, there is an account of a monstrous sturgeon of the Big-sea-water, Lake Superior, which swallowed Hiawatha and his canoe. Hiawatha "Groped about in helpless wonder, Till he felt a great heart beating, Throbbing in that utter darkness. And he smote it in his anger With his fist the heart of Nahma." The monster dies, and Hiawatha is delivered from his prison by the birds of prey. (Longfellow's Hiawatha.)
esiwini. Kwa puma kukuza
inkuku; ya ti, "Kukuluku! Nga
li bon' izwe!" Ngokuba kad' i
nga sa li boni. Ngemva kwen-
kuku kwa puma umuntu; wa ti,
"Hau! Nga za nga li bon' izwe!"
Ngasemvuva kwako kwa puma in-
komo; ya ti, "Uuum! Nga li
bon' izwe!" Ngemva kwayo kwa
puma inja; ya ti, "Hau, hau,
hau! Nga li bon' izwe!" Ngem-
vya kwayo ya puma imbuzi; ya ti,
"Me, me! Nga li bon' izwe!"
Ngemva kwayo kwa puma imvu;
ya ti, "Be, be! Nga li bon' izwe!"
Ngemva kwayo kwa puma izinto
zonke. Kwa buywa, kw' akiwa,
kwa buswa futi; kwa ba njengal-
oko kade kunjalo.

Kwa sokuba ukupela ke.

ULUTULI DHLADHLA (USETEMBA)

ULUHLAZASE.

Two princesses with their attendant maidens go to bathe.

Kw'esukela,14 intombi za ya 'u-
geza, zi hamba namakosazan' ema-
bili: encane i tandwa uyise ka-
kulu; enkulu e nga i tandi. En-
kulu kwa ku UbuHLaluse; encane
ku ULUHLAZASE. Za fika ke esizi-
beni. Za bukuda.

13 The sounds used by the natives to imitate those of the various animals are here given.
14 A narrative which is supposed to be a mere fiction is opened by Kw'esukela. It is thus known that fiction and fact is about to be related. They sometimes open it by, 'Inamvu y' encuba, i encuba penisika. 
15 UBUHLALUSE and ULUHLAZASE are proper names of women. Feminine proper names are formed in two ways, by prefixing Uno, or suffixing se; as, Uno-mali, or, U-mali-se. So U-BUHLALUSE, The bead-woman. It may be a name invented to commemorate the introduction of beads among the natives.—ULUHLAZASE may mean, The green-woman, a surnovel compliment being intended by it as by Ukywekgwana lotahani, given to Untombmda, p. 56. Or, as LUHLAZASE also means jet-black, it may mean, The jet-black woman.

There came out first a fowl; it
said, "Kukuluku!13 I see the
world!" For for a long time it
had been without seeing it. After
the fowl there came out a man;
he said, "Hau! I at length see
the world!" After him there
came out a bullock; and said,
"Uuum! I see the world!" After
the bullock there came out
a dog; it said, "Uuum! I
see the world!" After
the dog there came out a
sheep; and said, "Uuum! I
see the world!" After
the sheep there came out all
other things. And men again built
domestic houses, and
were again happy; and all
things returned to their former condition.
And that was the end of it.

Two princesses with their attendant maidens go to bathe.
The Isikqukqumadevu takes away their garments.

When they were about to go out, they saw the Isikqukqumadevu. It took their garments. The damsels quited the water, and said, "Isikqukqumadevu, give us our garments." It gave them. Again others said the same, crying, "Isikqukqumadevu, give us our garments." Every one of the damsels did so.

The princess fights with the Isikqukqumadevu.

When she saw that she was forsaken by the other damsels, she laid hold of the Isikqukqumadevu, thinking she would take away from it her garment. She fought with the Isikqukqumadevu. It dragged her along on the ground, and sunk with her in the pool. She continued to contend with it also in the pool. The damsel was unable to conquer, and so was the Isikqukqumadevu. It now rested in the pool, because it was tired; and the girl rested also, because she was tired. The Isikqukqumadevu slept there, and so did the girl.

18 Isigheghe is that portion of the female dress which answers to the \textit{isinene} of the male, which may be translated the \textit{skirt}.
The Isikqukumadevu goes to fetch assistance, and Ululazase escapes.

Kwa sa kusasa, Isikqukumadevu sa hamba, se si funa ukuya 'ubiza ezinye Isikqukumadevu, ngokuba se s'ahlulekile, intombi i namandla. Kwa vela ezinye isilwanyana, sa tehela intombi, sa ti, “Hamba, ngokuba Isikqukumadevu si yobiza ezinye Isikqukumadevu.” Ya si tata ke leyo 'intombi isigheghe sayo; ya kupuka ke emanzini; ya hamba ke, ya y’ekaya.

In the morning the Isikqukumadevu departed, wishing to call other Isikqukumadevu, for it was unable to conquer, for the damsel was strong. There came another animal, and said to her, “Go away, for the Isikqukumadevu has gone to call others.” So she took her garment, and went up out of the water, and returned home.

The other girls deceive Ululazase’s parents, and are killed.

Ya fika ekaya, intombi zi ti, “I tombile.” Ya ngena endlini kwabo. Wa kala unina, wa ti, “U vela pi f loku izintombi zi ti, u tombile.” Ya ti, “Za ngi shiya esikqukumadevini.” Unina wa tehela uyise, ukuti, “Unntwana, nangu wa e sesikqukumadevini.” Uyise wa tata umkonto wake, wa u lola, wa zi vimbezela izintombi, wa ti, “Veza ni unntanami, ngi m bone.” Za m aleka intombi. Za ti, “Uku m tanda kwako ku ya bonakala; ngokuba u t’u m bone e tombile.” Wa t’uyise, “Pela, ngi ti, ngi vezele ni yena, ngi m bone.” Z’t’engaba intombi, za ti, “U tombile; a si yi ‘ku ku vezele yena.” Wa tukutela uyise, wa ngena endlini; za m hamba intombi; wa wa kyabula amakuko, When she reached her home, the other girls were reporting that she had come to puberty. She went into her mother’s house. Her mother wept, saying, “Whence comest thou? For the other girls say that the signs of puberty have come upon thee.” She replied, “They left me with the Isikqukumadevu.” The mother told her father, saying, “Our child, behold she was with the Isikqukumadevu.” The father took his assagai, and sharpened it, and barred the way against the other girls, and said, “Produce my child, that I may see her.” The girls laughed at him. They said, “Your love for her is evident, for you would see her when she has the signs of puberty upon her.” The father said, “Notwithstanding, I say, bring her out to me, that I may see her.” The girls refused, saying, “She has the signs of puberty; we will not bring her out.” The father was angry; he went into the hut: the girls caught hold of him; he pulled aside the mats; he saw that his
wa bona ukuba umntanake ka ko.  

child was not there. So he seized the girls, and dragged them outside, and killed them all. He killed also his princess Ubuhlaluse; he killed all the girls. The men asked, "Sir, why have you killed the children?" He replied, "They killed Uluthlazase. They left her with the Isikqukqumadevu." He brought her forth. So all the people wondered, for the girls had said, "She has the signs of puberty."

The father summons the nation, and goes in quest of the Isikqukqumadevu.


Then Uluthlazase's father summoned the nation, and commanded the men to go in quest of the Isikqukqumadevu. The princess went also, and showed them the pool. The men entered the water; the Isikqukqumadevu was in a rage, and came out, and they killed it.

The damsels which the Isikqukqumadevu had devoured are recovered, and their fathers rejoice.


Then there came out all the damsels of the whole country; for it was accustomed to go and remain in the pool where the damsels bathed, and devour them alive. They went home with them. The damsels' fathers heard it reported that their children had come forth; and they came with cattle with which to take back their children.17 They gave them to Usikulumi. And went away with their children.

17 It is a custom among the Zulus if a child has been lost, and found by another man, for the parent to reclaim it by the offering of a bullock. The fathers are here represented as not merely fetching their children which the Isikqukqumadevu had devoured, but bringing cattle, as it were to redeem them.
Uluthlazase becomes queen.

Ya busa inkosazane' Uluthlazase; wa busa nesincane ke intombi. Uyise ke wa Alaba inkomò zoku-jabulisima umntanake, uba wa e daliwe Isikqumadèvu. Ba m bonga kakulu abantu, oyise bentombi, owa koka abantababo esikqumadèvwi, ngonkuba wa si bulala.

Then Uluthlazase the princess governed; she governed with the young girls, [who were not grown up when the others forsook her.] Then her father slaughtered cattle to make his child glad, because she had been carried away by the Isikqumadèvu. And the men, the fathers of the damsels, thanked him exceedingly, who had taken their children out of the Isikqumadèvu, because he killed it.

What the Isikqumadèvu was like.

Ku tiwa Isikqumadèvu a si naboya, sa si isiwane eside, si sikulu. Intombi lezo sa si zi ginya, si nga zi dali.

It is said that the Isikqumadèvu was hairless; it was a long and large animal. It used to swallow the young girls without eating them.18

UNYAOSE KCIYA,
(SOPHIA, UMKAJOSEFA.)

ULANGALASENHILA NOLANGALASENZANTS1.19
(ULANGALASENHILA AND ULANGALASENZANTS1)

Kwa ku te ekukqaleni, kwa zalwa Ulangalasenhla, kwa zalwa Ulangalasenzantsi. Yebo. It used to be said long ago that Ulangalasenhla was born, and then Ulangalasenzantsi. That was it.

18 This legend is very inferior in its general style to many of the others, and is devoid of life and incident. It was related by a young Isakca woman. But it is worth relating, as it appears to be made up of many others. Thus we have the two princesses, going with their attendants to bathe, as in the tale of Untombinde; but here the name is Uluthlazase; she is, however, the daughter of Usikulum. Then the girls do not deceive in that tale, but go home weeping and report that she has been taken away by the Isikqumadèvu. There is no fight there, as here, between the damsel and the monster, but she is swallowed up by it like others; and the army sent against it by Usikulum is also destroyed; and it is ultimately killed by a man who has lost "twm children which were much beloved." Some of the other incidents are related in the tale of Ustungusobenthle; but there a cannibal takes the place of the Isikqumadèvu. Then in a third tale Ustungusobenthle is carried off at the age of puberty by pigeons, and, after her escape from captivity, kills the Isikqumadèvu, which had swallowed all her people, &c.

19 Ulangalasenhla, Sun-of-the-West. Ulangalasenzantsi, Sun-of-the-East.---
Ulangalasenzantsi goes to fetch his children: his way is obstructed by ten swollen rivers, which divide, and he passes onward.

Wa ti Ulangalasenzantsi, "Ngi za "kulanda abantwana bami, ngi bute izinkabi ezi lishumi." Wa tata ingubo embi, e 'aidwaba nje; wa hamba ke, e landa 'bantwana kulangalasenhlA. Wa funyana umfula u gewele; wa ponsa enye inkabi; wa damuka umfula; wa wela. Wa hamba ke kaloku ke. Wa funyana omunye u gewele; wa ponsa enye futi; wa vuleka umfula; wa wela; wa hamba ke. Wa funyana omunye u gewele; wa ponsa enye yobutatu; wa vuleka umfula; wa hamba ke. Wa funyana omunye u gewele; wa ponsa enye; wa vuleka umfula; wa hamba ke. Wa hamba kwowesihlanu umfula; wa funyana u gewele; wa ponsa enye; wa vuleka; wa hamba ke; wa wela. Kwa za kwa ba kwoweshumi; wa hamba ke, e se wele oweshumi umfula. Wa hamba ke, wa hamba ke, e se hamba yedwa, inkabi se zi pelile ezi lishumi. Ulangalasenzantsi said, "I am going to fetch my children, when I have collected ten oxen." He took a good-for-nothing old, ragged garment, and so went to fetch his children, which were with Ulangalasenthla. He came to a swollen river; he threw in one ox the river divided, and he passed through. So now he went on his way. He came to another swollen river; again he threw in an ox; the river opened, and he passed through. So he went on his way. He came to another swollen river; he cast in a third ox; the river opened; and so he went on his way. He came to another swollen river; he cast in another ox; the river opened; and so he went on his way. He went to the fifth river, and found it full; he cast in another ox; the river opened; and he went on his way and passed through. So he went on his way, he having at length crossed the tenth river. So he went; and went, going now alone; the ten oxen being now all disposed of.

Those words, used as the names of the two kings, show that the legend had its rise among people dwelling on the Eastern shore,—that is, where the course of the rivers is towards the east. The sea is below, the mountains above; and so the Eastern sun, rising from the sea, is the Lower sun; and the Western, setting over the mountains, is the Upper sun.

20 It is a custom among native tribes of South Africa to pay respect to rivers, which would appear to intimate that formerly they were worshipped, or rather that individual rivers were supposed to be the dwelling-place of a spirit. Thus when a river has been safely crossed, it is the custom in some parts to throw a stone into its waters, and to praise the i-tongo. Thompson, in his Travels in Southern Africa, speaking of the religion and superstitions of the Amakosa, says:—"Sometimes they sacrifice to the rivers in time of drought, by killing an ox and throwing a part of it into the channel." (Vol. II., p. 352.) When Dingan's army was going against Umzilikazi, on reaching the banks of the Ublunganto, they saluted it, saying, "Sa ku bona, bulunganto," and having strewed animal charcoal (umesis) on the water, the soldiers were made to drink it. The object of this was to deprecate some evil power destructive to life, which was supposed to be possessed by the river. It is a custom which cannot fail to recall what is recorded of Moses under somewhat different circumstances. (Exod. xxxiv. 20) There can be little doubt that Ulangalasenzantsi threw the oxen into the rivers as a sacrifice to the amatongo, or more probably to river-gods.
He comes to a spring, and falls in with his daughter's child.

So at length he came to a spring, where the water of the village of Ulangalasenthla was fetched. He found there very many little children. He thought he saw a resemblance in one of the children, and said, "Whose child is this?" They said, "Ulangalasenthla's." He said, "What is his mother's name?" They said, "Umlangalasenzantsi." He said, "Ah!" He said, "Come here." He took a reed. (For all the children had gone to gather reeds.) He crushed the reed of that child, the child of his daughter; and said, "Just go to your mother, and tell her to come and pluck a reed for you; say, 'Mother, my reed is broken; do you go, and pluck a reed for me.'" So his mother went, and came to the bed of reeds.

Umlangalasenzantsi makes himself known to his daughter.

When she came, Umlangalasenzantsi went out, and said, "Come hither, my child." The queen started and cried, and said, "My father, whence do you come? Since Ulangalasenthla says, he cannot set eyes upon you; he could kill you, because he has possession of your children, what will you do?" Umlangalasenzantsi said, "You shall say, 'I have taken under my protection, for my own service, my tall man, whose name is Ubombi.' Do not say I am Umlangalasenzantsi. Conceal me from Ulangalasenthla. Say I am merely a foreigner." She said, "What is your business here, seeing that you are threatened, and

Wa fika ke emtonjeni lapa ku kiwa kona amanzi omuzi kalangalasenhla. Wa funyana abantwana abaningane be baningi kakulu. Wa funisa umntwana, wa ti, "Lo 'mntwana okabani na?" Ba ti, "Okalangalasenhla." Wa ti, "U'ni abani na?" Ba ti, "Umlangalasenzantsi." Wa ti, "A!" Wa ti, "Woza lapa." Wa tata umflanga. (Nogubha be be ye 'kuka umflanga bonke abantwana.) Wa u koboza umflanga walowo 'mntwana wakwandodakazi yake, wa ti, "Hamba ke, u ye kunyoko, u ti, k' eze 'eze 'kukelela wena; u ti, 'Umflanga wami, mame, u file; hamba wena, u ye 'ku ngi kelela umflanga wami.'" Wa hamba ke unina, wa fika umflanga.

Wa t' e sa fika, wa puma Umlangalasenzantsi, wa ti, "Woza lapa, mtanani." Y' etuka inkosikazi, ya kala, ya ti, "Baba, u vela pi loku Umlangalasenhla u ti, a nge ku bone ngamelo ake; a nga ku bulala, nogubha e Allei nabantwana bako, u za 'kwenza njani na?" Wa ti Umlangalasenzantsi, wa ti, "U za 'kuti, ngi zitolele uwhahi-whahi lwami olu ng' Ubombi. U nga taho ukuba ngi u ye Umlangalasenzantsi. U ngi file kuye Umlangalasenhla. U ti ngi umfokazi nje." Wa ti, "U babele ni na lapa, loku u ya songelwa; ku

Umlangalasenzantsi.—that is, the daughter of Umlangalasenzantsi.

Ubombi.—A ragged, shabby fellow.
92

IZINGANEKWENGA.

It is said you are not to make your appearance here?" She also said, "What will you eat; since at home you eat bread only, whilst here beer only is drunk; that is the men's food!" He said, "You shall grind for me, and make me stiff porridge; and put me in the house of the old woman of your family. I will not appear openly, Ulangalasenthla may see me. I will appear openly when I have rested. I will just rest, and then collect all the children of our nation. I fetch them all and you. I am about to kill your husband."

Ulangalasenzantsi appears openly to Ulangalasenthla.

On the morning of the third day Ulangalasenzantsi went out of the house. And Ulangalasenthla went out and said, "Whence comes this fellow? Who is he? Is he not like Ulangalasenzantsi?" He said, "It is I. I am come to fetch all the children of our nation." (They had been taken captive by Ulangalasenthla's army.) He said, "Wo! You shall never take away the children; they are mine. You shall never gain possession of them."28

Ulangalasenthla summons his soldiers, and orders them to kill Ulangalasenzantsi.

He called a boy, and said, "Summon my soldiers, that they may come and hear. There has arisen a matter of great importance." His soldiers came. He said, "Kill Ulangalasenzantsi. I

Kwa sa ngelobutatu ilanga, wa puma endalini Ulangalasenzantsi. Wa puma Ulangalasenthla, wa kuluma, wa ti, "Lo u vela pi na? Ubani lo na? O nga ti Ulangalasenzantsi na?" Wa ti, "I mina. Ng ni lande abantwana bami bonke besizwe sakwiti." (Ba be tunjwe impi kalangalasenhla.) Wa ti, "Wo! Laba 'abantwana u nge ze wa ba landa: abami. Ku za wa b'ezwa."

Ulangalasenzantsi appears openly to Dlangalasenthla.

On the third day Ulangalasenzantsi went out of the house. And Ulangalasenthla went out and said, "Whence comes this fellow? Who is he? Is he not like Ulangalasenzantsi?" He said, "It is I. I am come to fetch all the children of our nation." (They had been taken captive by Ulangalasenthla's army.) He said, "Wo! You shall never take away the children; they are mine. You shall never gain possession of them."28

He called a boy, and said, "Summon my soldiers, that they may come and hear. There has arisen a matter of great importance." His soldiers came. He said, "Kill Ulangalasenzantsi. I

Ku za wa b'ezwa, i.e., a ku za yi 'kuzwa wa b'ezwa, "You shall never feel them,"—that is, lay hand on them, so as to possess them. This is said when a dispute has arisen about children, and implies either a threat to kill the person to whom it is addressed; or merely an assurance that he will lose his case. If he gains the case, as he is walking off with the children, he may say in derision to his opponent, "I ba pi o te a ngi 'uze nga b'ezwa na? A si bo labo na?" Where are those whom you said I should never lay hand on? Are they not these?
refuse to give up the children." All hurled their spears at him.
The spears did not reach him; they merely fell on the ground.
He collected them all, and gave them to the soldiers. Again they hurled their spears. They did not
reach him; he remained standing; their spears did not reach him the second time. He said, "So I have
conquered you now. Bring me then all my children." Ulangalasenthla agreed. He said, "Yes, you
have now conquered us." He collected them all, and said, "Give him all the children of his people.
So they all came together. He said, "Behold the children of your people. So go in peace." So he
went on his way.

Ulangalasenthla sends his army after Ulangalasenzantsi.

It came to pass afterwards that Ulangalasenthla made all his army pursue him. He said, "Go. You
can kill them now." Put an end to him in the wilderness, together with his children; and then do you
come back, my people." So the army set out. It did not come up with him; though it went dili-
gently, it did not come up with him.

They come to a flooded river, which divides, and allows them to pass.

Ulangalasenzantsi and his children at length came to a river whose waters were red; it was
very great: they found it very much flooded. Ulangalasenzantsi raised his royal rod; he raised it,
and the river was stayed, and they all passed over. Then they sat down, and took off their
loads, and rejoiced and ate; they cooked a large quantity of food.

Ku lungile.—It is right,—that is, we can readily kill them. If a man is
pursuing another, and he sees that he has placed himself in such a position, as by running towards an impassable pre-
cipice, he shouts, Wa lunga! "You are all right!"

They come to a flooded river, which divides, and allows them to pass.
The army reached the bank of the river. They shouted and said, "Where did you cross over?" They said, "In this very place. Do you cross over, and come and kill us." They said, "No indeed! You did not cross here. Tell us." Ulangalasenzantsi took his rod, and raised it, and the river was stayed. He said, "Cross over now then." They all entered. The river was wide. When they were all in the river, he dropped his rod, and the river overwhelmed them all.

Ulangalasenzantsi and his children rejoice.

They rejoiced; the children of Ulangalasenzantsi played; they rejoiced exceedingly. He said, "Do you not see then? They are come to an end, who were coming to kill us." He said, "Take up your loads, and let us go to our people." So they took up their burdens, and set out.

Ulangalasenzantsi and many others die in the way; a few reach their home.

Ulangalasenzantsi died in the way. The people now went by themselves. His brother, who had been with the children, came, and went with them. Death came, and killed the old men. The young remained; they remained with only one man. And so they journeyed, and at length came to the country of their people. There was a great lamentation. They said, "Where is your brother?" He replied, "He died in the way." They said, "Where did he die?"
He replied, "Neither did I see where he died. And another and another of our brethren, I did not see them, I did not bury them; they died without my seeing them. We journeyed with difficulty through the midst of enemies. I do not know even that they were killed by the enemy."

So they remained, and built houses, and rejoiced, and at length again became a great people.

This legend is an old tale amongst our people. It is called a myth, because they who used to tell it passed away a very long time ago; and it is no longer known whence it was derived. But it is said that it was an old legend, even before the white men came to this country.33

Whatever may have been the origin of this tale, there are few who will not at once refer to it the history of Moses and Pharaoh. Vasco de Gama discovered Natal in 1497. In 1600 the Dutch trading vessels began to touch at the Cape, and in 1650 they formed a settlement there. A crew of a wrecked English ship passed through Natal to Capetown in 1653. (Holden's History of Natal, p. 36.) Kolben says:—"The Cafrres traffick with the Rovers of the Red Sea, who bring 'em Manufactures of Silk for Elephants' Teeth. These Manufactures the Cafrres exchange, as Ships from Europe touch at de Natal, for European commodities; often for Tar, Anchors, and Cordage; which they exchange again with the Rovers of the Red Sea. The Silk they put not off to the Europeans, they dispose of to the Monomotapos. The Portuqueses of Mozambike trade not a little with 'em." (Kolben. Op. cit. Vol. I., p. 82.) It is certain, therefore, that for many years the natives of Natal have had abundant opportunities of receiving from others the substance of this tale, which they may have worked up into a tale of their own. For whencesoever derived, it is now essentially Zulu in its character and accessories. At the same time, we cannot deny that it may be a tradition of the sojourn of the Israelites in Egypt and their deliverance from bondage, handed down from generation to generation, gradually becoming more and more corrupted, until the natives scarcely recognise of themselves any resemblance between it and the Scripture narrative, which they now have an opportunity of hearing from the missionaries, or reading for themselves. In another tale the sea divides at the word of Ustunguobenthal, when she is flying from the country by whose people she had been taken captive. And in the Hottentot fables, in like manner, Hetsi Erhub when pursued by an enemy prays, and the water divides, and he and his people pass through; and the enemy, attempting to follow, are destroyed. These facts show the wide-spread existence of such a tradition, and would appear to suggest some common origin. Dr. Bleek has shown that the Hottentot language belongs to the class of languages spoken in North Africa; and it may be regarded as an established fact that the Hottentots came from the north, having been separated from the northern tribes by the intrusion of another people, speaking a language of another class—the altriterative or Kafir language. (Bleek's Comparative
Ubabuze obtains his father's permission to visit a maiden.

It happened that there was a king, whose name was Ubabuze; and he was wishing to visit a damsel. His father and mother objected; the father said, "Do not go to that damsel, for no one goes there and comes back again." But the king Ubabuze said, "I wish to go there." Then the father assented, and gave him many cattle, and bid him good bye. He gave him also men to accompany him.

Ubabuze sets out with his people: he goes by the wrong road.

So he set out; he assembled his men, and set out. His father told him, saying, "My child, do not go by that road which goes up the mountain; but go by the road which runs round it." So he set out. But it came to pass that, at the separation of the two roads, Ubabuze left the road by which his father had told him to go; and went by that road by which his father told him not to go.

Grammar, p. viii.—Prof. Max Muller's Lectures. Second Series, p. 11.) It may not, therefore, be unreasonably surmised that they brought this tradition with them from their former home; and have imparted it to the Kafirs. It is worth noticing that in one of the Scotch legends, the daughter of a magician helps a lad, with whom she has fallen in love, to perform the difficult tasks appointed him by her father, and among other things "she strikes the sea with a rod, and makes a way to the island, where the nest was," which he had been commanded to fetch. (Campbell. Op. cit. Vol. I., p. 81.) So in "The Three Musicians," the dwarf is possessed of a magical rod, with which he struck the waters, "and immediately they divided, and left a passage, across which they passed with dry feet." (Bechstein's Old Story-Teller, p. 136.)

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UBABUZE.

It came to pass that, on going forward, he fell in with many wild beasts; they saw him as soon as he appeared, and shouted to him when he was still at a distance, and said, "Ubabuze, Ubabuze, son of the king!" Ubabuze said, "My father told me not to go by this road; he said it was a bad road, and infested by hyenas." At the saying of the hyenas he gave them many cattle. They said again, "Ubabuze, son of the king!" He again gave some more cattle in addition to the first, the food for the hyenas. At length the cattle were all gone. The hyenas again asked, and said, "Ubabuze, son of the king!" Now he gave them men. Again they said, "Ubabuze, son of the king!" He now gave them all his people. The hyenas again asked. He did not know what to do, for the men were all gone. He went on his journey alone now.

Ubabuze is helped by a mouse.

The hyenas again asked, saying, "Ubabuze, son of the king!" He ran, and fell in with a striped mouse in front. The mouse said, "Skin me, and carry my skin in your hand." He skinned it immediately, for there were the hyenas coming to eat him, they being now near at hand. So he took the skin, and it now bore him aloft when the hyenas came, wishing to eat him; it lifted him on high to the clouds; the hyenas went on the ground. The hyenas turned back again.

Ubabuze gets into trouble, and loses all his cattle and men.

Kwa tai pambili wa fukanima etiningi; ta m bona e sa vela, ta m memeta e se kudze, ta tai, "Babuze, babuze bankosi!" Wa tai ke Ubabuze, "Ubawo u be ngi thabera, e tai, te ndi nga kambi ngale 'ndalela; wa tai indalel' imbi, i namadzhamela." Ngaloku 'kutsho kwawo wa W& ni kumbo taningi; ta pela m bona e, ta, "Babuze, babuze bankosi!" Wa w engeta futs', wa wa nika inkomo taningi. A buys a pindzha futs', a tai, "Babuze bankosi!" Wa w engeta futs', wa wa nika inkomo, ukudala kwamadzhamela. A ti kqedza ke, inkomo ta pela manje. A buys a pindzha futs', a tai, "Babuze bankosi!" Wa ba kqedza manje abantu. A kcela futs' amadzhamela. Wa kodiwa manje, nogobane abantu se be pelile. Wa kamba e se yedwva manje.

A buys a kcela futs', a tai, "Babuze bankosi!" Wa gijima, wa fukanima imbiba pambili. Ya ta' imibia, "Ng' obule, u patse isikumba sami." Wa y obula kamsinya, ngokubane nanka amadzhamela e se ta 'kudala, e se kudute. Wa si tata isikumba ko, sa m fukula manje ko, e se fika e funa uku mu dala; sa m pakanisela etulu emafwini; a kamba pani ke amadzhamela. A buyela emva amadzhamela.
Ubabuze is conveyed through the air to his destination.

Sa m'kambisa ke isikumba emafwini; sa m beka ekcaleni kwomuti, lapo ku kona intombi a i tsandzako. Wa ngena ke ekaya, e se e kamba pansi manje. U kamba naso ke isikumb' esii, e si bopele etintongeni take. Ba lala umkosi ke ekayangokujabula okukulu, ngokutse, “Wa fika umyeni wenkosatana.”

The skin bore him in the clouds, and put him down at the side of the kraal where was the damsel which he loved. He went into the house, he now walking on the ground. He took with him the skin, having bound it to his rods. They celebrated a festival at the kraal with great joy, saying, “A husband has come for the princess.”

Ubabuze remains there a year, and then sets out with the wedding party.

Wa Alatebiswa inkomo. Wa lala ke. Wa ta wa pela lo 'nyaka a ye ngawo, e sa Aloli kona. Uyise wentombi kwa ta' uba ku pele unyaka wa mema umteimba omkuulu wokuba u yotsatisa intombi yake. Ba ba ningi abantu aba-kambako.

They killed cattle for him, and he stayed there. At the end of the year in which he went, he was still staying there. The damsel’s father, when the year was ended, assembled a large marriage party, that it might go to the wedding of his daughter. Very many people of that place went.

Ubabuze takes many cattle with him.

Wa tsi, “Ngi nike ni futse inkomo etiningi, ngobane ku kona amadzhamelala endhleleni; ngobane nami lapa ndi te naseve esi- ningi, nda ndi si nikwe ubawo, sa dhiwa amadzhamelala endhleleni.” Wa m nika ke inkomo etiningi. Wa kamba ke nayo intombi ke nenkomo nabantu.

Wa fika ke lapo amadzhamelala a m beka kona; wa fukana inyama yembibwa, wa si beka ke isikumba enyameni yembiba; wa i Alabela ke imbiba inkabili, wa i shiya ke yonke leyo 'nyama, ya sa i dhiwa imbiba.

Ubabuze said, “Give me also many cattle, for there are hyenas in the way; for I, when I was coming with many men, which my father gave me, the hyenas ate the whole of them in the way.” So he gave him many cattle. And he set out with the damsel, and the cattle, and the people.

Ubabuze restores to the mouse its skin, and kills an ox for it.

Wa fika ke lapo amadzhamelala a m beka kona; wa fukana inyama yembibwa, wa si beka ke isikumba enyameni yembiba; wa i Alabela ke imbiba inkabili, wa i shiya ke yonke leyo 'nyama, ya sa i dhiwa imbiba.

He came to the place where the hyenas left him; he found the flesh of the striped mouse, and put its skin on it; and then killed an ox for it, and left the whole of its flesh, and the mouse ate it.
Umuntu Nenyo

99

Ubabuze’s party exterminate the hyenas.

Wa fika emadzhamteleni; a buya a kcola, fute, a ts' "Babuze bankos’!" A ka wa nikianga luto. Umne wabo intombi wa li gwaza eliniye idzhamtela, eli inkosi yawo; a f' onke amadzhamtela.

He came to the hyenas; they begged again, saying, "Ubabuze, child of the king!" He did not give them anything. The brother of the damsel killed one of the hyenas, which was their chief; and all the hyenas died.

Ubabuze reaches home with his bride, and there is great rejoicing.

And so they now travelled prosperously. They came to their home. They made a funeral lamentation when they saw the king return, for they thought he would die. So he came to his home; and many oxen were killed; they killed for the marriage party, and for the king, their child. They were married, and she became the queen. Her brothers never went home again. The whole marriage party lived there.

U N Y A O S E K C I Y A,
(SOPHIA, UMKAJOSEFA.)

A woman goes to labour in the field: her labour is rendered useless by a wagtail.

They say who are acquainted with old wives’ tales, that there was formerly a great famine, and, besides, there were not any cattle. A woman went to dig in the garden; and there came a bird, which is called umvenve.28 The woman dug, and went home again. In the morning she went again to dig. The new ground, which she

28 The wagtail.