

u za 'ufuna ni; ku nge ko 'luto njena." Wa ti, "Ake ni suke pela, ngi zifunele." Za ti, "A si yi 'kusuka. Si ng' azi 'luto tina. Yenza o ku tandayo nje. A s' azi uma u za 'kuti ni kitina, loku naku se wa s' ona, se si nje." Ya tsho i m kombisa isi/hlati sayo a si dhlako. Wa dela, wa lala.

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.

Kwa sa kusasa, wa puma, wa ya 'uzingela. U t' e sa puma za bona ukuba lwa pela utuli, u se tshonile. Za m kipa Usikulumi. Ya t' enye, "A si hambe." Enye ya ti, "O, mnta kababa, hamba wena. Mina ngi nge hambe nawe, ngi hambe ngi ku hleba kulo. U ngi bona uma se ngi nje; umame wa ng' ona. Sa u hamba wedwa. Mina se ngi hlalele ukuba Uzwapide a ze a ngi kgede."

In the morning she went out to hunt. As soon as she was gone,⁵¹ 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.

Ya hamba ke nosikulumi; la za la tshona be hamba. Wa ya ngasemhlangeni, e landa izinja zake: wa zi tata; za hamba naye. Kwa za kwa hlwa. Kwa sa be hamba, be ngenile ukuti, "Uma si lala, u ze 'u si funyana. A si hambe imini nobusuku, ku ze ku se; kumbe si nga m shiya."

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."

⁵¹ 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 sa 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.

Wa fika ekaya Uzwanide. Wa fumana intombi yake inye. Ka be sa buza wa se dhlula, ukuti, "Umntanami u ye nga pi?" Wa hamba kwa sa. Ku te emini ba lu bona utuli, Usikulumi nentombi. Ya tsho intombi kusikulumi, ya ti, "Nango ke Uzwanide, u yena lowa ke; u se fikile. Si za 'kuya nga pi ke?" Ba se be bona umkoba omude; ba gijima, ba kwela kuwo; izinja za sala ngapantsi.

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.

Wa fika Uzembeni; umfazi o namandhla kakulu. Wa fika nembazo yake. Wa bheka pezulu, wa ba bona. Ka be sa buza ngebazo emtini; wa ba se u ya u gaula ngamandhla umuti, izinja za se zi m luma; wa u gaula ngamandhla. Ku te uma u zwakale ukuteta umuti, se w apuka, izinja za m bamba ngamandhla: enye ya m nguma in/loko, nenyekono; ezinye za m kipa izito zonke, zi ya 'ku m lahla lapaya kude; ezinye za donsamatumbu.

Long-toe came. She was a very powerful woman. She came with her axe. She looked up, and saw them. Without hesitation she applied her axe to the tree; and when she was now hewing the tree with all her might, the dogs bit her: she cut it with might. And when the tree was heard to creak, it now breaking, the dogs seized her firmly: one tore off her head, another her arm; others tore off her limbs, and took them away to a distance; others dragged away her intestines.

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

Wa hluma umuti masinyane, wa ba njengokukqala. Wa buya Uzembeni wa vuka; za hlangana zonke izito zake; wa vuka, wa tata imbazo, wa gaula ngamandhla

The tree grew immediately, and resumed its original condition.⁶² Uzembeni came to life again; all her limbs came together; she rose up and took her axe, and hewed

⁶² A similar thing is related of a magical tree in the Legend of Itshe-likatunjambili, given below.—In the Legend of "The King of Lochlu's Three Daughters," the widow's eldest son, who chose "the big bannock with his mother's cursing in preference to a little bannock with her blessing," went into the forest to cut timber to build a ship. "A great Uruug [or Urusk, a "lubberly supernatural"] came out of the water, and she asked a part of his bannock." He refused. "He began cutting wood, and every tree he cut would be on foot again; and so he was tall the night came." (*Campbell's Highland Tales. Vol.*

<p>umuti ; ku te uma u zwakale u teta, izinja za buya za m nguma in/kloko nezito ; kwa ba i leyo ya gijima nesinye, i ya emfuleni edwaleni, zonke z' enza njalo ; za tata izimbokondo, za gaya izito, z' enza impupu.</p>	<p>the tree with might ; and when the tree was heard to creak, the dogs again tore off her head and limbs, and each went with one to the river, to a rock : all did the same ; they took large pebbles, and ground her limbs to powder.</p>
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Uzwanide having been ground to powder, Usikulumi escapes.

<p>Wa sala w' e/la Usikulumi nentombi emtini ; ba gijima, b' e-muka, be ya kubokasikulumi. Za i tela emanzini inyama kazembeni, i se impupu. Za hamba ke, zi landela Usikulumi. Wa fa ke Uzembeni, wa pela. Wa fika ekaya Usikulumi kubo, kwa kalwa isililo. Kwa /latshwa izinkomo, kwa jabulwa kakulu, be ti, "Le 'ntombi en/le kangaka u i tata pi na ? Sa si nga sa tsho uma u se kona. Sa se si ti, u file."</p>	<p>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.⁵³ Then they killed oxen and rejoiced greatly, saying, "This so beautiful damsel, where did you get her ? We thought you were no longer in the land of the living. We thought you were dead."</p>
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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 shavings,
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.)

⁵³ 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-rangi wept over his niece, and then they spread food before the travellers." (*Id.*, p. 169.) 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.'" (*Id.*, p. 189.) So all the people weep over Maru-tuahu on his arrival. (*Id.*, p. 252.)

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 'ukgoma intombi, e ng' azi 'luto ngozembeni, 'azi intombi lezo, e ku tiwa zin'le; wa hamba ke, wa hlangana nenkwenjane; ya ti kuye inkwenjane, "Sikulumi, lapa u ya kona a u yi 'ndawo; ku yi 'kuhlala kahle. U ya 'ulondolozwa ubani na? O, ngi hlin'le mina; isikumba sami u si tunge, u si fake ezindukwini zako lapa, ukuze ngi ku tshela uma Uzembeni e za 'ku ku d'la." Wa i bamba ke inkwenjane, wa i hlin'la, wa si tunga isikumba sayo, wa si faka 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 end'hlini kazembeni, Usikulumi e lele nganzanye kwend'hlu; 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 londolozwe 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.

Izinja zi za 'kulwa naye Uzembeni, zi m bulale." Wa kwela ke emtini. Wa fika ke Uzembeni, wa u gaula. Kwa ti lapa se u za 'kuwa, izinja za m kcita. Wa buya wa vuka. Ngemuva za m kcita nya. Isikumba sa ti, "Ye/la manje. Uzembeni u se file. Kodwa u ya 'kubuy' a vuke. Yehla, u hambe ngamandhla."

The dogs will fight with Uzembeni, and kill her." He climbed into the tree. Uzembeni 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 fragments. The skin said, "Descend now. Uzembeni is now dead; but she will come to life again. Descend, and go speedily."

Uzembeni comes to life again.

Nembala Uzembeni wa sala wa vuka, loku izinja zi be zi m gaye, za m enza impupu, za m tela emanzini. 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 Uzembeni 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.⁵⁴ 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

⁵⁴ So Heitsi Kabib, a very different character, however, from Uzwanide, "died several times, and came to life again." (*Bleek's Hottentot Fables and Tales*, p. 76.)

⁵⁵ In Basile's *Pentamerone* we find a tale which has some points of resemblance with this. Petrosinella is a beautiful damsel in the power of an ogress, who confines her in a tower, to which access can be gained only by a little window, 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 ogress, the ogress having been sent to sleep by poppy-juice. But a neighbour discovers the lovers' interviews, and tells the ogress. 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 ogress, who at once pursues them "faster than a horse let loose." Petrosinella throws a gallnut on the ground, and up springs a Corsican bulldog, which rushes on the ogress 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 lion is frightened, and runs away. The ogress 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 ogress 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 nations. (See Basile's "Dove," *Op. cit.*, p. 180. Compare also "The Young King of Easaidh Ruadh;" and "The Battle of the Birds." *Campbell, Op. cit. Vol. I., pp. 1, 25.*)

UNTOMBINDE.⁵⁶

Untombinde urges her father to allow her to go to the Ilulange.

INTOMBI yenkosi Usikulumi ka-
hloko/hloko, Umbokondo-i-gaya-
abagayi, Ukqulungu-umlomo-wa-
otetwa, ya ti, "Baba, ngi y' elu-
lange. Mame, ngi y' elulange,
ngomunye unyaka." Wa ti uyise,
"A ku yi, lu buya ko : ku ya
'uyela futi." Ya vela futi ngo-
munye unyaka, ya ti, "Baba, ngi
y' elulange. Mame, ngi y' elula-
nge." Wa ti, "A ku yi, lu buya
ko : ku ya 'uyela futi." Kwa vela
unyaka, ya ti, "Baba, ngi y' elu-
lange." Ya ti, "Mame, ngi y' e-
lulange." Ba ti, "Elulange a ku
yi, lu buya ko : ku ya 'uyela futi."
Wa vuma uyise, wa vum' unina.

THE daughter of the king Usiku-
lumi, the son of Uthlokothloko,
Umbokondo-i-gaya-abagayi,⁵⁷ U-
kqulungu - umlomo - waotetwa,⁵⁸
said, "Father, I am going to the
Ilulange.⁵⁹ Mother, I am going to
the Ilulange, next year." Her
father said, "Nothing goes to that
place and comes back again :⁶⁰ it
goes there for ever." She came
again the next year, and said,
"Father, I am going to the Ilu-
lange. 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 Ilu-
lange." 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 nge-
nzenye kwohlangoti lwendhlela ;
ya buta intombi za likulu ngenze-
nye kwohlangoti lwendhlela. Za
hamba ke. Za hlangana naba-
hhwebu. Za fika z'ema amakcala

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,

⁵⁶ Untombinde, Tall-maiden.

⁵⁷ Umbokondo-i-gaya-abagayi, Upper millstone, which grinds the grinders.

⁵⁸ Ukqulungu-umlomo-waotetwa, Pouter of the Abatetwa.

⁵⁹ A river, not now known to the natives

⁶⁰ 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 this castle that returned." (*Highland Tales. Vol. I., p. 82*)

omabili endhilela, za pahlala indhilela. Za ti, "Bahhwebu, si tshole ni uhlanga oluhle lapa lwentombi; lo si 'mitimba 'mibil." Ba t' abahwebu, "U muhle, tintakabazana; u ngo fike kuntombinde wenkosi, o ng' ukqwekwana lotshani; o ng' amafuta okupekwa; o ng' inyongo yembuzi." Ba ba bulu'aba laba abahwebu, be bulawa umtima katintakabazana.

on this side and that. They said, "Merchants, tell us which is the prettiest girl here; for we are two wedding companies." The merchants said, "You are beautiful, Utintakabazana; but you are not equal to Untombinde, the king's child, who is like a spread-out surface of good green grass; who is like fat for cooking; who is like a goat's gall-bladder!"⁶¹ The marriage company of Utintakabazana killed these merchants.

They arrive at the Ihulange, and bathe: the Isikgukqumadevu steals their clothes.

Ba fika ke emfuleni elulange. Ba be pake ingzota; ba be pake imbedu; ba be pake iminaka; ba be bince imintsha yendondo. Ba i kumula, ba i beka ngapezulu kwesizaba solange. Ba ngena, ba bukuda yombili imitimba. Ba bukuda, ba puma. Kwa puma inye intombazana, ya fumanisa iminaka i nga se ko yonke, nembedu zonke, nengzota, nemintsha yendondo. Ya ti, "Puma ni; izinto ka zi se ko." Ba puma bonke. Ya ti inkosazana Untombinde, "Kw enziwa njani na?" Ya t' enye intombi, "A si bonce. Izinto zi muke nesikgukqumadevu." Ya t' enye intombazana, "Sikgukqumadevu, ngi niko izinto zami, ngi muke. Ng' enziwe Untombinde wenkosi, o te, 'Kwa

So they arrived at the river Ihulange. 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 Ihulange. 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 Isikgukqumadevu."⁶² Another said, "Thou, Isikgukqumadevu, 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, inflated 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 Isikgukqumadevu, A bloated, squatting, bearded monster.

Some natives suppose that the Tale of the Isikgukqumadevu 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.

keibi-kulu ku ya gezwa : kwa ku geza aobaba bamandulo.' U mina ngi ku bangela Intontela?" Sa m nikela umuntsha. Ya kgala enye intombi, ya si bonga, ya ti, "Sikgukgumadevu, ngi nike izinto zami, ngi muke. Ng'enziwe Untombinde wenkosi; wa ti, 'Kukcibi-kulu ku ya gezwa : kwa ku geza aobaba bamandulo.' U mina ngi ku bangele Intontela?" Wa kgala umtumba wonke, wa za wa pela, w' enza njalo. Kwa salela yena Untombinde wenkosi.

in the great pool : our first fathers bathed there.' Is it I who bring down upon you Intontela?"⁶³ The Isikgukgumadevu gave her the petticoat. Another girl began, and besought the Isikgukgumadevu : she said, "Thou, Isikgukgumadevu, 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 Isikgukgumadevu, and the monster seizes her.

Wa t' umtimba, "Bonga, ntombinde, Usikgukgumadevu." Wa la, wa ti, "A ng' 'uze nga si bonga Isikgukgumadevu, ng' umnta wenkosi." Sa m tabata Isikgukgumadevu, sa m paka kona esizibeni.

The marriage party said, "Beseech Usikgukgumadevu,⁶⁴ Untombinde." She refused, and said, "I will never beseech the Isikgukgumadevu, I being the king's child." The Isikgukgumadevu seized her, and put her into the pool.

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

Intombi czinye za kala, za kala, z' esuka, za hamba. Za fika ekaya enkosini ; za fika, za ti, "U tatwe Isikgukgumadevu Untombinde." Wa t' uyise, "Kade nga ngi m

The other girls cried, and cried, and then went home. When they arrived, they said, "Untombinde has been taken away by the Isikgukgumadevu." Her father said, "A long time ago I told Untom-

⁶³ *Intontela*.—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 Isikgukgumadevu, but Usikgukgumadevu ; thus flattering and magnifying the monster by giving it a personal name. It is something as though they said, "My Lady, Usikgukgumadevu."

tshela Untombinde; ng' ala nga ti, 'Elulange a ku yi, lu buya ko: ku ya 'uyela futi.' Nanko ke u yela futi." | binde so; I refused her, saying, 'To the Ilulange, nothing goes to that place and returns again: it goes there for ever.' Behold, she goes there for ever."

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

Ya t' inkosi ya kipa amabandhla ezinsizwa, ya ti, "Hamba ni, ni lande Isikgukgumadevu, esi bulele Untombinde." A fika emfuleni amabandhla, a hlangana naso se si pumile, se si hlezi ngapandhle. Si ngangentaba. Se si fika si i ginga yonke impi leyo; se si hamba si ya kona emzini wenkosi; si fika si ba ginga abantu bonke, nezinja; sa ba ginga izwe lonke kanye nenkomo. Sa fika sa ginga abantwana kulelo 'zwe be babili; be amapa hla, izibakxa. | The king mustered the troops of young men, and said, "Go and fetch the Isikgukgumadevu, which has killed Untombinde." The troops came to the river, and fell in with it, it having already come out of the water, and being now on the bank. It was as big as a mountain. It came and swallowed all that army; and then it went to the very village of the king; it came, and swallowed up all men and dogs; it swallowed them up the whole country, together with the cattle. It swallowed up two children in that country; they were twins, beautiful children, and much beloved.

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

Se ku sinda uyise kuleyo 'ndhlu; se i hamba indoda i tata amawisa amabili, i ti, "Mina, ngi ya 'ubulala Isikgukgumadevu." Se i tata umdhludhlu wayo womkonto; i se hamba. Se i hlangana nenyati, se i ti, "U ye ngapi Usikgukgumadevu? U muke nabantwana bami." Se zi ti izinyati, "U funa 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 Isikgukgumadevu." And he took his large assagai and went on his way. He met with some buffaloes, and said, "Whither has Usikgukgumadevu gone? She has gone away with my children." The buffaloes said, "You are seeking Unomabunge, O-gaul' iminga.⁶⁵ Forward! forward!⁶⁶ Our mo-

⁶⁵ Unomabunge, Mother of beetles. This name shows that the monster was a female. O-gaul' iminga, The feller of lofty thorn-trees.

⁶⁶ This reminds one of the man who pays a visit to his child's mysterious godfather: on reaching the house he finds inanimate 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 flight." ("The Godfather." *Grumm. Op. cit., p. 170.*)

metu!" Se i Mlangana nezilo, se i ti, "Ngi funa Usikgukgumadevu, o muke nabantwana bami." Se zi t' izilo, "U funa Unomabunge, O-gaul'-iminga, O-nsiba-zimakqembe. Pambili! pambili! Mametu!" Se i Mlangana nendlovu, se i ti, "Ngi buza Usikgukgumadevu, o muke nabantwana bami." Se i ti, "U bula Unomabunge, O-gaul'-iminga, O-nsiba-zimakqembe. Pambili! pambili! Mametu!" Se i fika kuyona Unomabunge: indoda i m fumana ekgukgubele, e ngangentaba. Se i ti, "Ngi funa Usikgukgumadevu, o tata abantwana bami." Se si ti, "U funa Unomabunge; u funa O-gaul'-iminga, O-nsiba-zimakq-

ther!"⁶⁷ He then met with some leopards, and said, "I am looking for Usikgukgumadevu, who has gone off with my children." And the leopards said, "You are looking for Unomabunge, O-gaul'-iminga, O-nsiba-zimakqembe."⁶⁸ Forward! forward! Our mother!" Then he met with an elephant, and said, "I enquire for Usikgukgumadevu, who has gone away with my children. It said, "You mean Unomabunge, O-gaul'-iminga, O-nsiba-zimakqembe. Forward! forward! Our mother!" Then he came to Unomabunge herself: the man found her crouched down, being as big as a mountain. And he said, "I am seeking Usikgukgumadevu, who is taking away my children." And she said, "You are seeking Unomabunge; you are seeking O-gaul'-iminga, O-nsiba-

⁶⁷ "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 uninitiated. "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, e. g., "Mametu," my mother; "Dade wetu," my sister; or, "Nobani wetu," my So-and-So, mentioning his sister by name; "Mkwekazi," my mother-in-law; or "Bakwekazi," 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 "Mezala"; or "Ngi funga ubaba"; or "Ngi funga aban/loni," I swear by those who are revered, viz., fathers, brothers, &c, or simply "Ben/loni."

Another common oath is by the names of the chief, as "Tshaka"; "Dungan"; "Kukulela." But a man does not swear by his wife, child, or brother. He swears by his father when dead, "Ngi funga ubaba," which is equivalent to saying, I could disinter and eat my father, if it is not true; or, "Ngi nga ngi d/la ubaba," I might eat my father; or simply, "Matambo kababa," my father's bones; or "Baba," my father.

A chief or great man swears by Ikwantandane, that is, a place in Zululand where Usenzangakona and Utshaka are buried. They use this formula, "Ngi m pande ekwantandane," I could scratch him up at Ikwantandane; that is, I could disinter the chief buried there; or simply "Kwantandane." Thus Kwantandane is equivalent to swearing by the inviolability of the king's grave. Other oaths are of a similar character; "Ngi ngene enkosini," I could enter the king's presence; "Ngi ngene esigod/llweni," I could go into the king's palace; or simply, "Sigod/lo"; "Ngi ngene emapotweni," I could enter the harem; or simply, "Mapote."

Another oath is by the grave of a nameless king. "Ngi funga inkosi i kwadukuza," I swear by the king, he being at the kraal of Udukuza; or simply, "Dukuza."

⁶⁸ O-nsiba-zimakqembe, One whose feathers are long and broad.

mbe. Pambili! pambili! Mametu!" Se i fika, se i si gwaza isigakga; se si fa Isikgukgumadevu. | zimakgembe. Forward! forward! Our mother!" Then the man came and stabbed the lump; and so the Isikgukgumadevu died.⁶⁹

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

So ku puma inkomo, so ku pumainja, so ku puma umuntu nabantu bonke; se ku puma yena Untombinde. Lowo ke e se fika Untombinde, e buyela kona enkosini uyise Usikulumi ka/loko-loko; e se fika e tatwa Un/latu, umunta wenkosi Usibilingwana. | 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 ngasen/la. Se ku tiwa, "U ze 'kwendela kubani na?" Wa ti, "Kun/latu." "Ku tiwa, "U pi na?" Wa tu, "Ng' ezwa ku tiwa inkosi Usibilingwana u zele inkosi." Kwa tuwa, "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 asked, "Whom have you come to marry?" She said, "Unthlatu." They said, "Where is he?" She said, "I heard said that king Usibilingwana has begotten a king." They said, "Not so: he is not

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

⁷⁰ In/latu, A boa-constrictor. Un/latu, The boa-man. It is clear, notwithstanding the explanation of the name given in the Tale, viz., that when an infant he was wrapped in a boa's skin, that Unthlatu had a peculiar snake-like appearance. His skin was bright and slippery. Compare "The Serpent," in the *Pentamerone*. A prince is "laid under a spell by the magic of a wicked ogress 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 *mvuma*, and entertain her kindly. If they do not like her, they give her a burning piece of firewood, to intimate 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. 238.*)

wa ka wa zala; wa ti uma e umfana wa lahleka." Wa kala unina, ukuti, "Le intombi i b' i zwe ku tiwa ni na? Lo 'rantwana nga m zala wamunye; wa lahleka, kwa ukupela na!" Ya hlala intombi. Uyise inkosi wa ti, "I hlalele ni na?" Kwa tiwa, "Ka i muke." Ya buya ya ti inkosi, "Ka i hlale; loku amadodana ami a kona, i ya 'uzekwa i wo." Y' akelwa indhlu, ya hlala kona endhlu. Ba ti abantu, "A i hlale nonina." W' ala unina, wa ti, "Ka y akelwe indhlu."

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!"⁷² 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 indhlu, unina wa bek' amasi nenyama notshwala. Ya ti intombi, "U ku bekela ni loku na?" Wa ti, "Ngi be ngi ku beka, noma u nga ka fiki." Ya tula ke intombi, ya lala. Ku te ebusuku wa fika Unhlatu, wa ka emasini, wa d'la inyama, wa puza utshwala. Wa hlala, wa hlala, wa puma.

It came to pass that, when the house was built, the mother put in it 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,⁷³ 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 enyameni; wa bona i d'liwe: wa sibukula etshwaleni; wa fumana se bu d'liwe. Wa ti, "O, umame u beke loku 'kud'la. 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 drunk. 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.

ntshontshwe u mina." Wa ngena unina; wa sibukula, wa ti, "Ku d/hiwa ini na?" Wa ti, "Kang'azi." Wa ti, "Nami ngi bone se ku d/hiwe." Wa ti, "Ku mzwanga lo 'muntu na?" Wa ti, "Kqa."

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.

La tshona ilanga. Ba ku d/la loko 'kud/la okutatu. Kwa hlatshwa intondolo. Kwa bekwa inyama, kwa bekwa amas', kwa bekwa utshwala. Kwa h/la, kwa lalwa. Wa ngena Un/latu; wa i pumputa intombi ebusweni. Ya vuka. Wa ti, "U zokwenza ni lapa na?" Ya ti intombi, "Ngi zokwenda." Wa ti, "Kubani na?" Ya ti intombi, "Kun/latu." Wa ti, "U pi na?" Ya ti, "Walaleka." Wa ti, "Kepa walaleka njalo, u gana kubani na?" Ya ti, "Kuyena." Wa ti, "Niyamazi ini ukuba u ya 'kuvela na?" Wa ti, "Loku amadodana enkosi e kona, a u gani kuwo na, uma ni hlalele umuntu owa lallekayo na?" Wa ti, "D/hana, si d/le inyama." Ya t' intombi, "Angi ka i d/hi inyama." Wa ti Un/latu, "Amanga. Nami, umnyeni wako u ya ba nikela abami be nga ka i d/hi, ba i d/le." Wa ti, "Puza, namp' utshwala." Ya ti, "Utshwala a ngi ka bu d/hi; ngoba ka ngi ka hlatshiswa."

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 damsel's 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 damsel may not eat meat or amasi in her lover's kraal, until she is actually married.

Wa ti, "Amanga; nomyeni wako u ya ba nikela abami utshwala, be nga ka latshiswa." 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/lakeni, i ti, "A ngi zwe, lo be ngi valile, uma u pume pi na?" Ya fumana ku sa valwe ngokuvala kwayo; ya ti, "Lo 'muuntu u pume pi na?"

bridegroom too gives my people beer before they have had any thing killed for them." In the morning he went away; he speaking continually, the girl not seeing him. During all those days he would not allow the girl, when she said she would light a fire.⁷⁶ He went out. The girl arose, going to feel at the wicker door, saying, "Let me feel, since I closed it, where he went out?" She found that it was still closed with her own closing; and said, "Where did the man go out?"

Untombinde receives a third visit, and the visitor makes himself known.

Wa ngena unina kusasa, wa ti, "Mngane, u b' u kuluma nobani na?" Ya ti, "Kga; be ngi nga kulumi namuntu." Wa ti, "Ku be ku d/la ubani na lapa ekud/loni na?" Ya ti, "Ka ng'azi." Ba ku d/la loko 'kud/la. Kwa vezwa okwobutatu. Ba ku peka utshwala nenyama namasi. Kwa l/la, wa fika Un/latu, wa m pumputa ebusweni, wa ti, "Vuka." Wa vuka Untombinde. Wa ti Un/latu, "Ngi kgalele elunyaweni, u ngi pumputo, u fike en/loko, u zwe uba ngi njani na." Ya m pumputa intombi; ya fumana umzimba o tshelelayo; w'ala ukubambela izand/la. Wa ti, "U ya tanda ini uma ngi ti vutele na?" Ya ti intombi, "Yebo." Wa ti, "Ngi shiyele uguai ke." Ya m shiyela. Wa ti, "A ngi ncikide kuwe kwe-sako isand/la." Wa ncikida, wa bema. Wa tshak'amate. Amate a

The mother came in the morning, and said, "My friend, with whom were you speaking?" She said, "No; I was speaking with no one." She said, "Who was eating here of the food?" She said, "I do not know." They ate that food also. There was brought out food for the third time. They cooked beer and meat, and prepared sour milk. In the evening Unthlatu came, and felt her face, and said, "Awake." Untombinde awoke. Unthlatu said, "Begin at my foot, and feel me till you come to my head, that you may know what I am like." The girl felt him; she found that the body was slippery; it would not allow the hands to grasp it. He said, "Do you wish that I should tell you to light the fire?" She said, "Yes." He said, "Give me some snuff then." She gave him snuff. He said, "Let me take a pinch from your hand." He took a pinch, and sniffed it. He

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 in like manner visits him every night, without making herself known, or allowing herself to be seen. (*Pentamerone*. "The Myrtle.")

ti, "Yeti, nkosi! wen' umnyama! wen' ungangezintaba!" Wa ncikida, wa tshaka amate; a ti, "Yeti, nkosi! yeti, wen' ongangezintaba!" Wa ti ke, "Vutola umlilo." Wa u vutela Untombinde, wa fumana umzimba okazi-mulayo. Y' esaba intombi, ya mangala, ya ti, "Nga za nga u bona umzimba onje." Wa ti, "U ya 'kuti kusasa u bon' ubani na?" Ya ti, "Ngi ya 'kuti, A ngi bonanga 'muntu." Wa ti, "U ya 'kuti ni kulo 'nyoko owa zala Unhlatu na, ngokuba u ya hlupeka na, ngokuba wa nyamalala na? U ti ni yena unyoko na?" Ya ti, "U ya kala, u ti, kazi ku dhlwiwe ubani na: ungaba ngi nga bona lo 'muntu o dhlala loku 'kudhlala." Wa ti, "Ngi y' emuka." Ya t' into-mbi, "Wena u hlala pi na, lo wa lahleka umncinane nje na?" Wa ti, "Ngi hlala pantsi." Ya ti, "W' emukela ni na?" Wa ti, "Ng' emukela abafu wetu: ba be ti b' eza 'u ngi faka igade 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, thou who art as big as the mountains!" 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 Unthlatu, 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 clod of earth into

⁷⁷ In one of the versions of "The Battle of the Birds," the Giant's Daughter, 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 awoke, 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, and at the door, answered. (*Campbell. Op. cit. Vol. I.*)

⁷⁸ The Zulu very frequently expresses a strong affirmation by a negation, as:—*A li khle leli hashi*, The horse is not beautiful; it is more, very beautiful indeed. *A ku si yo indhlala lapa, inkulu*, 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 umzimba onje=A ngi bonanga ngi bona umzimba onje*. Lit, I came I saw such a body, I at length saw, &c. So below, *Sa za sa m bona umuntu onje, o 'mzimba u nga fana nowabantu*, We never saw such a man, whose body does not resemble the body of men. It is another instance of the interjectional acrost.

⁷⁹ The wife calls her husband's mother, Mother.

<p>njeni; ngoba be hhauka, ngoba ku tiwa ngi inkos'. Ba ti, 'Ini uma inkosi i be ncinane; ku ti tina si bakulu si hlale na?'</p>	<p>my windpipe; ⁸⁰ 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 subjects?' ⁸¹</p>
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Unthlatu tells Untombinde to call his mother.

<p>Wa ti entombini, "Hamba ke, u ye 'kubiza unyoko lowo o hlupékayo." Wa ngena unina, e fike nayo intombi. Wa fika wa kala unina, e kala kancinane isigungwana. Wa ti, "Nga ngi ti ni ke na? Nga ti, 'Umtanamami owa lahle kayo owa e 'mzimba obutshelezi.'" Wa e se ti, "Wo ti ni kubaba?" "A ku gaywe utshwala izwe lonke."</p>	<p>He said to the girl, "Go and call that your mother who is afflicted." The mother came in with the girl. The mother wept, weeping 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</p>
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Unthlatu's mother tells his father of Unthlatu's return, and the nation is assembled.

<p>Wa e se ti uyise, "Bu za 'kwezana ni na?" S' e ti unina, "Ngi za 'ubona abantu; ngoba nga ngi inkosikazi. Nga kitshwa ngoku-</p>	<p>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-</p>
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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 Waikelenuiaiku (*Hopkms, Hawaii, 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, Op. cit., p. 191.*) See also "The Brown Bear of the Green Glen." *Campbell, Op. cit. Vol. I., p. 164.* "The Golden Bird," and "The Three Feathers." *Grimm, Op. cit., p. 226, and p. 227.*

⁸² Equivalent to saying, "I will assemble the whole nation."

ngabi namntwana." Se bu gaywa ke utshwala; se be hleka abantu, be ti, "U tumela utshwala. U za 'wenza ni na, lo so kwa ba isaliwakazi nje na, sa puma ebukosini?" Ba vutwa utshwala; ba butana abantu; ya ngena impi pakati kwesibaya, i hlome izi/hlangu, ya pelela yonke. Wa buka uyise, wa ti, "Ngi za 'ubona oku za 'wenziwa u lo 'mfazi."

posed 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.

Wa puma ke Unthlatu. Abantu ba kcitsheka amehlō ngokukazimula kwomzimba wake. Ba mangala, ba ti, "Sa za sa m bona umuntu onje, o 'mzimba u nga fani nowabantu." Wa hlala ke. Kwa so ku mangala uyise. Se ku d/hlalwa umkosi. Se ku tshaywa izingqonggo zamahhau, o ngangamakosi onke. Untombinde e se nikelwa umsila wesilo; unina e se nikelwa umsila wensimba; se u d/hlala ke umkosi; Unthlatu e se bekwa ke e buyiselwa ebukosini. Se ukupela kwayo ke.

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.

UMANGALI KANDHLOVU (LEAH).

ANOTHER VERSION OF A PORTION OF THE TALE.

The pigeons foretell the birth of Unthlatu.

Ukuzalwa kukanthlatu. Wa zalwa ngokubikwa amavukutu; a fika kunina emabili; la t' elinye, "Vukutu." Elinye, "U ti 'Vukutu' ni, loku e nga zali na?" Elinye la ti, "Vukutu; u m azi

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, "Vu-

⁸³ *Ukudhlala umkosi* 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 tsho ke unina, ukuti, "U kgini-sile; a ngi zali." La t' elinye, "Vukutu; u nga si nika ni, uma si ku tshela 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 umpanda wezin'hlakuva na?" Wa ti, "U kona." A ti, "U lete." Wa u tata ke, wa puma nawo, wa u bulalela pand'ile; za kcitaka izin'hlakuva; a zi d'ila ke, a kgeda. A ti, "Fulatela." A m'hlaba izin'hlanga zambili esingeni, a ti, "Se u za 'uzala ke." 'Emuka ke; naye wa hamba, wa goduka. Wa si tata ke isisu. Kepa eku si tateni kwake isisu wa jabula kakulu; loku wa e kade e nga se 'mfazi waluto ngoku'ilethwa ubunyumba; loku abanye abafazi ba be zala, be zala amakwababa; kepa lawo 'makwababa a hlupa kakulu kuleyo 'nd'lu yakwabo-n'latu ngokukcita umlota; ya za y' esuswa en'ila nomuzi y' emiswa esangweni, ngokuba e nge 'mfazi waluto. En'ila nomuzi w' emela ukuba e inkosikazi; futi e intombi yenkosi enkulu; kepa ngoku nga zali kwake igama lobukosikazi la ncipa; i ngaloko ke ind'lu 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, "Vukutu; 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 berries." 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;⁸⁷ 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.

⁸⁷ *Kwabo-nhlata*, Unthlatu's house; that is, the house of his mother. The houses in a polygamic 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 ngam/la e zala Unthlatu wa mangala e bona umntwana omu/le kakulu. Kwa ku kona isikumba sen/latu esa tungwa, si vela kubo; wa m faka sona, wa m fi/la ukuze abafazi aba zekwe naye ba nga m bulali; ngokuba yena e zeze umuntu, bona be zala izilwane. Wa m fi/la ngaloko ke: indaba a y' ezwakala ewake; ya za y' ezwakala kubo lap' e zalwa 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 fi/la kaka ke kakulu ngako loko ukwesaba ukubulawa. Unina w' a/lu kane naye, e nga m tshelanga ukuti, "Mame, ngi y' emuka, ngokuba ngi za 'ubulawa." Wa hamba ngapand/le kukanina. Unina wa funa wa funa, w' a/lu leka; wa dela. Kepa ind/lu yona y' a-kiwa ngokuti, "A i be kona njalo ind/lu 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 ukud/la, a ku beke kona elawini; ku se kusasa a yo'ubheka, a fike, ku d/liwe kancinane konke. Kwa ti uma ku fike izintombi zi za 'ugana, za buzwa ukuti, "Ni za kubani na?" Za ti, "Kunthlatu." Wa kala

The mother habitually took beer and meat and other food, and placed it there in the youth's house;⁸⁸ 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 *Itau* 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, *Ng'i 'dikazi*, I am a widow who has come here to be married again, for whom no *itau* is built. The hut of a chief is also called an *itau*. He does not, as a common man, go to his several wives' huts, but calls them to live with him in succession.

unina ukuti, "U pi na? loku a ngi m azi mina." Uyise wa ti, "A zi yekwe; a zi nga kitshwa, ngokuba a kona amadodana a ya 'u zi zeka, uma e nge ko njalo Un/latu." Amadodana lawo amakwababa. Kwa za kwa fika Untombinde, naye e za 'ugana kun/latu. Unina wa ti, "U pi na?" Untombinde wa ti, "A ngi m azi. Si zwa ku tiwa u zelwe." Unina wa ti, "Wena, ya/hlukana nezinye izintombi, u ye elawini lapaya, u /lale kona wedwa." Nembala ke Untombinde wa /lala kona, ngokuba wa e tandwa kakulu unina. I ngaloko ke Un/latu a za wa bonwa ngako; wa bonwa ngontombinde lowo, o yena a m veza obala. Ngokufika kukan/latu ebusuku wa fumana Untombinde; wa ti, ka nga m vezi; ekupeleli wa bonwa.

UMPENGULA MBANDA.

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.

A P P E N D I X .

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. cit.*, 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 Isikgukgumadevu 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 Usukulumi we read of a many-headed monster (p. 43), which was, like the Isikgukgumadevu, destructive in its usual habits, but proved friendly to Usukulumi. We are at once reminded of the many-headed Hydra of antiquity, slain by Hercules; of the Minotaur, slain by Theseus; of the sea monster sent by Neptune to ravage Ethiopia to punish the vanity of Cassiope, which Perseus turned into a rock by the magic power of Medusa's head. Again, in the Neapolitan Tales, Minuccio 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 Isikgukgumadevu, "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 Maiden." *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 wandering is attacked by a "monstrous cuttle-fish," which "raised its arms above the waters to catch and devour the canoe, men and all." But Kupe kills it with an axe. (*Grey, Op. cit., p. 208.*)

In the legendary lore of the American Indians we read of the monstrous Mishe-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. Christ 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 Sahih. 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 (*Wiel'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. (*Tylor. 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. 50.*) And the wolf Fenrir, another offspring of Loki and Angurboda, is a monster of but little less dimensions than Midgard's Serpent. Having broken the chains Læding 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 sinews, a fish's breath, and a bird's spittle." "The foam which issues from his mouth forms the river called Von." (*Id., p. 49-52.*) The Greeks had their Nemæan 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, l. 55-95.*)

Then there is Sinbad'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—chimæras, gorgons, sea-serpents, &c.—than superstitious ignorance acting on a poetic or morbid imagination? The untramed 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, mungling facts with fancies. And Investigation itself, in its early days, has babbled 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 Queene, touching sea-monsters; but the catalogue which the poet goes on to give us is so fearfully fine, and is such a condensed cyclopædia 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 grisly wasserman, that makes his game
The flying ships with swiftnes to pursew;
The horrible sea-satyre, that doth shew
His fearefull face in tyme of greatest storme;
Huge riffsins, whom mariners eschew
No lesse than rockes, as travellers informe;
And greedy rosmarines, with visages deforme.
All these, and thousand thousands many more,
And more deformed monsters thousand fold,
With dreadfull noise and hollow rombling rore
Came rushing, in the fomy waves enroll."

Book ii. c 12.

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 water-depths, like red and fiery lamps; of the 'whirlpool,' or prister, 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 ineffectual; of a sea-serpent (resembling that astounding phantom of the deep of which we have heard so much lately) who goes ashore 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.)

KWA ti amavukutu ekukqaleni, ekudabukeni kwokukqala eluhlangueni, a fika ekaya, a funyana umfazi e hleli pandhle, a ngena, a tunqisa umlota endhlini yake. Wa kala. Wa b' e umfazi; wa b' e nga zali. Wa ti, "A ze 'ku ngi hleka, a bona ngi nge namntwana wokuketa umlota." A fika amavukutu ematandatu; la ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni na?" La ti elinye, "Vu kutu," la pinda. La ti elinye, "U ti 'Vukutu' ni na?" Ngapambili ke kwake lowo 'mfazi.

It happened in the beginning, at the first breaking off from the source of being,⁸⁹ 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 *Eluhlangeni* or *ohlangeni*, "from the source of being." This somewhat paraphrastic rendering of the word *uhlanga* is perhaps the nearest approach we can make to an intelligible English meaning. *Uhlanga* is a source—personal or local—of other things, which may resemble the *uhlanga* from which they sprung, or be quite distinct from it. There are, therefore, many kinds of *uhlanga*. The notion of *time*,—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 *Uhlanga*, from which, according to the Zulus, all things out-came (*veta*) in the beginning, will be fully treated of when we come to their religious mythology.

Kepa la ti, "Tata upondo," la ti elinye, "u zilumeke." La ti elinye, "Vukutu," futi. La ti elinye, "Tata upondo, u zilumeke, u kupe ihlule, u tele embizeni, u nameke, u beke ngenyanga ezishiyangalombili, u nameke. Kwo ti ngenyanga yesishiyangalolunye, (la ti,) u ze u zibukule ngenyanga yesishiyangalolunye."

Wa zibukula ke, wa funyana umntwana; ihlule se li nomntwana pakati embizeni. La ti ivukutu, "Mu kipe ke namu/la, u mu fake emhlantini, u m pe ke ukud/la." La fika elinye, la ti, "M ambese ngengubo zake, mu beke emsamo wend/lu; mu fi/le, ba nga m azi abafaz' abanye; mu pe ke kakulu, a kule masinya." Wa kula ke masinya.

Ya fika indoda yake kusi/lwa. Wa bas' umlilo kakulu umfazi. Indoda a i m azi umntwana lowo, umntwana wehlule nje. Wa m tata ke umfazi umntwana emsamo wend/lu, w' e/la naye, wa /lala, wa m beka ngapambili kwake; wa tata ukud/la kwake umntwana, wa ku beka ngapambili kwake umntwana, wa ti, "Yid/la ke; nanku ukud/la kwako, mntanami." Ya mangala indoda yake, ya kuluma, ya ti, "Lo u mu tata pi? Okabani lo 'mntwana?" Wa t' umfazi, "Owami, owe/lu lami, owamavukutu, a ngi tshelako ubu/hlakani: a ti, a ngi gcabe, ngi zilumeke, ngi kupe ihlule, ngi li tele embizeni, li ya 'kuba ng' umntwana. La umntwana ke."

Kepa i ya jabula, ya m bonga, ya ti, "Ngi ya tokoza, ngi ya jabula namu/la. Se u nomntwana wako. Ku/le kakulu." Yebo, ya tsho njalo lapo ke. Wa kula njalo umntwana ke wehlule.

UMPONDO KAMBULE (AARON).

woman. And the other answered, "Take a horn and cup yourself." The other said again, "Vukutu." 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.

<p>KWA ti Usitungusobenhle, ba be 'zintombi. Omunye e ng' udade wabo intombi yendhlu 'nkulu. Be hamba namabuto abo⁹¹ ezintombi, be ya 'kuka ubenhle, ba hamba be bu ka, be bu shiya endhleleni. Ba ya ba finyelela emikaulweni lapa be za 'ubuya kona. Wa ti ke udade wabo wendhlu enkulu, wa ti, a ka tandwa uyise ; u tanda wendhlu encinane. Ba buya ba gukguka. Ba ti ba hamba, ba bu buta ; kepa wa bu shiya o tandwa uyise, wa kohlwa. Ku ti be senkangala se be buya, wa bu kumbula ubenhle bake.</p>	<p>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.</p>
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The female attendants refuse to return with Usitungusobenthle : she returns alone, and falls in with a cannibal.

<p>Wa ba nga ti⁹³ kwezake intombi ez'amabuto ake, "Ngi pelekezele ni, ngi lande ubenhle bami." Z'ala zonke nezake nezodade wabo : zi yaliwe udade wabo. Wa buya ke yedwa. Wa hambahamba, wa fumana izimu, li hlezi endhlini lapa bu kona ubenhle bake. Wa ti e sa u fika, wa fu-</p>	<p>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</p>
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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 lunywa*, He was bitten in vain, that is, without shrinking or manifesting pain.

mana li tola izibungu, li zi d/la. Li m biza, la ti, "Ngena, u ze 'ku ngi tolisa." Wa ngena, wa fika wa tola, wa zinge e li nika izibungu, li d/la. | hunting for maggots⁹⁴ and eating them. He called her, saying, "Come in, and help me to find." She entered and went and found, and gave him maggots continually, and he ate.

Usitungusobenthle's sister and the attendants make a false report.

Ekaya ba fike ba ti, "I tombile leyo 'ntombazana, Usitungusobenthle." Ku hlatshwe inkomo; isizwe sonke si pelele ngoku/hlaba, uba ku tombe inkosazana. | The others arrived at their home; they said, "The little maid, Usitungusobenthle, has become a woman." An ox is slaughtered, and the whole tribe comes together at the slaughter, because the princess has come to maturity.⁹⁵

The cannibal puts Usitungusobenthle into his bag, and walks off with her.

La ti izimu la m faka em/klanti-ni; wa ti ke wa puma nalo izimu, li y'ekaya kubo kasitungusobenthle. Ba fumana abafana be babili bakwabo, be sematoleni, abanye be sezinkomeni, be d/kl' inyama. La ti, "Ngi sikele ni inyama." Ba li sikela izimu. La ti, "Ngi za 'ku ni tshela um/klanti womuntu omkulu." | The cannibal put Usitungusobenthle into his bag, and she went with the cannibal, and he went to Usitungusobenthle's home. They fell in with two of her brothers, who were with the calves; and others were with the cattle, eating meat. The cannibal said, "Cut off some meat for me." They cut off some for him. He said, "I will tell you something about the bag of a great person."⁹⁶

Usitungusobenthle speaks in the bag, and her brothers recognise her voice.

Ba li pa, la d/la. Ba ti, "U bete um/klanti, u te u zo 'u si tshela." La u beta ke. Ya ti ke intombazana, Usitungusobenthle, i | They gave him meat, and he ate. They said, "Beat the bag⁹⁷ you said you would tell us of." So he beat it. The little girl, Usitungusobenthle, who was in the

⁹⁴ In a native hut which is not properly attended to, maggots come up from the floor. The cannibal is 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.

⁹⁵ The ceremonies performed on such occasions will be given in another place.

⁹⁶ 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.

⁹⁷ That is, "Out with this tale about the bag."

ngapakati emhlantini, ya ti, "Ngi ya 'kukuluma, ngi ti ni? Ngi shiyiwe nje abakababa; b' alile uku ngi pelekezela, ngi ye 'kutabata uben/le bwami." B' ezwa abafana bakwabo, b' ezwa ngelizwi; ba ti, "Mu pelekezele ni, a ye kubaba, a ye 'kud/la inyama e kcebileyo kubaba ekaya." Ba mu pelekezela ke, ba mu sa endhlini yakwabo Usitungusoben/le.

bag, said, "What shall I say? I have been left by my father's children, who refused to accompany me to fetch my ubenthle." 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 meat at our father's house." So they accompanied him, and brought him to Usitungusobenthle's home.

Usitungusobenthle's brothers take the cannibal to their father.

La fika ke kwabo. Wa li sikela unina kasitungusoben/le; la d/la. Ba ti, "U bete ke umhlanti womuntu omkulu." La u beta ke izimu. Wa ti umntwana, "Ngi ya 'ukuluma ngi ti ni? Ngi shiyiwe ngabakababa." Wa ti unina, "A ku yokubizwa inkosi uyise." Wa fika ke, wa ti, "A ke a bete umhlanti;" 'ezwe i kuluma, ya ti, "Ngi ya 'kuti ni? Ngi shiyiwe ngabakababa."

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 Usitungusobenthle out of the bag.

Wa ti ke uyise, "Li nike iselwa, li ye 'kuka amanzi." Wa li kcamusa iselwa ngesilanda. La hamba ke izimu, li ya 'kuka 'manzi. La libala ukuka 'manzi, iselwa li vuza. Ba be tola na ofezela nenyoka nezinja, ku fakwa emhlantini; wa kitshwa umntwana, intombi, Usitungusoben/le ng' uyise.

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.⁹⁸ 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, Usitungusobenthle, was taken out by her father.⁹⁹ They

⁹⁸ In like manner the woman gives Moorachng 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.

⁹⁹ A tale similar to this in many respects, and containing some incidents from other legends, is related of Tselane, among the Bechuanas. (*Abboussel's South Africa, p. 98.*) See also above, p. 33. "Uhlakanyana."

Kwa fakwa izilo zonke, ezi lumayo zonke, emhlantini wezimu. La fika izimu, la ti, "Ini ukuba ni ngi nike iselwa elivuzayo?" Ya ti inkosi ya li bulala, ya ti, "U nikwe inkosikazi. Ku nani i nga ku funeli iselwa eli nga fanga, elikqinileyo na?"

put all kinds of biting animals into the cannibal's bag. The cannibal came, and said, "Why did you give me a leaky calabash?" The king had made a hole in it, but he said, "The queen gave it to you. How was it she did not find for you an unbroken, strong calabash?"

The cannibal departs with his bag full of venomous animals.

La ti ke izimu, "Umhlanti wami u sa hlezi ini ke na?" Ba ti, "U se hlezi ngaloko kuhlala kwawo, u be u u beka ngako." La twala ke izimu; la piwa nenyama, la goduka, li ya ekaya emzini walo. La fika, la u beka pandhle umhlanti walo; la ti, "A ku baswe umlilo, 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 tsha. La tumela umntwana walo, la ti, ka tabate umhlanti. Wa lunywa umntwana; wa u lahla. La tuma omunye futi; wa hamba wa ti, u ya u tabata; wa lunywa naye; wa u lahla. Izilwane ezi pakati emhlantini za luma abantwana bezimu. La ti, "Ni nga be ni sa ngenendhlini lapa," kubantwana balo. La ti, a u tatsatwe inkosikazi. Ya lunywa. Ya ti, "Bahle; ba tsho abantwana ukuba u ya luma lo 'mhlanti wako." La ti ke, "Ngi valele ni ngapakati, ni vimbe nentunjana." Ba vala ke, ba puma. La u tabata ngokwalo. La ba nga lunywa, la kqinisele. La u kupa, la u nikina. Za kumbula kulo zonke ezi fakiwe ngapakati. La

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.

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.

kala. La kala ngapakati, li ko-
 lwe lapa li nga puma ngakona.
 Kwa ti ku 'sikati, ba vula; se li
 kgediwe; se ku sele amatambo
 odwa. La puma li gijima, la ya
 odakeni; la fika, la lalaba ngen-
 lloko. Kwa ngena izinyosi ema-
 tanjeni alo, se li umuti!

He screamed inside, being un-
 able 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.²
 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!

Usitungusobenthle's father kills the girls who had forsaken her.

.Kwa ti ekaya inkosi ya biza
 Usitungusoben/le, ya ti, ka pume.
 Z' ala ke intombi. Ya fika ya
 fika ya ya end/lini, lapa ku
 tonjiswe kona. Ya fumana be
 y ambese enye intombi ngomuti,
 ku tiwa, ng' Usitungusoben/le.
 Ya zi biza zonke; za puma ke, za
 pelela. Ya tola ukuni, ya tabata
 isitshetshe, ya zi ngamula zonke
 intombi.

At home the king called for
 Usitungusobenthle, 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 Usitungusobenthle. He
 called them all; they came out
 every one of them. He got a
 block,³ and took a sword, and cut
 off the heads of all the girls.

UFUSI MBELE (DEBORAH).

USITUNGUSOBENHLE NAMAJUBATENTE.⁴

Usitungusobenthle is carried off by Pigeons.

KU tiwa, kwa ku kona intombi i
 tombile, Usitungusoben/le ibizo
 layo. Kwa ti abantu bomuzi wa-
 bo bonke ba hamba ba ya 'kulima
 kude nomuzi wabo, nezintombi za
 hamba futi nazo, za ya 'kuka

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

² An exaggeration of course.

³ 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.

⁴ *Amajubatente*.—Pigeons. Although the idea of birds is practically kept up at first, it is soon left, and the Amajubatente are evidently a people, probably a people riding on horses.

incapa ; wa sala yedwa Usitungusobenhle. Kwa ti kwa fika Amajubatente ; a fika Amajubatente, a mu tabata Usitungusobenhle, a hamba naye e ndiza pezulu ; a dabula ngalapa ku kona onina, lapa he lima kona, a m lengalengisa pezu kukanina. Usitungusobenhle wa kala e bona unina, wa ti, "Mame, mame, ng' emuka nama-jubatente." A m lengisa. Unina wa linga uku m bamba ; e m dabukisa nje kodwa unina, a hamba naye Usitungusobenhle ; nonina futi wa landela, e hamb' e kala. Kwa za kwa Alwa, a fika emtini, a kwela pezulu, a Alala kona pezulu. Unina wa lala ngapantsi kwomuti. Kwa ti ngapakati kwobusuku a m tata Amajubatente Usitungusobenhle, a hamba naye, a ya kubo.

incapa ;⁵ and Usitungusobenthle was left alone. Some Amajubatente came and took away Usitungusobenthle ; they carried her flying through the air ; they passed near the place where her mothers⁶ were digging, and moved her backwards and forwards in the air over her mother's head. Usitungusobenthle 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 Usitungusobenthle : 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 night the Amajubatente took Usitungusobenthle, and went away with her to their own country.

Usitungusobenthle becomes the queen of the Pigeons.

Kwa sa unina ka b' e sa wa bona pezu kwomuti Amajubatente. Wa se u ya buya, wa pindel' emuva. Amajubatente a fika ekaya kubo, nositungusobenhle futi. A ti Amajubatente, "A ka be inkosikazi." Wa e se ba inkosikazi. Wa zala umtwana. (Indoda yake ya Ijubatente nayo.) Wa pinda wa zala omunye futi ; wa pinda wa zala omunye futi : abata tu '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 Usitungusobenthle. The Amajubatente said, "Let her be queen." So she became queen accordingly. She gave birth to a child. (Her husband was an Ijubatente also.)⁷ Again she gave birth to a second child ; again she gave birth to a third child : three altogether.

⁵ *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.

<p>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 Usitungusobe- nhle ; bobabili ba sala ekaya. Wa se kebe ikcebo kubantwana bake, wa ti, "A no zigulisa."</p>	<p>It happened that a hunting party was called out ; it went to hunt at a distance ; Usitunguso- benthle'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.</p>
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Usitungusobenthle's children feign sickness, and return to their mother.

<p>Ya puma inkqina kusasa. Ba ti be sa puma ekaya, wa ti omkui- wana⁸ umntwana wake wa ziwisa</p>	<p>The hunting party went out in the morning. As they were leav- ing home, the bigger boy of Usi-</p>
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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 Hoodie, or Royston 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. *Ijubatente*, a pigeon, becomes a proper name by changing the initial *i* into *u* ; thus, *Ujubatente*, The Pigeon-man. Such names are common, as, *Undhlovu*, The Elephant-man ; *Unyoni*, The Bird-man ; *Unhlathu*, The Boa-man, &c. In the Kafir 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 *flyng*. 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 surmise, it will throw some light on the origin of the tale, both as regards locality and time.

⁸ *Omkuiwana*, dim. of *kulu*, lit., biggish, somewhat big, that is, the one who was big as compared with the other two, the bigger.

pantsi, wa ti, "Maye, nga puka." Wa ti uyise, "Ka buye a ye 'kaya." Ya dhlulela ngapambili futi. Wa ti omunye umntwana ow elama omkuiwana, wa ti, "Maye, nga fa isisu." Wa ti uyise, "Ka buye futi naye." Ya dhlulela ngapambili futi. Wa ti omuncinyane, "Ngi pela ikanda." Wa ti uyise, "Ka buye futi naye." B' enza ngamabomu, be ko/lisa uyise, be ti, i kona be za 'umuka. Ba pelala bobotatu ekaya kunina.

tungusobenthle fell down designedly, and cried out, "O dear, I am hurt." His father told him to go home. The hunting party again went on. Another child, the next to the eldest, said, "O 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, deceiving 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.

Unina wa bopa impahla yake, wa tata abantwana bake, wa hamba nabo. Si te si kqabuka isalukazi, wa e nga se ko Usitungusobenhle, e se hambile; sa memeza, sa ti, "Yi, yi, yi," (si hlaba umkosi,) "inkosikazi i mukile nabantwana benkosi." W' e zwa omunye kwabazingelayo, wa ti, "Tula ni! U ti ni lowo na? Ku nga ti, u ti, 'Inkosikazi i mukile nabantwana benkosi.'" Ba ti ba m bamba, ba ti, "U hlolala abantwana benkosi." Ba m bulala. Sa pinda sa memeza futi, sa ti, "Yi, yi, yi; inkosikazi i mukile nabantwana benkosi." Wa ti omunye futi, "Ni m bulele kodwa ubani. U kona umuntu o memezayo. Ku nga ti u ti, 'Inkosikazi i mukile nabantwana benkosi.'" Ba m bamba lowo futi, ba m bulala, be ti, "U hlolala abantwana benkosi." Sa pinda futi, sa

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 devising ill luck⁹ for the king's children." So they killed him. Again the old woman shouted and said, "Yi, yi, yi; the queen has gone away with the king's children." Again another 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 children.'" They caught hold of him too, and killed him, saying, "You are devising bad luck for the king's children." Again the old woman

⁹ Or prophesying evil.

memeza, sa ti, "Yi, yi, yi; inkosikazi i mukile nabantwana benkosi." W' ezwa futi omunye, wa ti, "Kgabo. 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 Molela abantwana 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 zwe. Ni ba bulele kodwa. U kona umuntu o memezayo. Ku nga ti u ti, 'Inkosikazi i mukile nabantwana benkosi.' A ke ni ngi yeke; ni nga ngi bulali mina. Si ke si buye si yokuzwa ekaya, ngasekaya, ukuba a ku ko 'muntu o memezayo na?" Ya ti inkosi ya m yeka lowo 'muntu. Ba hamba, ba ya ekaya. Ba fika ekaya. Sa ti isalukazi, "Inkosikazi i mukile nabantwana benkosi." Wa ti umuntu, "Ngi te ni ke na? Ngi ni tshele, 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 Usitungusobenthle. Ba hamba, impi eningi kakulu e 'zinkulungwane, nayo inkosi yamajubatente futi.

All the people of the king of the Amajubatente assembled. The king told them to fetch Usitungusobenthle. They set out a great army many thousands strong, and the king of the Amajubatente went with them.

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

Usitungusobenthle wa fika elwandhle; wa ti, "Lwandhle, lwandhle, lwandhle, wo ti dam'! ngi Usitungusobenthle." Ulwandhle

Usitungusobenthle came to the sea; she said, "Sea, sea, sea, divide! I am Usitungusobenthle." The sea at once divided; and she

Iwa se lu ti dam'. Wa se wela nabantwana bake, wa hlala ngapetsheya. Ya fika impi yamajubatente elwandhile, ya m bona Usitungusobenhile e hlezi ngapetsheya kwolwandhile. Ya fika ya mangala i m bona ngapetsheya kwolwandhile.

and her children went through,¹⁰ and sat down on the other side. The army of the Amajubatente arrived at the sea, and saw Usitungusobenthle sitting on the other side of it. They wondered when they saw her on the other side of the sea.

The army is persuaded to follow, and is drowned.

Wa ti Usitungusobenhile w' a-luka intambo ende kakulu, wa i ponsa ngapetsheya, wa ti, "Woza ni, ngi ni weze." E ba bing'a, e ba bing'a nje. Wa e se tole itshe elibukali. Usitungusobenhile wa ti, "Bambela ni, ni be baningi entanjani." Ba i bamba intambo, ba baningi. Wa i donsa intambo Usitungusobenhile. Ba ti lapo be pakati, wa i nguma intambo, b' emuka nolwandhile. Wa ti, "Maye! B' emuka abantu benkosi;" e zenzisa, e ngume ngamabomu. Wa ti kwabanye futi, "I bambe ni intambo futi." Ba se be i bamba, se be baningi. Wa ba donsa. Kwa ti lapo be pakati kwolwandhile, wa i nguma futi intambo. Wa ti, "Maye! B' emuka abantu benkosi." Wa sel' e i ponsa futi, e ti, i m punyukile. Wa e se ti, "Bambela ni, ni be

Usitungusobenthle plaited a very long rope, and threw it across, and said, "Come along, I will cross you over."¹¹ But she was merely chaffing them. She had found also a sharp stone. Usitungusobenthle said, "A great many of you lay hold of the rope." A great many of them laid hold of it; Usitungusobenthle 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 Heitsi Ehib of the Hottentots; or, according to Knudsen, of some other person. (*Bleek's Hottentot Fables*, p. 75, 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 Chliobain, 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 Usitungusobenthle killed the pursuing army. "So Maol a Chliobain 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. 260.*) In this Highland legend, and in that above, as well as in that of Ulangalasesenthla and Ulangalasesantzai, 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 bamba intambo. Kwa ti lapo be pakati labo futi, wa i nguma intambo, b' emuka namanzi olwand/le. Kwa za kwa sala a ba ba bangaki ngapetsheya, 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 held 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.

Wa sel' e hamba ke Usitungusobenthle, e sel' e fika ezweni lakubo. Wa fika abantu be nga se ko; se ba dhlwa Isikqumadevu. Wa bona intaba eya inge ko kugala: wa ti, "I pi le 'ntaba na?" Wa hamba, wa sondela kuyo, ngalapa kwa ku kona umuzi wakubo: wa fumana into enkulu, ukuti Isikqumadevu, o kad' e ti intaba.

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 Isikqumadevu. She saw a mountain which 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 Isikqumadevu, which she at first thought was a mountain.

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

Wa sondela eduze naso, wa hamba ngapantsi kwaso, e pete umkonto; wa si dabula ngapantsi

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

¹² In a former tale, the Isikqumadevu 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.*)

esiswini. Kwa puma kukgala inkuku; ya ti, "Kukuluku! Nga li bon' izwe!" Ngokuba kad' i nga sa li boni. Ngemva kwenkuku kwa puma umuntu; wa ti, "Hau! Nga za nga li bon' izwe!" Ngasemva kwake kwa puma inkomo; ya ti, "Uuum! Nga li bon' izwe!" Ngemva kwayo kwa pumainja; ya ti, "Hau, hau, hau! Nga li bon' izwe!" Ngemva 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 njengaloko kade kunjalo.

Kwa sokuba ukupela ke.

ULUTULI DHLADHLA (USETEMBA).

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, "How, how, how! I see the world!" After the dog there came out a goat; it said, "Mey, mey! I see the world!" After the goat there came out a sheep; and said, "Bey, bey! I see the world!" After the sheep there came out all other things. And men again built houses, and were again happy; and all things returned to their former condition. And that was the end of it.

U L U H L A Z A S E .

Two princesses with their attendant maidens go to bathe.

Kw' esukela,¹⁴ intombi za ya 'u-geza, zi hamba namakosazan' emabili: encane i tandwa uyise kakulu; enkulu e nga i tandi. Enkulu kwa ku Ubuhlaluse; encane ku Uluhlazase. Za fika ke esizibeni. Za bukuda.

ONCE on a time some damsels went to bathe, accompanying two princesses: the younger was much beloved by her father, but he did not love the elder. The elder was named Ubuthlaluse, and the younger Uluthlazase.¹⁵ They came to the pool, and sported in the water.

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 not fact is about to be related. They sometimes open it by, *Insimu y' esuka, i sukela pezulu*.

¹⁵ *Ubuhlaluse* and *Uluthlazase* 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-buhlalu-se*, The bead-woman. It may be a name invented to commemorate the introduction of *beads* among the natives.—*U-luhlaza-se* may mean, The green-woman, a similar compliment being intended by it as by *Ukgwekgwana lotshani*, given to *Untombunde*, p. 56. Or, as *luhlaza* also means jet-black, it may mean, The jet-black woman.

The Isikgukqumadevu takes away their garments.

Zi te lapo zi ti zi za 'upuma, za si bona ke Isikgukqumadevu. Sa tata izigheghe zazo. Za puma izintombi, za ti, "Sikgukqumadevu, si nike izigheghe zetu." Sa zi nika. Zi buye zi suke futi ezinye zi tsho njalo, zi ti, "Sikgukqumadevu, si nike izigheghe zetu." Za pela intombi.

When they were about to go out, they saw the Isikgukqumadevu. It took their garments.¹⁶ The damsels quitted the water, and said, "Isikgukqumadevu, give us our garments." It gave them. Again others said the same, crying, "Isikgukqumadevu, give us our garments." Every one of the damsels did so.

Uluthlazase refuses to ask for her garments, and is left by the others.

Y' ala inkosazana ukutsho esikgukqumadevwini, ukuti, a si i nike isigheghe sayo, Uluhlazase inkosazana. Enkulu sa i nika Isikgukqumadevu. Encinane a i nikwanga, ngokuba ya i zikgenya. Za i ncenga ezinye intombi, za ti, "Yitsho ke, nkosazana, esikgukqumadevwini." A ya ze ya vuma ukutsho. Za ti ezinye 'zintombi, "Se si za 'ku ku shiya." Za i shiya ke.

But the princess Uluthlazase refused to ask the Isikgukqumadevu to give her her garment. The Isikgukqumadevu had given the elder princess hers. It did not give the younger one, because she was proud. The other damsels besought her, saying, "O princess, just ask the Isikgukqumadevu." But she would on no account agree to ask. The others said, "We will now leave you." So they went away.

The princess fights with the Isikgukqumadevu.

Ya bona ukuti ya shiywa ezinye 'zintombi, ya si bamba Isikgukqumadevu, i ti, i s' amuka isigheghe sayo. Ya lwa nesikgukqumadevu. Isikgukqumadevu sa i hhudula intombi, sa tshona nayo esizibeni. Kwa lwa futi nayo esizibeni intombi. Y' ahlulek' intombi; s' ahluleka nesikgukqumadevu. Sa hlala naso manje esizibeni, ngokuba se si katele. Ya hlala nentombi, ngokuba nayo se i katele. Sa lala kona Isikgukqumadevu nentombi.

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

¹⁶ *Isigheghe* is that portion of the female dress which answers to the *isimene* of the male, which may be translated the *kilt*.

The Isikqumadevu goes to fetch assistance, and Uthlazase escapes.

Kwa sa kusasa, Isikqumadevu sa hamba, se si funa ukuya 'ubiza ezinye Isikqumadevu, ngokuba se s'ahlulekile, intombi i namandhla. Kwa vela esinye isilwanyana, sa tshela intombi, sa ti, "Hamba, ngokuba Isikqumadevu si yobiza ezinye Isikqumadevu." Ya si tata ke leyo intombi isigheghe sayo; ya kupuka ke emanzini; ya hamba ke, ya y' ekaya.

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

The other girls deceive Uthlazase's parents, and are killed.

Ya fika ekaya, intombi zi ti, "I tombile." Ya ngena endhlini kwabo. Wa kala unina, wa ti, "U vela pi? loku izintombi zi ti, u tombile." Ya ti, "Za ngi shiya esikqumadevwini." Unina wa tshela uyise, ukuti, "Umntwana, nangu wa esesikqumadevwini." Uyise wa tata umkonto wake, wa u lola, wa zi vimbezela izintombi, wa ti, "Veza ni umntanami, ngi m bone." Za m hleka intombi. Za ti, "Uku m tanda kwako ku ya bonakala; ngokuba u t' a u m bone e tombile." Wa t' uyise, "Pela, ngi ti, ngi vezele ni yena, ngi m bone." Z' enqaba intombi, za ti, "U tombile; a si yi 'ku ku vezela yena." Wa tukutela uyise, wa ngena endhlini; za m bamba intombi; wa wa kqabula 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 Isikqumadevu." The mother told her father, saying, "Our child, behold she was with the Isikqumadevu." 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. Wa zi bamba ke izintombi, wa pumela nazo pandhle, wa zi bulala zonke. Wa i bulala ke nenkosazana yake Ubuhlaluse, wa zi bulala zonke intombi. Ba buz' abantu ukuti, "Nkosi, abantwana u ba bulalele ni na?" Wa ti, "Ba m bulele Uluhlazase. Ba m shiya esikgukgumadevwini." Wa m veza ke Uluhlazase. Ba mangala ke abantu bonke ngokuba za fike za ti, u tombile.

child was not there. So he seized the girls, and dragged them outside, and killed them all. He killed also his princess Ubuthlaluse; 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 Isikgukgumadevu." 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 Isikgukgumadevu.

Wa si mema ke isizwe uyise kaluhlazase, wa ti, "A ko funwa Isikgukgumadevu." Kwa hanjwa ke nenkosazan'. Ya ba tshengisa ke isiziba. A ngena ke amadoda esizibeni. Sa tukutela Isikgukgumadevu, sa puma; ba si bulala.

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

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

Za puma ke intombi zonke zelizwe lonke; ngokuba be si hambe si hlala esizibeni sentombi, si dhlala intombi zi nga file. Kwa buywa nazo ke, kwa yiwa ekaya. Kw' ezwakala koyise bentombi ukuti, "Abantwana benu ba velile." B' eza nenkomo zokuza 'utata abantababo. Ba zi nika Usikulumi. Ba hamba nazo ke intombi zabo.

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 Isikgukgumadevu had devoured, but bringing cattle, as it were to redeem them.

Uluthlazase becomes queen.

<p>Ya busa inkosazan' Uluthlazase ; wa busa nezincane ke intombi. Uyise ke wa hlaba inkomo zokujabulisa umntanake, uba wa e dhlwiwe Isikgukgumadevu. Ba m bonga kakulu abantu, oyise bentombi, owa koka abantababo esikgukgumadevwini, ngokuba wa si bulala.</p>	<p>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 Isikgukgumadevu. And the men, the fathers of the damsels, thanked him exceedingly, who had taken their children out of the Isikgukgumadevu, because he killed it.</p>
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What the Isikgukgumadevu was like.

<p>Ku tiwa Isikgukgumadevu a si naboya, sa si isilwane eside, si sikulu. Intombi lezo sa si zi ginya, si nga zi dhlí.</p>	<p>It is said that the Isikgukgumadevu was hairless ; it was a long and large animal. It used to swallow the young girls without eating them.¹⁸</p>
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UNYAOSE KCIYA,
(SOPHIA, UMKAJOSEFA.)

ULANGALASENHLA NOLANGALASENZANTSI.¹⁹

(ULANGALASENHLA AND ULANGALASENZANTSI.)

<p>Kwa ku te ekukgaleni, kwa zalwa Ulangalasenhlá, kwa zalwa Ulangalasezantsi. Yebo.</p>	<p>It used to be said long ago that Ulangalasesnthla was born, and then Ulangalasezantsi. That was it.</p>
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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 Ibakca woman. But it is worth retaining, 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 Usikulumi. Then the girls do not deceive in that tale, but go home weeping and report that she has been taken away by the Isikgukgumadevu. 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 Usikulumi is also destroyed ; and it is ultimately killed by a man who has lost "twin children which were much beloved." Some of the other incidents are related in the tale of Usitungusobenthle ; but there a cannibal takes the place of the Isikgukgumadevu. Then in a third tale Usitungusobenthle is carried off at the age of puberty by pigeons, and, after her escape from captivity, kills the Isikgukgumadevu, which had swallowed all her people, &c.

¹⁹ *Ulangalasesnhla*, Sun-of-the-West. *Ulangalasezantsi*, Sun-of-the-East.—

Ulangalaszantsi goes to fetch his children: his way is obstructed by ten swollen rivers, which divide, and he passes onward.

Wa ti Ulangalaszantsi, "Ngi za 'kulanda abantwana bami, ngi bute izinkabi ezi lishumi." Wa tata ingubo embi, e 'sidwaba nje; wa hamba ke, e landa 'bantwana kulangalashla. Wa funyana umfula u gwele; wa ponsa enye inkabi; wa damuka umfula; wa wela. Wa hamba ke kaloku ke. Wa funyana omunye u gwele; wa ponsa enye futi; wa vuleka umfula; wa wela; wa hamba ke. Wa funyana omunye u gwele; wa ponsa enye yobutatu; wa vuleka umfula; wa hamba ke. Wa funyana omunye u gwele; wa ponsa enye; wa vuleka umfula; wa hamba ke. Wa hamba kwoweshlanu umfula; wa funyana u gwele; 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.

Ulangalaszantsi 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 Ulangalashentha. He came to a swollen river; he threw in one ox;²⁰ 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.

These 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 *itonjo*. Thompson, in his *Travels in Southern Africa*, speaking of the religion and superstitions of the Amakzosa, 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 Dungan's army was going against Umzalikazi, on reaching the banks of the Ubulinganto, they saluted it, saying, "*Sa ku bona, bulinganto*," and having strewed animal charcoal (*umsizi*) 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. xxxi. 20) There can be little doubt that Ulangalaszantsi 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.

Wa fika ke emtonjeni lapa ku kiwa kona amanzi omuzi kalangalase NHLA. Wa funyana abantwana abancinane be baningi kakulu. Wa fanisa umntwana, wa ti, "Lo 'mntwana okabani na?" Ba ti, "Okalangalase NHLA." Wa ti, "Unina ubani na?" Ba ti, "Umalangalase nzantsi." Wa ti, "A!" Wa ti, "Woza lapa." Wa tata umhlanga. (Ngokuba be be ye 'kuka umhlanga bonke abantwana.) Wa u kcoboza umhlanga walowo 'mntwana wakwandodakazi yake, wa ti, "Hamba ke, u ye kunyoko, u ti, k' eze 'eze 'kukelela wena; u ti, 'Umhlanga wami, mame, u file; hamba wena, u ye 'ku ngi kelela umhlanga wami." Wa hamba ke unina, wa fika emhlangeni.

So at length he came to a spring, where the water of the village of Ulangalase NHLA 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, "Ulangalase NHLA's." He said, "What is his mother's name?" They said, "Umalangalase nzantsi."²¹ 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.

Ulangalase nzantsi makes himself known to his daughter.

Wa t' e sa fika, wa puma Ulangalase nzantsi, wa ti, "Woza lapa, mntanami." Y' etuka inkosikazi, ya kala, ya ti, "Baba, u vela pi? loku Ulangalase NHLA u ti, a nge ku bone ngamehlo ake; a nga ku bulala, ngokuba e hleli nabantwana bako, u za 'kwenza njani na?" Wa ti Ulangalase nzantsi, wa ti, "U za 'kuti, ngi zitolele uwhahihahi lwami olu ng' Ubombi. U nga tsho ukuba ngi u ye Ulangalase nzantsi. U ngi file kuye Ulangalase NHLA. U ti ngi umfokazi nje." Wa ti, "U babele ni na lapa, loku u ya songelwa; ku

When she came, Ulangalase nzantsi went out, and said, "Come hither, my child." The queen started and cried and said, "My father, whence do you come? Since Ulangalase NHLA says, he cannot set eyes upon you; he could kill you, because he has possession of your children, what will you do?" Ulangalase nzantsi said, "You shall say, 'I have taken under my protection, for my own service, my tall man, whose name is Ubombi.'²² Do not say I am Ulangalase nzantsi. Conceal me from Ulangalase NHLA. Say I am merely a foreigner." She said, "What is your business here, seeing that you are threatened, and

²¹ *Umalangalase nzantsi*,—that is, the daughter of Ulangalase nzantsi.

²² *Ubombi*.—A ragged, shabby fellow.

tiwa u nge ze wa vela lapa?" Wa ti, "U za 'udhla ni na? loku kini ni dhla izinkwa zodwa, lo lapa ku dhliwa utshwala bodwa; uku-dhla kwamadoda." Wa ti, "U za 'u ngi gayela umbakganga; u ngi beke endhlini yakwasalukazi sakwako. A ngi yi 'kuvela, a'nga ngi bona Ulangalassenhla. Ngi ya 'kuvela, ngi se ngi pumule. Ngi za 'uke ngi pumule, and' uba ngi ba bute abantwana bonke besizwe sakiti. Ngi lande bona bonke nawe. Ngi za 'ku m bulala umyeni wako."

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, Ulangalassenthla 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."

Ulangalassenzantsi appears openly to Ulangalassenthla.

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

On the morning of the third day Ulangalassenzantsi went out of the house. And Ulangalassenthla went out and said, "Whence comes this fellow? Who is he? Is he not like Ulangalassenzantsi?" He said, "It is I. I am come to fetch all the children of our nation." (They had been taken captive by Ulangalassenthla's army.) He said, "Wo! You shall never take away the children: they are mine. You shall never gain possession of them."²³

Ulangalassenthla summons his soldiers, and orders them to kill Ulangalassenzantsi.

Wa biza umfana, wa ti, "Me-meza impi yami, i ze 'kuzwa. Nantsi indaba i fikile." Ya fika impi yake. Wa ti, "Mu bulale ni Ulangalassenzantsi. Ngi y'ala

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 Ulangalassenzantsi. I

²³ *Ku za wa b' ezwa*, i.e., *a ku sa yi 'kuzé 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?

nabantwana." Ba m ponsa bonke ngemikonto. Ya t' imikonto a ya fika kuye; ya hlaba nje kodwa. Wa i buta yonke; wa ba nikela yona. Ba pinda ba ponsa. A i fikanga; 'emi nje yena; a ya fika futi imikonto yabo. Wa ti, "Ngi n' a/lulile ke kaloku. Leti ni ke abantwana bonke." Wa vuma Ulangalasehla. Wa ti, "Yebo, u s' a/lulile." Wa ba buta bonke, wa ti, "Mu nike ni abantwana bakubo." Ba butana ke bonke. Wa ti, "Nampa ke abantwana bakini. Hamba ke." Wa hamba ke.

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." Ulangalasehla 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.

Ulangalasehla sends his army after Ulangalasezantsi.

Kwa ti emuva Ulangalasehla wa landelisa impi yake yonke. Wa ti, "Hamba ni ke. Ku lungile. Ni m kgedel' en/le kanye nabantwana bake; ni buye ke nina, bauta bami." Ya hamba ke impi. Ya hamba ke, a ya fika; kwa u loku i hamba nje i nga fiki.

It came to pass afterwards that Ulangalasehla made all his army pursue him. He said, "Go. You can kill them now.²⁴ 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 diligently, it did not come up with him.

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

Ba za ba ya ba fika emfuleni o 'manzi abomvu; omkulu kakulu; be u funyana u gwele kakulu. Ulangalasezantsi wa pakamisa intonga yake yobukosi; wa i pakamisa, umfula wa nqamuka, ba wela bonke. Ba hlala ke, ba y' etula imitwalo yabo, ba jabula, ba d/la, ba peka nokupeka.

Ulangalasezantsi and his children at length came to a river whose waters were red; it was very great: they found it very much flooded. Ulangalasezantsi 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.

²⁴ *Ku lungile.*—It is right,—that is, they have got into such a position that 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 precipice, he shouts, *Wa lungile!* "You are all right!"

The soldiers arrive at the river ; it divides : they enter ; it closes, and overwhelms them.

Ya fika impi pezu kwomfula. Ya memeza, ya ti, "Ni wele pi na?" Ba ti, "Si wele kona lapa. Wela ni, ni ze 'ku si bulala." Ba ti bona, "Kqabo! A ni welanga lapa. Si tshela ni?" Wa tata intonga yake Ulangalaszantsi; wa i pakamisa; umfula wa ngamuka. Wa ti, "Wela ni ke manje." Ba ngena bonke. Umfula ubanzi. Ba te be pelele emfuleni, wa i beka intonga yake; umfula wa ba zibekela bonke.

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." Ulangalaszantsi 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.

Ulangalaszantsi and his children rejoice.

Ba tokoza; ba dhlala abantwana baka Ulangalaszantsi; ba jabula kakulu. Wa ti yena, "A ni boni ke na? Ba pelile abe be za 'ku si bulala." Wa ti, "Twala ni ke, ni hambe, ni ye kwiti." Ba twala ke, ba hamba ke.

They rejoiced; the children of Ulangalaszantsi 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.

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

Wa fa endhleleni Ulangalaszantsi. Ba hamba bodwa ke kaloku. Kwa vela umfo wabo owa be e kona kubo abantwana; wa hamba nabo. Kwa vela ukufa, kwa ba bulala abadala; ba sala abancane, ba sala nendoda yanye. Ba hamba ke njalo, ba za ba ya ba fika ezweni lakubo. Kwa kalwa kakulu. Kwa tiwa, "U pi umfo wenu?" Wa ti, "U fele ezindhleleni." Kwa tiwa, "U fele pi

Ulangalaszantsi 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?"

na?" Wa ti, "Nami a ngi bona-
nga lap' e fele kona. Nomunye
nomunye umfo wetu a ngi m
bonanga, a ngi ba la/llanga nje;
ba fa, ngi nga ba boni. Sa hamba
kabi; sa hamba pakati kwezita.
A ng' azi nokuba ba bulawa izita
ini na."

Ba hlala ke; b' aka ke; ba
jabula ke; ba za ba buya b' anda.

Le 'nsumansumane indaba en-
dala pakati kwakiti. Ku tiwa
insumansumane, ngokuba labo aba
be i kuluma kade ba dhlula ka-
kulu; a ku s' aziwa uma i vela pi.
Kepa ku tiwa insumansumane
endala, ku nga ka fiki nabam/lope
kulo 'm/laba.

UMPONDO KAMBULE (AARON).

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.²⁵

²⁵ Whatever may have been the origin of this tale, there are few who will not at once refer it to 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 1683. (*Holden's History of Natal*, p. 36.) Kolben says:—"The *Caffres* traffick with the Rovers of the Red Sea, who bring 'em Manufactures of Silk for Elephants' Teeth. These Manufactures the *Caffres* 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 *Portuguese* of *Mozambique* 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 Usitungusobentle, when she is flying from the country by whose people she had been taken captive. And in the Hottentot fables, in like manner, Haisi Eribip 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 alliterative or Kafir language. (*Bleek's Comparative*

U B A B U Z E . 26

Ubabuze obtains his father's permission to visit a maiden.

Kw' esukela, inkosi igama layo Ubabuze; kepa ya i tsandza ukuya entombini. Uyise wa y alela, abatali bayo; wa tsi, "Musa ni 'kuya kuleyo 'ntombi, ngobane a ku yi, lu buya ko." Kepa inkosi Ubabuze wa tsi, "Ndi ya tsandza ukuya lapo." Kepa uyise wa m vumela manje, wa m nika itinkomo etiningi; wa tsi, a k' a kambe ke. Wa m nika abantu²⁷ futs' boku-kamba naye.

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 see 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.

Wa kamba ke; abantu wa ba butsa bonke, wa kamba ke. Wa m tshena k' uyise ukutsi, "Mntwanami, u nga kambi ngaleyo 'ndhlela ey enyuka entsabeni; a u bo kamba ngendhlela yentsambeka." Wa kamba ke. Kepa kwa tsi ekwahlukaneni kwendhlela tombini, wa i yeka Ubabuze lowo leyo 'ndhlela uyise a b' e tsi, a t' a kambe ngayo; wa kamba ngaleyo 'ndhlela uyise a b' e tsi, a t' a nga kambi ngayo.

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. 51.*) 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.*)

²⁶ This tale was told by a woman of the Amabakca, and it is printed in their dialect.

²⁷ *Abantu.*—I have not attempted to represent by orthography the sound the Amabakca give to *t* in this and in many other words, when followed by certain vowels. It is difficult to say whether the *t* is followed by a slender *f*, *v*, *w*, or *w* sound.

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

Kwa tsi pambili wa fukana itiwanyana etiningi; ta m bona e sa vela, ta m memeta e se kudze, ta tsi, "Babuze, babuze bankosi!" Wa tsi ke Ubabuze, "Ubawo u be ngi tshera, e tsi, te ndi nga kambi ngale 'ndhilela; wa tsi indhilel' imbi, i namadzhamtela." Ngaloku 'kutsho kwawo wa wa nika inkomo taningi. A buya a pindzha futs', a tsi, "Babuze bankosi!" Wa w engeta futs', wa wa nika inkomo, ukudhila kwamadzhamtela. A ti kgedza ke, inkomo ta pela manje. A buya a kcela futs', a ts', "Babuze bankosi!" Wa wa pa abantu manje. A buya a pindzha futs', a ts', "Babuze bankosi!" Wa ba kgedza manje abantu. A kcela futs' amadzhamtela. Wa kohlwa manje, ngobane abantu se be pelile. Wa kamba e se yedvwa manje.

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.

A buya a kcela futs', a ts', "Babuze bankosi!" Wa gijima, wa fukana imbiba pambili. Ya ts' imbiba, "Ng' obule, u patse isikumba sami." Wa y obula kamsinya, ngokubane nanka amadzhamtela e se ta 'kudhila, e se kedute. Wa si tata isikumba ke, sa m fukula manje ke, e se fika e funa uku mu dhila; sa m pakamisela etulu emafwini; a kamba pansu ke amadzhamtela. A buyela emva amadzhamtela.

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 is conveyed through the air to his destination.

Sa m kambisa ke isikumba emafwini; sa m beka ekcaleni kwo-muti, lapo ku kona intombi a i tsandzako. Wa ngena ke ekaya, e se e kamba pansi manje. U kamba naso ke isikumb' esi, e si bopele etintongeni take. Ba hlaba umkosi ke ekaya ngokujabula okukulu, ngokutsi, "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 hlatsiswa inkomo. Wa hlala ke. Wa ta wa pela lo 'nyaka a ye ngawo, e sa hlali kona. Uyise wentombi kwa ts' uba ku pele unyaka wa mema umtsimba omkulu wokuba u yotshatisa intombi yake. Ba ba ningi abantu abakambako.

They killed cattle for him, and he staid 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 futsi inkomo etiningi, ngobane ku kona amadzhamtela endhleleni; ngobane nami lapa nda ndi te nesive esiningi, nda ndi si nikwe ubawo, sa dhlwiwa amadzhamtela endhleleni." Wa m nika ke inkomo etiningi. Wa kamba ke nayo intombi ke nenkomo nabantu.

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 amadzhamtela a m beka kona; wa fukana inyama yembiba, wa si beka ke isikumba enyameni yembiba; wa i hlabela ke imbiba inkabi, wa i shiya ke yonke leyo 'nyama, ya sa i dhlwiwa 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.

Ubabuze's party exterminate the hyenas.

<p>Wa fika emadzhamteleni ; a buya a kcela futs', a ts', "Babuze bankos'!" A ka wa nikanga 'luto. Umne wabo intombi wa li gwaza elinye idzhamtela, eli inkosi yawo ; a f' onke amadzhamtela.</p>	<p>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.</p>
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Ubabuze reaches home with his bride, and there is great rejoicing.

<p>Ba kamba kakhle ke manje. Ba vela ke ekaya kubo, kwa kalwa, ubane ku bonwe inkosi i sa buya, lo kwa ku tsiwa, I ya 'kufa. Ya fika ke ekaya ke ; kwa hlatsywa inkomo ke etiningi ; kwa hlatsiswa umtsimba nayo inkosi indodzana yabo. Ba tshata ke. Wa inkosikati ke. Abane wabo a ba be be sa buyela ekaya. Wonke umtsimba w' aka kona.</p>	<p>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.</p>
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UNYAPOSE KCIYA,
(SOPHIA, UMKAJOSEFA.)

U M U N T U N E N Y O N I .

(THE MAN AND THE BIRD.)

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

<p>BA ti kambe, ab' az' insumansu- mane, kwa ku kona kukqala indhlala enkulu, ku nge ko izinkomo futi. Kwa ti umfazi wa ya 'kulima ensimini ; kwa ti kwa fika inyoni, ibizo layo umvemve. Umfazi wa lima, wa buya, wa y' ekaya. Kwa ti kusasa wa buya wa ya futi ukuya 'kulima. Kwa ti indima e be i lime izolo, ka bi</p>	<p>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 umvemve.²⁸ The woman dug, and went home again. In the morning she went again to dig. The new ground, which she</p>
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²⁸ The wagtail.