

sa i bona; wa fika, se ku njengo-tshani nje. Wa ti, "Indima e ngi i lime izolo i pi na?" e kuluma yedwa. Wa pinda wa lima futi, e se pinda okobubili. Kwa ti e sa lima, kw' eza inyoni, ya hlala pezu kwomuti ebusweni bake, ya ti, "Tshiyo, tshiyo, tshiyo! Umhlaba kababa lo, e ngi ti ng' ala nawo. U b' u ngi pikelele. Zidinjana, mbembe! Bewana, sakasaka! Mpinyana, pokqopokqo! Gejana, ntshi!"

had dug yesterday, she could no longer see; she arrived at the place, and it was just like the grass. She said, "The ground I dug yesterday, where is it?" speaking to herself. She dug again the second time. As she was digging there came the bird, and sat on a tree in front of her, and said, "Tshiyo, tshiyo, tshiyo! That is the land of my father, which I have always refused to allow to be cultivated. You have acted in opposition to me. Little clods, turn back again! Little seeds, be scattered in all directions! Little pick-handle, snap to pieces! Little pick, fly off!"<sup>29</sup>

*The woman again tries, but the wagtail, as before, renders her labour vain.*

Kwa ti wa ya 'kulima futi; umfazi wa fika; indima e be i lime izolo, futi e nga sa i boni; so ku njengaloku be ku njalo: ngokuba izidinjana za ti mbembe; nembeu ya ti sakasaka; nompini wa puka; negejo la ti ntshi. Wa pinda wa lima futi. Ya fika inyoni, ya ti, "Tshiyo, tshiyo, tshiyo! Umhlaba kababa lo, e ngi ti ng' ala nawo. U b' u ngi pikelele. Zidinjana, mbembe! Bewana, sakasaka! Mpinyana, pokqopokqo! Gejana, ntshi!" Kwa se ku ba njengokutsho kwayo. Izidinjana za ti mbembe; nembeu ya ti sakasaka; nompini wa puka; negejo la ti ntshi.

The woman went to dig again; she came; a second time she could no longer see the ground she had dug on the day before; it was now as it used to be: for the little clods had turned back; the seed was scattered; and the handle was broken; and the pick was off. Again she dug. The bird came, and said, "Tshiyo, tshiyo, tshiyo! That is my father's land, which I have always refused to have cultivated. You have acted in opposition to me. Little clods, turn back again! Little seeds, be scattered! Little pick-handle, snap to pieces! Little pick, fly off!" And so it was in accordance with its saying. The little clods turned back; and the seed was scattered; and the handle was broken; and the pick flew off.

<sup>29</sup> These diminutives are to be understood as spoken in contempt, and not to refer to size.

*She goes home and tells her husband of the wonderful bird.*

Wa buya futi umfazi ukuya ekaya, wa ya 'kuthshela indoda yake; wa ti kuyo, "I kona inyoni e ngi ti lapa ngi limayo, i fike, i ti kwimi, 'Umhlaba kababa lo, e ngi ti ng' ala nawo. U b' u ngi pikelele. Zidinjana, mbembe! Bewana, sa-kasaka! Mpinyana, pokqopokqo! Gejana, ntshi!" Se ku njengoku-tsho kwayo."

The woman went home again to tell her husband; she said to him, "When I am digging, there is a bird which comes and says to me, 'That is my father's land, which I have always refused to have cultivated. You have acted in opposition to me. Little clods, turn back! Little seed, be scattered! Little handle, snap to pieces! Little pick, fly off!' And it is as it says."

*The husband catches the bird, and obtains a feast, which he eats alone.*

Kwa ti kusasa kwa puma umfazi kukqala, wa ya 'kulima, se be kcebe ikcebo lokuti, "Uma se ngi lima, wo fika, wena ndoda, u ze 'kubona oku tshiwoyo inyoni." Ya landela indoda, ya hlala eduze nomfazi, ya kcatsha. Kwa ti umfazi e lima, ya fika inyoni futi, ya pinda ya tsho njalo. Indoda ya se i zwa, ya vumbuluka pantsi, ya pakama, ya i bona inyoni e kulumayo: ya i sukela, ya i kzotsha; ya baleka inyoni, nendoda nayo futi. Inyoni ya tshona ngalukalo, indoda ya tshona ngalukalo futi; ya i kzotsha njalo; ya za ya dinwa inyoni; ya i bamba. Ya ti inyoni, "A k' u ngi yeke; ngi za 'ku kw enzela umlazana." Indoda ya ti, "Ake w enze ke, ngi bone." Y' enza, ya kam' umlaza, ya ti k'la. Ya puza indoda. Ya ti futi, "Ake w enz' isangqondwane." Ya ti puhlu, puhlu, puhlu.

In the morning the woman went out to dig first, they having devised a plan, to wit, "When I am digging, you shall come, husband, to see what the bird says." The husband followed, and sat near the woman, in concealment. As the woman was digging, the bird came again, and said the same as before. The husband heard it, and came up from under the bush on the ground, and raised himself, and saw the speaking bird: he sprang at it, and drove it away; the bird fled, and the man also ran after it. The bird passed over the hill, the man passed over also; he drove it without ceasing; at length the bird was tired, and the man caught it. The bird said, "Leave me alone, and I will make you some whey." The man said, "Just make it then, that I may see." The bird made it, and strained the whey; it gurgled.<sup>80</sup> The man drank. He said also, "Just make curds too." It made a flopping noise.<sup>80</sup> The man ate, and was

<sup>80</sup> *K'la, Puhlu.*—These are onomatopoeic words, and are intended to imitate the sound occasioned respectively by taking out the stopper of the calabash for the purpose of pouring out whey, and that occasioned by pouring out the thick curds.

Ya dhlala indoda, y' esuta, loku kad' i lambile; i jabula, ya ti, i tole inkomo. Ya hamba nayo, ya fika endhlalini kwayo, ya i faka embizeni, ya i nameka, ukuba abantwana nomfazi wayo ba nga i boni, ku be isisulu sayo yodwa; ngokuba ya ku zuza yodwa.

satisfied, for he had been a long time hungry; and said, rejoicing, that he had found a cow.<sup>31</sup> He went home with it, and put it in a pot in his hut, and luted it down, that his wife and children might not see it; that it might be his own private titbit; for he got it by himself.

*The husband again feasts alone, by night, when the rest are asleep.*

Kwa ti umfazi wa ya 'kulima, nendoda ya ya 'kulima; ba buya bobabili futi; indoda ya fika, kwa hlwa; ba lala bonke; yona kodwa a ya ze ya lala: ya ya embizeni, ya zibukula. Wa fika, inyoni i s' i te koka pezulu: wa i bamba ngesandhlala; wa ka amasi, wa kela esitsheni sake; wa buya, wa i faka embizeni, wa i nameka. Wa dhlala amasi yedwa, se be lele bonke abantwana nonina.

The wife went to dig, and the husband went to dig; both came back again; the husband returned when it was dark; they all lay down to sleep; but the man did not sleep: he went to the pot, and uncovered it. The bird was sitting on the top: he held it in his hand; he poured out the amasi<sup>32</sup> into his vessel; and again put the bird into the pot, and luted it down. He ate the amasi alone, all the children and their mother being asleep.

*One of the children, having seen the father feasting, reveals the discovery to the other.*

Kwa ti kusasa indoda y' emuka, ya ya 'kugaula izibonda; umfazi wayo wa ya 'kulima; kwa sala abantwana bodwa. Kanti omunye umntwana u m bonile uyise e dhlala amasi yedwa, wa ba tshela abanye kusasa, wa ti, "Ngi m bonile ubaba; ku kona e be ku dhlala kusihlwa, se si lele sonke; u zibukule embizeni; nga bona e ka amasi kona; nga tula nje, nga ti, i kona e ya 'kuti a nga hamba a

In the morning the man went to cut poles, and his wife went to dig; and the children remained alone. But one of the children had seen his father eating the amasi alone, and said to the other children, "I saw father; there was something which he was eating in the night, when we were all asleep; he took the cover off the pot; I saw him pour out amasi from it; I was silent, and said, there is something which will take him to a distance; and then

<sup>31</sup> This wonderful bird was only a little inferior to Mick Purcell's Bottle, which he purchased of one of the "Good People" with his last cow, from which proceeded at suitable times "two tiny little fellows," who spread his table with the best of food, on gold and silver dishes, which they left behind; very considerably remembering that Mick and his family required other things besides food! (*Croker's Fairy Tales*. "Legend of Bottle Hill," p. 33.)

<sup>32</sup> *Amasi*.—Sour milk, but properly prepared, not what we should understand by sour milk. The native name is therefore retained.

ye kude, si sale, si wa d/le amasi, loku e si neitshayo." Ba sala, ba ya 'kuzibukula embizeni ; ba i fumana inyoni i s' i te kcoka pezulu kwamasi ; ba i bamba ; ba d/la, ba d/la, ba d/la, ba d/la, ba za b' esuta. Ba sibekela futi. Wa ti uyise, "Banta bami, ni d/le ni na, ni suti kangaka nje na ?" Ba ti, "A si suti 'luto," be m ko/lisa.

we will eat amasi, for he begrudges us." Then they went to uncover the pot ; they found the bird sitting on the top of the amasi ; they held it ; they ate, they ate, they ate, they ate, until they were satisfied. They covered it up again. The father said, "My children, what have you been eating, to be so stuffed out ?" They said, "We are not stuffed out with anything," deceiving him.

*All the children watch their father at his solitary nocturnal feast.*

Kwa hlwa indoda y' enza njalo futi, se be lele bonke futi. Kanti omunye u ba tshelile ikcebo, ukuba ba ze ba nga lali, ba ke ba bheke ukuba uyise wabo u ya 'kwenza njani na. Lapa se be lele bonke, y' enza njalo ke indoda ; ya zibukula, ya d/la, ya d/la ; ya buya, ya sibekela. Kanti se be m bonile abantwana bake, ukuba u ya ba neitsha ukud/la. Ba ti, "Ku ya 'kusa kusasa, si ya 'kubona ukuba ka yi 'kumuka ini na."

In the night the husband did the same again, when they were all again lying down. But one of them told them a plan, that they should not sleep, but just see what their father would do. When they had all lain down, the man did as before ; he opened the pot, and ate, and ate ; and then covered it up again. But his children had seen him, and knew that he begrudged them food. They said, "The morning will come, and we shall see if he will not go out."

*During the feast of the children, the bird escapes.*

Kwa ti kusasa y' emuka indoda. Ba ya ba zibukula ; ba fika, inyoni i s' i te kcoka pezulu ; ba i susa ; ba d/la, ba d/la. Wa ti o i peteyo ya m punyuka, ya baleka, ya ti dri ; ya hlala emnyango. Omunye umntwana, Udemazane ibizo lake, wa ti, "Demane, nansi inyoni kababa i muka bo !" Udemane wa ti, "Ake w enze ka/le, mnta kababa, ngi sa funda 'mtanyana." Y' esuka inyoni emnyango, ya ti dri ; ya hlala pand/le ebaleni. Wa

In the morning the man departed. The children went and uncovered the pot ; when they came, the bird was sitting on the top ; they took it out, and ate, and ate. The bird slipped from him who held it, and flew away with a whir, and stopped at the doorway. One of the boys, Udemazane by name, said, "Udemane, see father's bird is going away then !" Udemane said, "Wait a bit, child of my father, I am in the act of filling my mouth." The bird quitted the doorway with a whir, and stopped outside in the open space.

ti Udemazane futi, "Demane, nansi inyoni kababa i muka bo!" Wa ti Udemane, "Ake w enze ka/le, mnta kababa, ngi sa funda 'mtanyana." Y' esuka inyoni ebaleni, ya ti dri; ya hlala pezu kwotango. Wa pinda wa tsho njalo Udemazane. Inyoni ya ze ya ndiza, ya hamba, y' emuka. Kwa ku pela.

Udemazane said again, "Udemane, see father's bird is going away then!" Udemane said, "Just wait a bit, child of my father, I am in the act of filling my mouth." The bird quitted the open space with a whir, and pitched on the fence. Udemazane said the same words again. The bird at length flew away and departed. That was the end.

*The father, finding the bird gone, mourns in vain for his titbit.*

Wa buya uyise. Kwa ti kusi-hlwa, e ti u se za 'kutola isisulu sake, ka be sa i bona inyoni, amasi futi e nga se nga nani. Wa mangala, wa biza abantwana bake, wa ti, "Ku pi o be ku lapa embizeni na?" Ba ti abantwana, "A si kw azi." Omunye wa ti, "Kqabo! Ba ya ku ko/hlisa, baba. Inyoni yako ba i yekile; y' emuka; namasi futi si wa d/hlile." Wa ba tshaya kakulu, e mangalele isisulu sake, e ti u se za 'kufa ind/hlala. Kwa so ku ba 'kupela ke.

The father returned. At night, when he thought he was going to get his titbit, he no longer saw the bird, and there was no longer much amasi left.<sup>33</sup> He wondered, and called his children, and asked, "What has been here at the pot?" The children said, "We don't know." But one said, "No, then! They are deceiving you, father. They have let go your bird, and it has gone away; and we have eaten the amasi also." He beat them very much, punishing them for the loss of his titbit,<sup>34</sup> thinking he should now die of famine. So that was the end.<sup>35</sup>

ULUTULI DHLADHLA (USETEMBA.)

<sup>33</sup> Lit., Was no longer as big as anything.

<sup>34</sup> Lit., charging them with having taken away his titbit.

<sup>35</sup> The reader will find the power of rendering labour vain, ascribed to a bird in the above tale, ascribed to all beasts, in a legend of Central America:—"When the two princes Hunahpu and Xbalanque set themselves one day to till the ground, the axe cut down the trees and the mattock cleared away the underwood, while the masters amused themselves with shooting. But the next day when they came back, they found the trees and creepers and brambles back in their places. So they cleared the ground again, and hid themselves to watch, and at midnight all the beasts came, small and great, saying in their language, 'Trees, arise; creepers, arise!' and the trees returned to their places." (*Tylor's Early History of Mankind*, p. 356.) Compare also Note 52, p. 51.

## UKCOMBEKANTSINI.

*The wives of a certain king give birth to crows. His queen has no child.*

<p>KWA ku kona inkosi etile kuleso 'sizwe; ya i zala abantwana aba amagwababa, i nga m zali umntwana o umuntu; kuzo zonke izindlu i zala amagwababa. Kepa</p>	<p>THERE was a certain king of a certain country; he used to have children who were crows,<sup>86</sup> he had not one child that was a human being; in all his houses<sup>87</sup> his children were crows. But his queen</p>
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<sup>86</sup> There are among the natives legends of women giving birth to crows, and to beings resembling horses and elephants. Such legends probably had their origin in monstrous births, which bore a real or fancied resemblance to such animals. This notion of human females giving birth to animals is common among other people. In the Prose Edda we read of the woman Gefjon, who had four sons by a giant, who were oxen. (*Mallet. Northern Antiquities, p. 398.*) And of the hag, Járnavid, who was the mother of gigantic sons, who were shaped like wolves. (*Id., p. 408.*) Loki gave birth to the eight-legged horse, Sleipnir. (*Id., p. 434.*) In the *Pentamerone* we read of a woman who brought forth a myrtle, which turned out to be a fairy, who ultimately married a prince. ("The Myrtle.") Pasiphae gave birth to the monstrous Minotaur; and Leda to two eggs, from each of which sprang twins. And in a recent number of *All the Year Round* we read of a Mary Loft, living during the last century, who succeeded in persuading many men of science, that she had become the mother of sixteen rabbits!

But thus giving birth to animals is almost always, in these tales, spoken of as a disgrace to the human being, and is felt to be a reproach. In some tales a charge of giving birth to animals is made against a queen by malice for the purpose of taking away the king's affection. And the term *Igwababa* (crow) is an epithet of contempt; it is not clear in some of the tales whether we are to understand it in this way or literally. It is evident, however, in the tale of Ukcombekantsini, that we are to understand the word literally. All the children of the king were crows. It is amusing to see how the people appear to think that giving birth to such animals is better than sterility. We alluded above to the notion of marriage with animals as possibly intimating a sympathy with the lower world of animal life. But clearly it is not such a sympathy as would allow, or scarcely even suggest, the possibility of overleaping the natural antipathy which exists between the human and all other animal species. This is evident from the repugnance which is frequently expressed for the bridegroom whilst under the animal form; and which is overcome only, when under that form he manifests the dispositions of man; the sympathy is with the human spirit even when manifesting itself under the form of a lower animal; the love is for the human being which the animal form conceals; and whilst that form is ascribed to the wicked influence of magic, love often becomes the immediate means of delivering the spell-bound being from his degradation. Such tales, therefore, really become parables in which the power of love over brute nature, to exalt and elevate it, receives illustration. The invariably much greater repugnance expressed for giving birth to animals, on the other hand, may be a kind of protest against degeneration. Many such legends were originally, no doubt, metaphorical, or alluded to some real fact misunderstood and misexplained.

<sup>87</sup> Each wife of a polygamist has her own dwelling and establishment; each such separate establishment is called a house.

inkosikazi yayo ya i nge namntwana, kwa ku tiwa inyumba; ya hlala isikati eside i nga zali. Be i hleka bonke nabesifazana labo bona aba zala amagwababa, be ti, "Kanti tina si ya zala namagwababa odwa lawa, kepa wena a u zali luto. Kepa u ti u umuntu wokwenza ni na?" A kale, a ti, "Kepa nga zenza ini na? loku nani ni ya zala ngokuba kwa tiwa, Zala ni."

had no child; it was said she was barren; she remained a long time without having any child. All used to jeer her, and even the very women who gave birth to crows, saying, "We indeed do give birth only to crows; but you give birth to nothing. Of what use then do you say you are?" She cried, saying, "But did I make myself? For even you are mothers, because it was said, 'Be ye mothers.'"<sup>38</sup>

*The childless queen receives assistance from some pigeons.*

Wa ze w' emuka wa ya 'ulima; ngesikati sokulima, kwa ti lapa insimu e se za 'u i kgeda, kwa fika amavukutu emabili; a fika kuyena e mlezzi pansu, e kala. La ti elinye kwelinye, la ti, "Vukutu." La ti elinye, "U ti 'Vukutu' ni na, u nga buzi uma u kalela ni na?" Wa ti, "Ngi ya kala ngokuba ngi nga zali. Abanye abafazi benkosi ba ya zala amagwababa, kepa mina a ngi zali luto." La ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga buzi ukuti uma si m zalisa a nga si nika ni?" Wa ti, "Ngi nga ni nika konke e ngi nako." La ti, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga buzi ukuti ukudhla kuni a nga si nika kona na?" Wa ti, "Ngi nga ni nika amabel' ami." La ti, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, loku si nga wa dhli amabele?" Wa ti, "Ngi ya 'u ni nika amadumbi." La ti, "Vukutu." La ti elinye, "U ti

At length she went to dig; when she was digging, and the garden was now nearly finished, two pigeons came to her as she was sitting on the ground and weeping. One said to the other, "Vukutu." The other said, "Why do you say 'Vukutu,' and not ask why she is crying?" She said, "I am crying because I have no child. The other wives of the king give birth to crows; but I give birth to nothing." One said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not ask her what she will give us, if we give her power to have a child?" She replied, "I could give all I possess." One said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not ask what food she will give us?" She said, "I would give you my amabele."<sup>39</sup> One said, "Vukutu." The other said, "Why do you say 'Vukutu,' since we do not eat amabele?" She said, "I will give you amadumbi."<sup>40</sup> One said, "Vukutu." The other said, "Why do you say

<sup>38</sup> *Kwa tiva, Zala ni.*—This saying is worthy of note. It is common among the natives. They say it is a reference to the word which Unkulunkulu, when he broke off all things from Uthlanga in the beginning, uttered, determining by an ordinance all future events.

<sup>39</sup> *Amabele*, Native corn.

<sup>40</sup> *Amadumbi*, a kind of arum, the tubers of which are used as food.

'Vukutu' ni, u nga ti, a si wa tandi amadumbi." Wa bala konke ukudhla a nako. A kw ala. Wa ze wa ti, "'Kupela kokudhla e ngi nako." La ti, "Vukutu: u nawo amabele; kepa tina si funa inhlakuva." Wa ti, "O, ngi nazo inhlakuva, makosi ami." La ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga ti a ka tshetshe masinya, a ye ekaya a yo'utata inhlakuva?"

'Vukutu,' and not tell her we do not like amadumbi?" She mentioned all the kinds of food she had. They refused it all. At length she said, "That is all the food I have." The pigeon said, "Vukutu: you have amabele; but for our part we like castor-oil seeds." She said, "O, I have castor-oil seeds, sir." One said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not tell her to make haste home at once, and fetch the castor-oil seeds?"<sup>41</sup>

*The queen fetches castor-oil seeds for the pigeons.*

W' esuka masinyane umfazi, wa gijima, wa ya ekaya; wa fika wa zi tata inhlakuva, zi sempaneni, wa zi tululela ekqomeni; wa zi twala, wa ya nazo ensimini. Wa fika, la ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga ti, a ka tele pansi?" Wa zi tela pansi inhlakuva. A kcotsha amavukutu, a kqeda.

The woman ran home at once; on her arrival she took the castor-oil seeds which were in a pot,<sup>42</sup> and poured them into a basket, placed them on her head, and went with them to the garden. On her arrival one said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not tell her to pour the seeds on the ground?" She poured the castor-oil seeds on the ground. The pigeons picked them all up.

*The pigeons draw blood from her, and tell her what to do with the clot.*

A ti e se kgedile, la ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga buzi uma u ze nalo upondo nenhlanga na?" Wa ti, "Kga." La ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga buzi uma u ze nalo upondo nenhlanga na?"

When they had eaten them all, one said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not ask her if she has brought a horn and a lancet?"<sup>43</sup> She said, "No." One said, "Vukutu." The other said, "Why do you say

<sup>41</sup> Compare the conversation between the Ravens in the tale of "The Faithful Johan." (*Grimm. Op. cit.*, p. 29.) And that between the gold and the silver pigeons in "The Battle of the Birds." (*Campbell. Op. cit. Vol. I.*, p. 37.)

<sup>42</sup> *Umpana* is an earthen pot which is cracked, and no longer of any use but for holding seed, &c.

<sup>43</sup> *Inhlanga* is a term applied both to the small knife with which the natives scarify, and to the scarifications.



kutu' ni na, u nga ti, ka hambe a lande upondo nen/llanga?" Wa gijima, wa fika ekaya, wa tata upondo nen/llanga, wa buya masinyane. Wa fika, la ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga ti, ka fulatele?" Wa fulatela. La ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga m gcabi esingeni na?" La m gcaba. Kepa uma se li kqedile uku m gcaba, la tata upondo, la tela kona ihlule. La ti elinye, "Vukutu." La ti elinye, "U ti 'Vukutu' ni, u nga ti uma e se fikile ekaya, a ka ze a fune isitsha esikulu, a tele pakati kwaso, ku ze ku fe inyanga ezimbili, k' and' uma a zibukule esitsheni?" Wa buya, wa fika, w' enza njalo.

'Vukutu,' and not tell her to go and fetch a horn and a lancet?" She ran home, and fetched a horn and a lancet, and came back immediately. On her arrival one said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not tell her to turn her back to us?" She turned her back to them. One said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not scarify her on the loins?" The pigeon cupped her; but when he had finished cupping her, he took the horn, and poured the clotted blood into it. One said, "Vukutu." The other said, "Why do you say 'Vukutu,' and not tell her on reaching home to find a large vessel, and pour the clotted blood into it, until two moons die; and then uncover the vessel?" She went home and did so.

*She finds two children in the clot at the end of four months.*

Wa hlala inyanga za za za ba mbili. Kwa ti uma so ku twasa eyesitatu inyanga, wa funyanisa abantwana be babili. Wa ba kipa kuleso 'sitsha. Wa buya wa ba

She remained two months: when the third new moon appeared, she found two children;<sup>44</sup> she took them out of the vessel; and placed them again in another

<sup>44</sup> In Stephens' *Incidents of Travel in Central America* there is a curious legend, which may be compared with this. An old woman mourned that she was childless. She took an egg, covered it with cloth, and laid it in a safe place. She examined it daily, and at length was gladdened by finding it hatched, and a baby born. The baby thus obtained had many characteristics in common with Uthlakanyana. In the Polynesian mythology, Maui is represented as having been prematurely born as his mother was walking on the sea shore; she wrapped the abortion up in a tuft of her hair, and threw it into the foam of the surf; it became enfolded in sea-weed, and the soft jelly-fish rolled themselves around it to protect it. His great ancestor, Tama-nui-ki-te-Rangi, attracted by the flies, "stripped off the encircling jelly-fish, and behold within there lay a human being." And Maui became the Great Hero. In the same legends the origin of Whakatau, the great magician, is still more remarkable:—"One day Apakura went down upon the sea-coast, and took off a little apron which she wore in front as a covering, and threw it into the ocean, and a god named Rongotakawiu took it and shaped it, and gave it form and being, and Whakatau sprang into life, and his ancestor Rongotakawiu taught him magic and the use of enchantments of every kind." (*Grey. Op. cit., pp. 18, 19, and p. 116.*)—Compare also the Highland legend of the birth of Gili-doir Maghrevollich, or The Black Child, Son to the Bones. (*Scott's Lady of the Lake. Note on the*

faka kwenye imbiza. Wa hlala kwa ba izinyanga ezintatu e nga bheki kona. Wa ti lapa e se bheka ngeyesine inyanga, wa funyana se be bakulu, se be hleka ; wa jabula kakulu.

large pot. She remained three moons<sup>45</sup> without looking into it. When she looked on the fourth moon, she found them now large, and laughing. She greatly rejoiced.

*She conceals the children, and feeds them by night.*

Wa puma e ya 'ulima. Wa fika en'hle, wa hlala pansa, la ze la tshona, e ti, "Umakazi ba nga sinda ini abanta bami? loku ngi hlekwa abanye abafazi ; ingani nabo a ba zali 'bantu, ba zala amagwababa." Kwa ze kwa ti ntabama wa buya wa fika ekaya. Kwa ti kusihlwa, lapa e se za 'ulala, a vale emnyango ngesivalo na ngesi/hlandhla, e ti, kona ku ya 'kuti noma umuntu e dhlula emnyango a nga boni 'luto. Wa hlala. Kwa ti lapa e se bona ukuti abantu a ba sa nyakazi pakati kwomuzi, w' esuka, wa ba

She went to dig. When she reached the garden, she sat down till the sun went down, saying, "Can it be that my children can live? For I am jeered by the other women ; and even they, forsooth, do not give birth to human beings ; they give birth to crows." In the afternoon she would return home. When it was evening, and she was about to lie down, she shut up the doorway with the wicker door, and with a mat, saying, "Then, although any one pass by the door, he will see nothing." She waited, and when she saw that the people no longer went up and down in the village, she took her

line, "Of Brian's birth strange tales were told.") But the production of a "fetcher," as recorded in the Icelandic legends, is still more remarkable. A woman steals a dead man's rib, over which she performs certain incantations, and lays it on her breast ; three times she goes to Communion, but uses the wine to inject into the extremities of the bone ; on the third time the "fetcher has acquired his full life and strength." When she can no longer bear him on her breast, she makes a wound in her thigh and places him to it, and he draws from thence his nourishment for the rest of his existence. The "fetcher" becomes a kind of familiar to his mother, who employs him for the purpose of sucking the cows of other people, the milk of which he brings home, and discharges into his mother's churn.—To the same class of eccentric thought may be referred the origin of the good old Raymond's steed,

"Which, Aquilino for his swiftness hight,"  
was bred by the Tagus. His dam

"When first on trees bourgeon the blossoms soft,  
Prick'd forward with the sting of fertile kind,  
Against the air casts up her head aloft,  
And gathereth seed so from the fruitful wind ;  
And thus conceiving of the gentle blast,  
(A wonder strange and rare), she foals at last !

"And had you seen the beast you would have said  
The light and subtle wind his father was ;  
For if his course upon the sands he made,  
No sign was left what way the beast did pass."

—*Tasso's Jerusalem Recovered. Fairfax. B. vii., LXXV—LXXVII.*

<sup>45</sup> That is, three months from the time of putting the clot into the first vessel ; one from the time she placed it in the second.

tata abantwana, wa ba beka okcansini, wa tata ubisi, wa ba nika; omunye o umfana wa lu puza, intombazana ya lw ala. Kwa ti lapa e se kade e hlezi nabo, wa buye wa ba buyisela endaweni yabo; wa lala.

children, and placed them on a mat, and took milk and gave them; the boy drank it, but the little girl refused it. When she had remained with them a long time, she put them back again into their place; and slept.

*The crows trouble the queen.*

Kwa ti ukukula kwabo, ba kula masinyane bobabili; ba ze ba kasa be nga bonwa 'muntu; ba ze ba hamba, unina e ba fihla kubantu. Ba hlala, be nga pumeli pandhle, unina 'ala, e ti, uma be pumile ba ya pandhle, ba ya 'ubonwa amagwababa, a ba bulale, ngokuba a e m hlupa na sendhlini. Ku ti uma e vukile kusasa wa ya 'kuka amanzi, wa hamba wa ya 'ulima, ku ti e se buya ntambama a funyanise amanzi e se kitiwe indhlu yonke nomlota so u kitshiwe eziko, so ku mhllope endhlini. A ti, "Loku ku ng' enza ngokuba ngi nga zali namagwababa odwa lawa; ngokuba nami uma ngi ya zala, nga ku nga ng' enzi loku 'kwenza; ngokuba se nga hlupeka kangaka, na sendodeni eya ngi zekayo i nga sa ng' enzi 'muntu ngokuba ngi nga zali."

As regards their growth, both grew very fast; at length they crawled on the ground, not having been seen by any one; at length they walked, their mother concealing them from the people. They remained in the house, not going out, their mother not allowing them, saying, if they went out they would be seen by the crows, and they would kill them; for they used to vex her in her very house. For it was so that when she had risen in the morning, and fetched water and then went out to dig, when she returned in the afternoon, she found the water spilt over the whole house, and the ashes taken out of the fireplace, and the whole house white with the ashes. She said, "This is done to me because I do not give birth even to these crows; for if I too gave birth, I should not be treated thus; for I have now been afflicted for a long time in this way; and even with my husband who married me it is the same; he no longer regards me as a human being, because I have no child."

*The queen gives the girl a name.*

Ba kula ke abantwana bobabili, ba ze ba ba bakulu. Ya ti intombazana ya ze ya ba ikqikiza; nomfana wa ba insizwa. Wa ti

Both grew until they were great children; the little girl was at length a grown-up maiden, and the boy a young man. The mother

unina, "Loku se ni ngaka nobabili, banta bami, kepa a ni nawo amabizo,—" wa ti kowentombazana, "Wena, igama lako Ukcombekantsini." Wa ti umfana, "Mina, u nga ngi ti igama, ngokuba nami igama lobudoda ngi ya 'u li tiwa ubaba, se ngi kulile; a ngi tandi ukutiwa igama manje." Wa vuma ke unina.

said to them, "Since you are now so big, my children, but have no name,—" she said to the girl, "As for you, your name is Ukcombekantsini."<sup>46</sup> The boy said, "For my part, do not give me a name; for I too will receive my name of manhood, when I have grown up, from my father; I do not wish to have a name now." So the mother agreed.

*The boy and girl go out when their mother is absent, and make some acquaintances.*

Kwa ti emini unina e nge ko, wa ti owentombazana, "A si hambe si ye 'kuka amanzi, loku amagwababa e wa kcitile amanzi kama." Wa ti umfana, "Angiti umame wa s' alela ukuba si hambe pand/le na?" Wa ti owentombazana, "Si za 'ube si bonwa ubani na, loku abantu bonke ba yo'ulima na?" Wa vuma ke umfana. Ya tata imbiza yamanzi intombazana, ya hamba ya ya emfuleni, be hamba bobabili. Kepa lona umfana insimbi yake wa e m/lope; kepa intombazana ya i kazimula kakulu. Ba hamba ke, ba fika emfuleni, ba ka amanzi. A ti uma e se gwele embizeni, ya ti kowmfana, "Ngi twese." Wa ti lapa e se za 'u m twesa, ba bona udwendwe lwabantu abanangi b' eza emfuleni. Ba fika ba ti, "Si puzise." Wa wa ka amanzi ngendebe, wa nika o pambili. Kwa pinda kwa tsho omunye futi, wa ti, "Ngi puzise." Wa wa ka, wa m puzisa. Ba tsho bonke, wa ze wa ba kgeda e ba puzisa.

It happened at noon when the mother was not there, the girl said, "Let us go and fetch water, since the crows have spilt the water of our mother." The boy said, "Did not mother forbid us to go outside?" The girl said, "By whom shall we be seen, since all the people have gone to dig?" The boy agreed. The girl took a water-vessel; she went to the river, both going together. But as for the boy, his peculiarity was that he was white; but the girl was very shining. So they went, and reached the river, and dipped water. When she had filled the vessel, she said to the boy, "Put it on my head." When he was just about to put it on her head, they saw a line of many people coming to them. When they came to the river, they said, "Give us to drink." He dipped water with a cup, and gave the first. The second asked also, saying, "Give me to drink." He gave him to drink. All asked in like manner, until he had given them all to drink.

<sup>46</sup> *Ukcombekantsini*, The-mat-marker.

*They tell their new acquaintances something about themselves, and learn something about their acquaintances.*

Ba ti, "N' aba kumu p' umuzi na?" Ba ti, "S' aba kulo o ngapuzulu." Ba ti, "Ku kona 'muntu kona na?" Ba ti, "Kga; a ku ko 'muntu." Ba ti, "N' aba kui p' indhlu na?" Ba ti, "S' aba kule e gcine esangweni." Ba ti, "Inkosikazi i i pi na?" Ba ti, "Inkosikazi kwa ku yena uma; kepa kwa ti ngokuba e nga zali ya kitshwa indhlu yakwake, ya bekwa esangweni." Ba buza ba ti, "Po, nina-n' aba kusi pi isizwe na?" Ba ti, "Tina si vela le, si hamba si funa intombi enhle kakulu, ngokuba ku za 'uzeka inkosi yakwiti." Ba ti, "U kona i za 'ukgala ukuzeka ini na?" Ba vuma. Ba ti, "Ni ukhobo lu ni na?" Ba ti, "Tina s' Abahhwebu." Ya ti intombi, "Nenkosi yakwini Umhhwebu na?" Ba ti, "Kga; umuntu nje; i tina sodwa es' Abahhwebu. Nati a si baningi; si ibuto lnye nje." Ba hamba ke Abahhwebu.

They said, "To what village do you belong?" They replied, "To that one on the hill." They said, "Is there any one at home?" They said, "No; there is no one." They said, "To which house do you belong?" They said, "To that which is last near the main entrance." They said, "Which is the queen?" They replied, "The queen was our own mother; but it happened that, because she had no child, her house was removed, and placed near the entrance." The children enquired of them, "And you, to what nation do you belong?" They replied, "We came from yonder. We are looking for a very beautiful damsel; for the king of our nation is going to be married." They said, "Is he then about to take his first wife?" They assented. They asked, "Of what nation are you?" They said, "We are Abahhwebu." The girl said, "And the king of your nation, is he an Umhhwebu?" They replied, "No; he is not of the same race as ourselves; we only are Abahhwebu. And we are not many; we are but one troop." So the Abahhwebu departed.

*The queen is displeased.*

Wa y etwesa ke imbiza yamanzi, ba kupuka ba fika ekaya, ba hlala. Kwa ti ntambama wa fika unina, e vela 'ulima; wa ti, "Amanzi a kiwe ubani na?" Ba ti, "A kiwe i tina." Wa ti, "Angiti ng' ala ukuba ni pumele pandhle? Kepa ni tshelwe ubani ukuti, Hamba ni

The boy put the water-vessel on her head. They went up the hill to their home, and sat down. In the afternoon when the mother returned from digging, she asked, "By whom was this water fetched?" They said, "By us." She said, "Did I not forbid you to go outside? By whom, then, were

ni yokuka 'manzi na?' Wa ti umfana, "Be ng' ala mina, kepa wa ti Ukcombekantsini, 'A si hambe si yokuka 'manzi.'" Wa ti unina, "A ni bonwanga 'muntu ini na?" Ba ti, "Si boniwe Abahhwebu, be udwendwe olukulu. Ba ti, 'N' abakabani na?' Sa ti, 'S' aba kona kulo 'muzi.'" Ba binda ke. Ba hlala izinsuku eziningi. Kodwa kubo ba be ng' a-ziwa namunye umuntu; ba b' a-ziwa Abahhwebu bodwa.

you told to go and fetch water?" The boy said, "I refused for my part, but Ukcombekantsini said, 'Let us go and fetch water.'" The mother said, "Did no man see you?" They replied, "We were seen by some Abahhwebu, who formed a very long line. They asked us whose children we were; we said we belonged to this village." They were then silent. They remained for many days. But they were unknown to any one of their own village; they were known by the Abahhwebu only.

*A large company come to the royal kraal, with cattle, to ask the king's daughter in marriage.*

Kwa ti ngesikati esinye kwa fika izinkomo eziningi ntambama, zi hamba nabantu abanangi. Ba ti bonke abantu lapo ekaya, "Impi; i vela 'ku zi dhlala pi lezi 'nkomo ezingaka na?" Ba bona abantu abanangi b' eza ekaya; ba zi shiya ngapandhle kwomuzi ezinye inkomo, b' eza nezinye ekaya. Ba fika, ba zi ngenisa esibayeni; b' enyuka ba ya ngasenhla; ba fika b' ema; ba kuleka ngokukcela intombi kuyise. Kwa tula nje bonke abantu ekaya, be tula ngokumangala, be ti, "U kona ini umuntu o ng' eza 'kukqoma amagwababa na? Loku a i ko intombi e umuntu lapa ekaya." Kepa ba kuleka ngokungati ba ya y azi intombi. Ba ze ba ti abesifazana, "Uma ku zo'ukqonywa, i pi intombi kulezi zetuna? U ya 'ujabula umfazi intombi yake e ya 'ukqonywa ngalezi 'nkomo eziningi kangaka."

It came to pass on another occasion there came very many cattle in the afternoon with very many people. All the people of the village said, "It is an army into what place has it made a forray, and taken so many cattle as these?" They saw many men coming to their village; they left many of the cattle outside; they entered with others into the very village. On their arrival they drove them into the cattle-pen, and went to the upper part, and stood there and respectfully asked his daughter from the father. All the people of the village were silent, being silent from wonder, saying, "Is there a man who could come and select from among cows one to be his bride? For there is not a girl who is a human being in this village." But the men asked as though they knew the damsel. At length the women said, "I you are come to select a bride which is the damsel among all these of ours? That mother will be glad whose daughter shall be selected with so many cattle as these."

*The mothers of the crows jeer the queen.*

Ba puma ke bonke ekaya besi-fazana, b'ema pandhile; abanye ba gijima be ya esangweni, be ti, "Ye, ye! u ya dela umfazi o nga zalanga uma abakabani laba abayeni na?" be tsho ngokubingqa lona o nge naye umntwana, ngokuba ba be ng'azi ukuba u yena o nentombi impela; ngokuba bona ba be zala amagwababa nje. A puma ngokutukutela amadoda noyise wamagwababa, e ba futa abesifazana, e ti, "Suka ni; suka ni! ni hlaba 'mikosi ngazi pi intombi zenu na, loku ni zele amagwababa nje na? U kona umuntu o nga keita inkomo zake ezingaka e lobola igwababa na?" Ba ti, "Tshetsha ni, ni ngene ezindhlini, ni yeke lowo 'msindo."

All the women went out of the houses and stood outside; some ran to the entrance, saying, "Ye, ye! is the woman who has no child satisfied as to whose are these bridegroom's men?" saying thus for the purpose of jeering the childless one, for they did not know that it was she who really had a girl; for they had given birth to crows only. The men went out in anger together with the father of the crows, he being in a rage with the women, and saying, "Away with you; away with you! For which girls of yours do you make this huzzabing! since you have given birth only to crows. Who would cast away so many cattle as these for a crow's dowry?" The men said, "Make haste into your houses, and cease this noise."

*The king tells them he has no daughter; but they persist in asking his daughter in marriage.*

Wa ya kubayeni umnikazimuzi, e ti, "Mina a ngi nantombi. Nga zala amagwababa odwa nje. Tata ni inkomo zenu, ni goduke, ni ye kwini." Ba ti, "Si ya ku ncenga, si ti, musa uku s'ala; ngokuba si y'azi ukuba i kona intombi lapa ekaya, e umuntu." W'efunga nokufunga umnikazimuzi, e ti, "A i ko intombi lapa ekaya." Ba ze ba bhekana abayeni, be funa, be funa ukubuza kulabo Abahhwebu bona ba be zile kukqala; ba ti, "Imbala na i bona intombi lapa

The owner of the village went to the bridegroom's men, and said, "As for me, I have no girl. I am the father of mere crows, and of nothing else. Take your cattle and go home with them to your people." They replied, "We beseech thee not to refuse us; for we know that there is a damsel at this place which is a human being." The head of the village swore solemnly that there was no damsel at his home. At length the bridegroom's people looked at each other, being desirous of enquiring of the Abahhwebu who had come there at first; they asked them "Did you in truth see a damsel at

ekaya na?" Ba ti Abahhwebu, "Sa i bona lapa ekaya: si nga i komba ind/lu e ya ngena kuyona." Ba ti, "I i pi na?" Ba ti, "I leya e landela e sekugcineni." Ba ti, "Tina, munumuzana, si ya y azi impela intombi yako; si nga i komba nend/lu e kuyona." Wa ti umnikazimuzi, e tsho ngokutukutela, wa ti, "Imbala laba 'bantu ba /lakani pile nje na! Loku ngi ya ni tshela mina 'yise wabantwana, ngi ti, a i ko intombi e umuntu lapa ekaya. Kepa ni ngi pikela inkani ngokuba ni ze 'ku ngi /leka ngokuba ngi nga zalanga 'muntu. Leya ind/lu e ni i kombayo, umnikaziyo a ka zalanga negwababa lodwa leli."

this place?" The Abahhwebu replied, "We did see one at this place: we can point out the house into which she entered." They enquired which it was. They said, "It is that which is the last but one." They said, "O chief of this village, we are indeed acquainted with your daughter; we can even point out the house in which she is." The chief of the village replied, speaking in anger, "Are these men then truly so very wise? For I the father of the children tell you, there is not a girl in this place that is a human being. But you dispute the matter with me, because you have come to laugh at me, because I am not a father of human beings. That house to which you point, the occupier of it has not given birth to so much as a crow."

*The queen salutes the strangers.*

Wa ti owesifazana waleyo 'nd/lu ngokuzwa izwi lendoda li tsho njalo, wa puma end/lini e ti, "Nampa abayeni bakadade! Ngena ni end/lini, ni /latshiswe, bakwenyana bami. Ngokuba mina noma ngi nga zalanga, kepa nina ni ngi bonile uma nga zala."

The woman of that house, when she heard her husband saying thus, left her house, saying, "Behold the bridegroom's people of our princess!<sup>47</sup> Come into the house, and have cattle killed for you, my sons-in-law. For though I have had no child, yet you have seen that I have a child."

*She presents her children to the king.*

Y' esuka indoda yake, ya ya kona end/lini; ya fika, ya ti, "Loku ngi be ngi ti wena a u namntwana. Kepa uma u pume u /labe unkosi, u naye ini umntwana na?" Wa ti, "Loku ngi nga zali umntwana, ngi m tate pi na?"

Her husband went to the house and said, "I thought you had no child; but, since you have come out and shouted, have you a child?" She replied, "Since I do not have children, where could I get a child?" He said, "I ask

<sup>47</sup> *Dade* is equivalent to *Nkosazana*, "Princess." But *Dade wetu* would mean "Our sister." The bride calls the Imbulu by this name, *Dade*, "Princess," as a mark of deference.



Wa ti, "Ngi ya buza, mntanami, ngi tshele uma umkosi u u hlabele ku pi na?" Wa ti, "Ng' u hlabele abantwana bami oku nge si bo abendoda, abami nje." Ya ti indoda, "Ba pi na?" Wa ti, "Puma ni, a ni bone." Ba puma umfana nentombazana. Wa ti ngoku ba bona kwake uyise, wa wela pezu kwomfana, wa m bamba e kala, e ti, "Hau! hau! Kanti abafazi ba nesibindi esingaka na? Ku ngani ukuba u fi/le abantwana ba ze ba be ngaka, be ng' aziwa 'muntu na?" Wa ti, "Wa ba tata pi laba 'bantwana na?" Wa ti, "Nga ba nikwa amavukutu, a ngi gcaba esingeni. Kwa puma ihlule, la telwa esitsheni, kwa ze kwa ba abantu, ngi b' ond'la; nga ngi nga tandi uku ni tshela, ngokuba amagwababa a e nga ba bulala."

thee, my child, tell me for what have you shouted?" She replied, "I have shouted for my children, who are not the children of a man, but mine only." Her husband said, "Where are they?" She said, "Come out, that he may see you." The boy and girl came out. When the father saw them, he fell on the boy, and embraced him, crying and saying, "Hau! hau! Have women indeed so great courage? How is it that you have hidden the children till they are so big as this, they being unknown to any one?" He said, "Where did you get these children?" She replied, "The pigeons gave them to me. They scarified me on the loins; there came out a clot; it was placed in a vessel; at length it became human beings; I nourished them; I did not like to tell you, for the crows might have killed them."

*They order an ox to be slaughtered for the strangers.*

Wa vuma ke uyise, wa ti, "Ba za 'uhlathiswa 'nkomo ni na, loku izimbuzi ba ng' eze ba hlathiswa yona; ku fanele ukuba ba hlabe itole lenkabi." Wa vuma ke unina. Wa ya wa puma endhlini, wa fika kubayeni e se hleka, e jabula, e ti, "Puma ni, ngi ni kombise inkomo yenu." Wa puma umyeni, wa ba munye; wa m kombisa itole lenkabi. La hlathiswa, la dhlwa.

The father agreed and said, "Which bullock shall be slaughtered for them? For as for the goats, they must not have a mere goat killed; it is proper that they kill a young ox." So the mother agreed. She went out of the house, and came to the bridegroom, now laughing and happy, and saying, "Come out, that I may point out to you your bullock." The bridegroom went out alone; she pointed out to him the young ox. It was killed and eaten.

*The bridegroom is accepted.*

Kwa ti ngangomso wa ti uyise, "Ku fanele ukuba a hlathiswe umntwana naye kanye nenkomo e

On the morrow the father said, "It is proper that the girl too have a bullock killed for her toge-

za 'ukela abayeni bake." Wa vuma ke unina. Ya hlatahwa inkomo. Wa puma uyise, wa ti, "Ku fanele ukuba i kqedwe yonke imikuba yalo 'mntwana, ngokuba ngi ya tanda ukuba abayeni bake b' emuke naye umhlana b' emukayo, ngokuba amagwababa a nga m bulala." Kw' enziwa yonke imikuba yake neyokuhlathiswa izimbuzi, ngokuba umhlana e tombayo a ka hlathshwanga, ngokuba wa e ng' aziwa 'muntu. Wa kela abayeni, kwa hlathshwa inkomo, kwa dhliliwa inyama.

ther with that with which she is about to dance<sup>48</sup> before her bridegroom's people." So the mother agreed. The father arose and said, "It is proper that all the customs of this child be fully carried out, for it is my wish that her bridegroom's party take her with them on the day of their departure, for the crows may kill her." So all her customs were completed by having goats killed for her, for when she came to puberty she had nothing killed for her, because no one knew of her. She danced for the bridegroom's party; the cattle were killed, and the flesh eaten.

*The king advises them to set out on the morrow.*

Wa ti uyise, "Esinye isito a no si beka, banta bami, ni ze ni hambeni dhlala endhlehleni nomfazi wenu." Ba ti abayeni, "Yebo, baba; nati se si tanda ukuhamba kusasa." Ba vumelana ka/le.

The father said, "Do you set aside a leg, my children, that you and your wife may have food on your journey." They replied, "Yes, father; and we are desirous of going in the morning." They were entirely of one heart.

*The queen forewarns them.*

Wa ti unina kubayeni, "Uma se ni hambile, no bona inyamazane eluhlaza endhlehleni; i ya 'uvela enkangala; ni nga i kwotshi; a no i yeka nje, kona ku ya 'ulunga ukwenda komntanami."

The mother said to the bridegroom's party, "When you have set out on your journey, you will see a green animal in the path; it will make its appearance on the high land; do not pursue it, just leave it alone; then the marriage of my child will be fortunate."<sup>49</sup>

<sup>48</sup> This ceremony is for the purpose of openly acknowledging the bridegroom by the bride. A mat is placed on the ground in the middle of the cattle-pen; the bridegroom and his party sit at the upper end of the enclosure; the bride and her maids pass, dancing, from the entrance to where they are sitting; one then takes the bridegroom by the hand, and leads him down to the mat, and leaves him standing on it. The mat is not afterwards touched by the bride's party, because the bridegroom's feet have stood on it; it is *hlonipa'd*, that is, respected by them; but it is taken away by someone belonging to him.

<sup>49</sup> *Insimango*, a large kind of baboon, is possibly here meant. It is said to be green; its skin is valuable, being used only for the ornaments of chiefs and great men. Its colour is grey with a greenish taint.

*The bridal party sets out together ; but are separated in the way.*

Kwa sa ke kusasa ba hamba. Kepa umyeni nomakoti wake ba be ketelwe izinkabi ezimbili ezinkulu, be kwele pezu kwazo bobabili, amabuto e hamba pambili onke, kepa bona be hamba emuva bodwa nezintombi eziningi eza zi menywe esizweni sikayise, zi hamba nabo emuva. Ba ze ba fika enkangala ; ba i bona ke leyo 'nyamazane unina a ba yala ngayo, wa ti, a ba ze ba nga i bulali. Amabuto a gijima onke, a i kzo-tsha inyamazane. Wa ti umakoti, "B' alele, ba nga i kzo-tshi inyamazane. Angiti uma u ni tshelile, wa ti, 'Ni nga i kzo-tshi inyamazane' na?" Wa ti, "O, u ti ku za 'uba nani, wena, na? A ba i kzo-tshe nje ; a i nakcala." B' ema isikati eside lapo umakoti nomyeni nezintombi zakubo kama-koti. Wa ze wa ti umyeni, "O, se si katele ukuma elangeni ; ake ngi hambe masinyane, ngi yoku ba buyisa, si hambe. So ku semini." Wa hamba ke.

On the following morning they set out. But two large oxen were selected for the bridegroom and his bride, and they were placed upon them, their soldiers going before them, and they following alone with many damsels which had been summoned from her father's tribe. At length they reached the high land ; and then they saw that animal respecting which the mother had warned them, telling them not to kill it. All the soldiers ran and pursued the animal. The bride said, "Forbid them to pursue the animal. Did not my mother tell you not to pursue it?" The bridegroom answered, "O, of what consequence do you say it will be? Just let them pursue it ; it is no matter." The bride and bridegroom, and the bride's damsels, remained there a long time. At length the bridegroom said, "O, we are now tired with standing here in the sun. Let me go at once and bring back the men, that we may go on our way. It is now noon." So he departed.

*An Imbulu accosts the bride, and deceives her.*

Ba sale, ba hlala isikati eside, be nga m boni umyeni ; wa ze wa ti umakoti kwezinye intombi, "Se ngi katele ukuma, se ng' omile na amanzi." Kwa ti e sa kuluma loko, kwa fika kubona Imbulu, ya ti, "Sa ni bona, makosazana amahle." Ba vuma. Ya ti Imbulu,

After that they remained a long time, without seeing the bridegroom ; at length the bride said to the other damsels, "I am now tired with waiting ; and I am longing for water." As she was speaking these words, an Imbulu<sup>50</sup> came to them, and said, "Good day, beautiful princesses." They acknowledged the salutation. The

<sup>50</sup> The Imbulu is a large land lizard, living mostly in forests. It is a stupid harmless animal. The natives say it is very fond of milk, and that it sucks the cows when they are in the open country. It is not uncommon for boys who have robbed their fathers of the milk of the cows whilst herding them, to lay the blame on the Imbulu.

"Ake w e/like, ngi bone uma si nga ngi fanela ini isikaka sako na?" Wa ti, "A ngi tandi ukwe/like." Ya ti Imbulu, "Hau! Ake w e/like; u zo'ubuye u kwelele." Wa ze w' e/like umakoti. Ya tata isikaka, ya binca Imbulu, ya ti, "Kwa ngi fanafanela!" Ya ti, "A u lete nolembu lwako lolo, ke ngi bone uma nalo lu nga ngi fanela ini na?" W' ala, wa ti, "Ngi ya l' esaba ilanga mina, dade." Ya ti, "Ngi tshelake, ngi za 'u ku nika masinyane." Wa i nika. Ya lu faka ulembu, ya ti, "Ake ngi kwele enkabini yako lapa, ngi bone uma nami ku nga ngi fanela ini na?" Wa ti, "Kwela, u buye w e/like masinyane." Ya kwela ke Imbulu, ya ti, "Ncinci! Kwa ngi fanafanela!" Wa ti, "Sa w e/like ke." Ya ti, "A ngi tandi; a ngi ze ng' e/like." Wa ti, "Ye/like, ngi kwele." Ya ti Imbulu, "U ke wa vumelane ukuba ngi kwele; a ngi sa yi 'kwe/like mina."

Imbulu said, "Just come down, that I may see if your dress is suitable for me." She replied, "I do not wish to come down." The Imbulu said, "Hau! Just come down; you will get up again at once." At length the bride descended. The Imbulu took her dress, and girded it on, and said, "O! how well it fits me!" The Imbulu said, "Bring me your veil,<sup>51</sup> that I may see if it too would become me." The bride refused, saying, "I am afraid of the sun, princess." The Imbulu said, "Lend it to me; I will return it to you immediately." She gave her the veil. The Imbulu put on the veil, and said, "Just let me get on your ox, that I may see if that too would become me." She said, "Get up, but come down again immediately." So the Imbulu mounted, and said, "Ncinci! How admirably it suits me!" She said, "Come down now then." The Imbulu said, "I do not wish to come down; I shall never come down." The bride said, "Get down, that I may mount." The Imbulu replied, "You gave me permission to get up; I shall never come down again, for my part."

*The bride and her maids are turned into birds.*

Z' esuka ke izintombi zonke kanye nomakoti; za gukuka intaka. Wa ti umakoti yena wa ba uluve. Ba ya e/latini, ba hlala kona, se be inyoni.

Then the bridesmaids and the bride departed; they turned into finches, and the bride turned into an uluve.<sup>52</sup> They went to the forest, and remained there, being now birds.

<sup>51</sup> *Ulembu*.—The veil is now no longer used among the natives; it is known only in nursery tales. It is said to have been an ancient custom for the bride to veil her face. She now partially conceals it with a prepared skin.

<sup>52</sup> *Uluve*, a bird, a kind of finch.

*The bridegroom is uneasy.*

Ba fika abayeni nesikumba senyamazane, se be i /linzile. Ba hamba pambili. Ba ti be se kude nentombi, wa ti umyeni, "Hau! hau! Bandhla! ni ya bona umakoti u se njani nje na, ukuba a be mncane kangaka, a fipale? w enziwa ini na? nentombi zi pi na?" Ba ti, "O, nkosi, kumbe intombi zi diniwe ukuhlala elangeni, za ze za buyela ekaya kubo; si ya bona o kw enze umakoti ilanga, ngokuba u be nga hlali elangeni." Wa ti, "Noma ku njalo, nga ku bonakala okwelanga; umzimba wami se u jambile, kungati a ku se yena umakoti wami lo." Ba fika pambi kwake, ba ti, "Zi pi intombi na?" Wa kuluma umakoti ngokungati ulimi lwake lu botshiwe, e tshwatshwaza, e ti, "Zi buyile za ya ekaya."

The bridegroom's men arrived with the skin of the animal which they had skinned. They went in front. When they were still at a distance from the damsels, the bridegroom said, "Hau! hau! My men! do you see the bride, how small she is become, and that she no longer shines? what has happened to her? and where are the bridesmaids?" They replied, "O, sir, perhaps the girls were tired with sitting in the sun, until they went back to their own homes; we see what the sun has done to the bride, for she was not accustomed to sit in the sun." He replied, "And if it is so, that which is done by the sun would be evident. My body is weak;<sup>53</sup> it seems to me that this is not my bride." They came in front of her, and said, "Where are the damsels?" The bride answered as though her tongue was tied, speaking rapidly and thickly, saying, "They have gone home."<sup>54</sup>

<sup>53</sup> If a man feels his body weak and languid without being able to account for it, he considers it an omen of approaching evil. When the Troll had put her own daughter in the place of the young queen, the queen's "little dog, Locke, was never cheerful afterwards; the little infant wept uninterruptedly, and a weight lay on the king's mind." (*Thorpe's Yule-tide Stories*. "The Princess that came out of the water," p. 61.)

<sup>54</sup> Roland leaves his bride to go home to prepare the marriage festival, but falls into the toils of new enchantments, and forgets his betrothed and his faith. When his marriage with another is about to be celebrated she joins the bridal party, and when it comes to her turn to sing, her voice is recognised by Roland. Between the time of being forsaken and again recognised, like Ukcombekansini and her damsels, she occupies herself in secretly doing all the work in a shepherd's cottage, who had plucked her in the form of a flower into which she had transformed herself, and taken her to his home. She assumed the human form during the absence of the shepherd. (*Grimm*. "Roland and his Bride," p. 222.) One of the fisherman's "golden children," through pursuing a fine stag, is led into enchantments, by which he is lost to his bride, till released by his brother. (*Id.* "The Golden Children," p. 326.) The king's son leaves the giant's daughter, who had helped him to perform the laborious tasks imposed on him by her father, and finally to escape from him; and through allowing himself to be kissed by a dog, loses all recollection of her, till reminded of her, when he was about to be married to another, by a conversation between two pigeons. (*Campbell. Op. cit. Vol. I., p. 251.*) See also several such tales in *Thorpe's Yule-tide Stories*, pp. 202, 216, 447.

*The birds jeer Ukakaka.*

Ba hamba ke, amabuto e hamba pambili; naye umyeni wa hamba pambili namabuto ake; wa sala emuva umakoti, e hamba nenkabi yedwa. Kwa ti uma se be kude naleyo 'ndawo, ba bona inyoni eziningi zi hlala ngapambili kwabo, esikqungweni, zi ti, "Ukakaka wenkosi wa hamba nesilwane!" Za ti, "Yiya, u gada nembulu!" Wa ti, "Hau! bandhla! ni y' ezwa oku kulunywa i lezi 'nyoni; zi ti ni na? Na ke na zi zwa inyoni zi kuluma na?" Ba ti, "O, nkosi, ukuma kwazo inyoni ze/hlanze; zi ya kuluma." Wa binda ke. Ba hamba.

Kwa ti ngapambili futi za ya ngapambili kwabo, za ti, "Ukakaka, Ukakaka wenkosi wa hamba nesilo! Yiya, u gada nembulu!" Kepa loko Ukakaka kwa ku mhlupa kakulu enhliziyweni yake. Kwa ti lapa se be ya ngasekaya, za buyela emuva izinyoni, za hlala e/latini; ba ngena ekaya, be hamba pambili bonke, umakoti be mshiya yedwa emuva.

So they went forward, the soldiers going in front, and the bridegroom himself went in front with his soldiers; the bride<sup>55</sup> remained behind, going alone with the ox. When they were at some distance from that place, they saw many birds pitched on the grass in front of them, saying, "Ukakaka the king's child gone off with an animal!" They said, "Out upon him, he is running off with an Imbulu!" He said, "Hau! my men! You hear what these birds say: what do they say? Did you ever hear birds speak?" They said, "O, sir, the manner of birds of the thorn country; they speak."<sup>56</sup> So he was silent. They went forward.

In front also the birds went before them, and said, "Ukakaka, Ukakaka, the king's child gone off with an animal! Out upon him, he runs off with an Imbulu." But that troubled the heart of Ukakaka very much. When they were near home, the birds turned back and remained in the forest. They entered their home, all the men going in front, leaving the bride alone behind them.

*The king is dissatisfied with the bride.*

Esibayeni kwa ku kona amadoda amaningi e hlezi nenkosi, uyise kakakaka. Wa ngena umakoti e

In the cattle-pon there were many men sitting with the king. Ukakaka's father. The bride en

<sup>55</sup> That is, the Imbulu, the false bride.

<sup>56</sup> In one of the versions of "The Little Gold Shoe," a bird exposes the deceit which they are practising on the prince, by crying

"Chop heel and clip toe!

In the oven is she whom fits the gold shoe."

"What was that?" inquired the prince, wondering. "Oh," answered the queen, "it was nothing; it was only the song of a bird." (*Thorpe's Yule-tide Stories*, p. 125.) See Appendix at the end of this tale.

hamba yedwa ; w' enyuka wa ya ngasen'ila. Ba ti abantu bonke aba sesibayeni, "Ini yona le e fika nomntwana wenkosi na?" Ya tsho inkosi ngokutukutela i m biza i ti, "Mina lapa, wena mfana." Wa ya Ukakaka ngokwesaba, ngokuba wa e bona ukuba uyise u tukutele kakulu. Wa fika, wa ti, "Ini lena o fika nayo na? Intombi a ba ti Abahhwebu in'ile i yona lena na?" Wa ti, "Tshe-tsha u ba bize bonke, b' eze lapa kumina; Abahhwebu ba za 'ubulawa bonke, loku be kgamba amanga, ba ti ba i bonile intombi en'ile." Wa ti Ukakaka, "Kga, nkosi baba, nami nga i bona intombi; ya in'ile kakulu; Abahhwebu ba be kginisile, ngokuba nami nga i bona, uma in'ile kakulu." Wa ti uyise, "Kepa se i nani po na?" Wa ti, "A ng' azi. Kwa ku tiwe ekaya kubo, a si ze si nga i bulali inyamazane. Kepa tina sa i bulala; si te se si fika si vela 'ubulala inyamazane, sa fika intombi se i nje. Zi nga se ko zakubo intombi. Si ya hamba, nami ngi ya bona ukuba a ku se yona intombi e ngi pume nayo ekaya."

tered, going alone; she went up to the upper part of the enclosure. All the men who were in the enclosure said, "What is that which has come with the prince?" The king spoke in anger, calling his son, saying, "Come here, you boy." Ukakaka went in fear, because he saw that his father was very angry. On coming to him he said, "What is that with which you have come? Is that thing the damsel which the Abahhwebu said was beautiful?" He said, "Make haste, and call them all to come here to me; all the Abahhwebu shall be killed; for they have lied in saying they had seen a beautiful damsel." Ukakaka said, "No, king, my father; I too saw the damsel; she was very beautiful; the Abahhwebu spoke the truth, for I too saw her, when she was very beautiful." The father replied, "What then is the matter with her now?" He said, "I do not know. We were told at her home on no account to kill a certain animal. But we killed it, and when we returned from killing it, on our arrival the damsel was as she is. And the damsels of her people were no longer there. As we went along I too saw that it is not the damsel with whom I left her home."

*Ukakaka is also dissatisfied.*

Wa binda ke uyise. Ba hlala kwa ba izinsukwana. Kepa Ukakaka wa e nga vumi ukuba ku tiwe umakoti wake, e ti, ka ka zeki. U kona e ya 'uzeka intombi en'ile. Kepa abantu bonke be mangala ngaleyo 'ntombi, be ti, "Kungati a ku si 'muntu lo."

So the father was silent. They tarried a few days. But Ukakaka would not allow her to be called his wife, saying, he had not a wife yet. The time would come when he should marry a beautiful girl. And all the people wondered at the girl, and said she was not like a human being.

*The bride and her maids assume their own forms, and visit the bridegroom's kraal.*

Kepa kwa ku kona isalukazi ekaya kulowo 'muzi, sa si ngenazo izito, sa si nemikono yodwa, si hlala nje ekaya, igama laso kwa ku tiwa Uhlese; ku tshiwo ngokuba ukuhamba kwaso sa si gingaka ngomzimba nje. Ku mukwe ku yiwe ekulimeni, zi sale zi fike izintombi se zi gukukile abantu, zi fike ekaya, zi ye kuyena Uhlese, zi ti, "Konje u ya 'kutsho u ti, u ke wa bona izintombi lapa ekaya na?" A ti Uhlese, "O, kqa, banta bami, ngi ya 'kuti ngi be ngi ba bona pi abantu lapa na, loku ngi Uhlese nje na?" Za puma; za tata izimbiza zonke zomuzi zohlangoti lwawo umuzi, za ye za ka amanzi. Za fika nawo, za kqazula utshwala umuzi wonke, za kelela amanzi, za fudumezela amanzi; za ka amanzi, za sinda ezindhlini zomuzi wonke; za hamba za ye za teza za beka izinkuni umuzi wonke. Za ya kuhlese, za

But there was an old woman who lived at that village; she had no legs, but only arms; she remained at home doing nothing; her name was Uthlese;<sup>57</sup> she was so called because in walking she rolled along with her body only. The people had gone to dig; when they were gone, the damsels again turned into human beings,<sup>58</sup> and came to that place; they went to Uthlese, and said, "Will you then say that you have seen any girls here at home?" Uthlese replied, "O, no, my children. I will say, how could I see people here since I am but Uthlese?" They went out, and took all the vessels from one side of the village, and went to fetch water. They came with the water: they crushed mealies for making beer for the whole village; they fetched water again and again, and boiled it for the beer; they fetched water, and smeared<sup>59</sup> the floors of the houses of the whole village; they went and fetched firewood, and placed it in the whole kraal. They went to Uthlese, and said,

<sup>57</sup> Uhlese.—*Ukuti hlese*, to shuffle along in walking. Uhlese, Shuffler.

<sup>58</sup> Twelve brothers were changed into twelve ravens because their sister plucked the white lilies, in which her brothers' destiny was in some way wrapped up. (*Grimm*. "The Twelve Brothers," p. 44.) In the tale of the Hoodie, the bridegroom is a man by day and a hoodie by night. (*Campbell*, *Op. cit.* Vol. I., p. 63.) The six princes who were changed into swans by their step-mother's enchantments, resumed their human form for a quarter of an hour every evening. (*Grimm*. "The Six Swans," p. 190.) In Hans Christian Andersen's beautiful tale of the Wild Swans, the princes were swans as long as the sun was above the horizon, and resumed their human form from sunset to sunrise. In the tale of "The Beautiful Palace," we read of "three fair damsels" who could put off and resume the plumage of doves at pleasure. (*Thorpe*. *Yule-tide Stories*, p. 159.) And the white bear threw off his beast shape at night. (*Dasent*. *Popular Tales from the Norse*, p. 27.) In Snend's Exploits we read of a Troll who "in the daytime transformed himself into a dragon, and his twelve sons flew about as crows; but every night they became men again." (*Thorpe's Yule-tide Stories*, p. 340.)

<sup>59</sup> The natives smear the floors of their houses with cow-dung or goat-dung, to keep them free from insects and dust.



ti, "Hlese, u ya 'kuti kw enziwe ubani konke loku na?" Wa ti, "Ngi ya 'kuti, kw enziwe u mina." Za hamba ke, za ya end/le; za fike za penduka inyoni futi.

"Uthlese, who will you say has done all this?" She said, "I will say I did it." They went to the open country, and on their arrival again became birds.

*The women wonder at the work done by unknown hands.*

Kwa ti ntambama ba fika abantu, ba ti bonke ekaya besifazana, "Hau! be ku sinda 'bani ekaya lapa na? no ke amanzi? no teze izinkuni na? no kqazulile utshwala? wa fudumezela na?" Ba ya bonke ku/lese, be buza, be ti, "Kw enziwe ubani loku na?" Wa ti, "U mina. Ngi te, nga /lese, nga /lese, nga ye nga ka amanzi; nga /lese, nga /lese, nga ye, nga teza; nga /lese, nga /lese, nga ye, nga kqazula; nga /lese, nga /lese, nga fudumezela." Ba ti, "Hau! kw enziwe u we konke loku, /lese, na?" Wa ti, "Ehe." Ba /leka, be jabula, be ti, "Wa si siza Uthlese ukwenzela utshwala umuzi wonke." Ba lala.

In the afternoon when the people returned, all the women of the village said, "Hau! Who has been smearing the floors here at home? And who has fetched water? and firewood? and crushed mealies for beer? and heated the water?" All went to Uthlese, and asked her by whom it was done. She said, "It was done by me. I shuffled and shuffled along, and went and fetched water; I shuffled and shuffled along, and went and fetched firewood; I shuffled and shuffled along, and crushed the mealies; I shuffled and shuffled along, and heated the water." They said, "Hau! was all this done by you, Uthlese?" She said, "Yes." They laughed and were glad, saying, "Uthlese has helped us by making beer for the whole village." They retired to rest.

*The bride and her maids pay a second visit.*

Kwa sa kusasa, b' emuka ba ya 'ulima. Za fika izintombi zonke, zi twele izinkuni. Wa ti U/lese, "Ye, ye, ye! nampa omalokazana bakababa. Ku/le umtimba u ngena ekaya." Ba zi beka izinkuni umuzi wonke; ba gaya, be bukeza utshwala; ba peka umuzi wonke; ba ye ba ka amanzi; ba gaya imi-

On the following morning they went to dig. All the damsels came, carrying firewood. Uthlese said, "Ye, ye, ye! behold the daughters-in-law of my father. It is well that the wedding party should come home." They placed firewood for the whole kraal; they ground the mealies which they crushed the day before for the beer; they made beer in every house in the kraal; they fetched water; they ground malt, being

tombo, b' eza 'kwenza umlumiso; ba vubela. Ba ya ku/lese, ba ti, "Sala kable, salukazi sctu." Wa ti, "Yebo, mtimba kanomama." Ba hamba ke. Kwa ti ntambama ba fika abesifazana bonke ekaya, ba buye ba ya ku/lesc, be ti, "Ku bukeze 'bani na? kwa peka 'bani na?" Wa ti U/lese, "Ngi te, nga /lese, nga /lese, nga ye nga teza; nga /lese, nga /lese, nga gaya; nga /lese, nga peka; nga /lese, nga ya 'kuka amanzi; nga /lese, nga /lese, nga gaya imitombo; nga /lese, nga vubela; nga /lese, nga ti ng' eza lapa end/lini, nga /lala." Ba /leka be ti, "Manje si zuze isalukazi soku si sebenzela." Ba /lala; ba lala.

about to make umlumiso;<sup>60</sup> they mixed the malt with the mealie-mash. They went to Uthlese, and said, "Good bye, our grandmother." She replied, "Yes, bridal party of my mother's mother." So they departed. In the afternoon all the women came home, and again went to Uthlese, and said, "Who has ground the mash? who has cooked?" Uthlese said, "I shuffled and shuffled, and went and fetched wood; I shuffled and shuffled, and ground the mash; I shuffled, and boiled water; I shuffled, and fetched water; I shuffled and shuffled, and ground malt; I shuffled, and mixed it with the mealie-mash; I shuffled, and came back here to the house, and sat down." They laughed, saying, "Now we have got an old woman who will work for us." They sat down; they retired to rest.

*They pay a third visit.*

Kwa sa kusasa za fika izintombi, be nga se ko abantu bonke; kepa U/lese wa e /lezi pand/le. Za ya kuyena, za ti, "U mu/le wena, /lese, ngokuba u nga tsheli 'mntu." Za ngena ezind/lini, za gaya imitombo, za vubela isijingi, za vova utshwala e be zi bu lumisile izolo, za tela amahhabulo esijingini e be zi si vubela, z' enzela ukuze bu tshetshe ukubila. Za butela ezingcazini lobo e be zi bu vova; za tata enye ingcazi, za ya nabo ku/lese obu ngeugcazi. Za

On the following day the damsels arrived, when no one was there; but Uthlese was sitting outside. They went to her, and said, "You are a good creature, Uthlese, because you do not tell any one." They went into the houses, they ground malt, they mixed the mash, they strained the beer they had set to ferment rapidly on the day before, they poured the grains<sup>61</sup> into the mash they had mixed, that it might quickly ferment. They collected into large earthen vessels that which they had strained; they took another vessel, and went with the beer that was in the vessel to Uthlese. On coming to her they

<sup>60</sup> *Umlumiso*, beer, generally a small quantity, the fermentation of which is pressed onward, that it may be soon ready for drinking.

<sup>61</sup> *Amahhabulo* differ from *izinsipo*. The *amahhabulo* are the sediments of beer whilst actively fermenting, and which are used to excite fermentation in new beer. The *izinsipo* are the refuse sediment, when the beer is fit for use.

<p>fika za puza, zi pa Uthlese e hleka e jabula, e ti, "A ngi 'uze nga ni tsho nina; no ze n' enze njengoku-bona kwenu."</p>	<p>drank, and gave also to Uthlese; she laughed, and was joyful, and said, "I will never tell, for my part; you shall do just as you like."</p>
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*The women look out for something wonderful.*

<p>Ba buya b' emuka ba ya 'kuhlala endhle, se be penduka inyoni. Kwa ti ntambama ba fika abafazi bonke ba bona ukuba sonke isijingi si vutshelwe. Ba ti, "O, u se katele Uthlese i tina si m buza si ti, 'Kw enziwe ubani?' A si binde nje. Ku kona umhlola o ya 'uze, u vele lapa ekaya."</p>	<p>Again they departed and went into the open country, again turning into birds. In the afternoon all the women came and saw that all the mash was mixed. They said, "O, Uthlese is wearied with us for asking her by whom it was done. Let us just say nothing. There is something wonderful which is about to happen here at home."</p>
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*Ukakaka learns the secret from Uthlese.*

<p>Kepa kwa ti kusihlwa Ukakaka wa ya kuhlese, wa m ncenga wa m ncenga, e ti, "Hau! kulu, ngi tshele una loku kw enziwa ini na?" E se ti Uthlese, "U mina, mntanemntanami." E se ti, "Hau! kulu. A u kw azi ukwenza loku. Ngi tshele uma kw enziwe ubani na?" E se ti, "Emini ni muka ni ti nya, ku sale ku fike intombi eziningi; kepa pakati kwazo ku kona intombi enhle kakulu; umzimba wayo u ya kazimula; i zona ke ez' enza utshwala lapa ekaya." Wa ti Ukakaka, "Wo! kulu. A zi tshongo ini ukuti zi ya 'kuza ngomso na?" Wa ti Uthlese, "O, zi ya 'kuza." Wa ti Ukakaka, "Ngi ya 'kuza nami emini kakulu, ngi ze ngi zi bone lezo 'ntombi." Wa ti, "Kodwa u nga zi tsheli, kulu." Wa ti, "Kga; a ngi yi 'ku zi tshela." Ba lala ke.</p>	<p>But in the evening Ukakaka went to Uthlese and earnestly besought her, saying, "Hau! grandmother, tell me by what means this is done?" Uthlese replied, "By me, child of my child." He said, "Hau! grandmother. You could not do it. Tell me by whom it has been done?" She said, "At noon, when every one of you are gone, there come many damsels; but among them there is one most beautiful; her body is glistening; it is they who make beer here at home." Ukakaka said, "Oh! grandmother. Did they not say they would come tomorrow?" Uthlese replied, "O, they will come." Ukakaka said, "I too will come at noon, and see the damsels." He said, "But do not tell them, grandmother." She replied, "No, I will not tell them." So they retired to rest.</p>
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*The bride and her maids pay a fourth visit.*

Kwa sa kusasa, b' emuka abantu bonke, be ya 'kulima. Za sale za fika izintombi; za ngena ezindhlini, za vova utshwala umuzi wonke. Za ti uma se zi kqedile ukuvova, za bu gwalisa ngezimbiza umuzi wonke; za tata ingcazi enkulu kakulu, za bu tela ngayo, zi bu hlanganisela bomuzi wonke ngenkamba. Ya gwala leyo 'ngcazi. Za puma nayo, za ya ku'lese; za fike za bu beka; za tata ubulongwe, za sinda umuzi wonke; za tahayela wonke umuzi; za teza izinkuni, za beka emabaleni omuzi wonke; za ngena endhlini lapa ku kona U'lese; za tata izinkamba, za puza utshwala.

On the following day all the people departed, going to dig. Then the girls came; they went into the houses; they strained the beer in the whole kraal. When they had strained it all, they poured it into vessels in the whole kraal; they took a very large earthen vessel, and poured into it, collecting the beer of the whole kraal with a vessel. They filled the earthen vessel. They went out with it, and went to Uthlese; on their arrival they set it on the ground; they took cowdung, and smeared the floors of the whole kraal; they swept the whole kraal; they fetched firewood, and put it in the courts of the whole kraal; they went into the house in which was Uthlese; they took vessels and drank beer.

*Ukakaka surprises them.*

Ku te lapa se zi puzile kakulu utshwala, wa ngena Ukakaka; za m bona, z' esuka za ya emnyango, zi ti zi ya puma, kona zi za 'kubaleka, a ze a nga zi boni. Wa vimba emnyango, e ti, "Hau! mnta kababa, kcombekansini; ng'enze ni kuwe na kangaka na, loku u ngi hluphe kangaka na?" Wa hleka Ukcombekansini, e ti, "Eh, eh. Yeka ni Ukakaka! Angiti u wena owa ngi kipa emzini kababa; wa fike wa ngi shiya enkangala; wa hamba nembulu

When they had drank a great deal of beer, Ukakaka entered the kraal; when they saw him, they went to the doorway, thinking to go out, and then escape without his seeing them. But he blocked up the doorway, saying, "Hau! child of my father, Ukcombekansini, what great evil have I done you, that you have troubled me to this degree?" Ukcombekansini laughed, saying, "Eh, eh. Out upon Ukakaka! Was it not you who took me from my father's kraal, and left me on the high lands, and went away with an Imbulu?"<sup>63</sup> He replied, "I saw it

<sup>63</sup> The king's son is brought to the recollection of Messeria, by the little dove chiding her mate by saying,

"Out upon thee!  
Thou hast served me  
As the king's son served Messeria."

(Thorpe's *Yule-tide Stories*, p. 203.)

na?" Wa ti, "Nga ngi bona ukuba a ku si we. Kepa ngokuba ngi nga sa ku boni, nga ko/lwa uma w enze njani na?" Ba hlala ke, Ukakaka e jabula nokujabula e ti, "Nga ngi ti, 'Ngi ya 'kuze ngi fe,' ngi nga sa ku bonanga."

was not you. And because I no longer saw you, I did not know what you had done." So they remained, Ukakaka rejoicing greatly and saying, "I said, 'I shall soon die,' when I no longer saw you."

*Ukakaka tells the king that the true bride has come.*

Kwa ti lapa se ku ntambama ba fika abantu. Wa puma Ukakaka wa ya kuyise e mamwateka ngokujabula, e ti, "Namhla nje ke, baba, i fikile intombi eya ngi lahlekela enkangala." Wa tsho e hleka uyise ngokujabula, e ti, "I pi na?" Wa ti, "Nansiya endhlini."

When it was afternoon the people came. Ukakaka went out to his father, smiling with joy, and saying, "To-day then, my father, the damsel has come, who was lost to me on the high lands." His father asked, laughing for joy, "Where is she?" He said, "Yonder in the house."

*They prepare a punishment for the false bride.*

Wa ti uyise, "Tshela abantu bonke lapa ekaya, u ti, a ku suke amadoda 'embe umgodini masinya lapa esibayeni; u ti kwabesifazana a ba peke amanzi ngamakanzi onke." Wa ba tshela ke. Kwa ti so kw enziwe konke loko kwa tiwa, a ku pume abafazi bonke, b' eze 'kwekqa lowo 'mgodi o mbiwe esibayeni; kwa se ku bekiwe ubisi pakati emgodini; wa bizwa nomakoti lowo; kwa tiwa, "Woza nawe, u ye esibayeni; ku ya'kwekqiwa umgodini abantu bonke besifazana." Loko kwa kw enziwa ngokuba ku tiwa uma imbulu i bona ubisi i ya 'uziponsa, i ye 'kudhla ubisi. Kwa yiwa ke esibayeni. Wa ti umakoti, "Ngi y' e-saba ukuya esibayeni sasemizini." Ba ti, "Hamba; a ku nakcala." Wa hamba ke; wa fika esibayeni. B' ekqa abanye besifazana. Kwa tiwa naye a k' ekqe. Wa ti lapa

His father said, "Tell all the people here at home, that all the men are to dig a pit immediately here in the cattle enclosure; and tell the women to boil water in all the pots." So he told them. When all that was done, all the women were ordered to come and leap over the pit which had been dug in the cattle enclosure; some milk had been put in the pit; and the bride<sup>63</sup> too was called; it was said, "Do you too go to the cattle enclosure; all the women are going to jump over the pit." This was done because it was said when the Imbulu sees the milk, it will throw itself in and go to eat the milk. They went to the kraal. The bride said, "I am afraid to go into the cattle-pen of strangers." They said, "Go; it is no matter." So she went, and came to the cattle-pen. The other women leapt. She was told to leap too. When she was about to leap, she

<sup>63</sup> That is, the false bride.

e ti u y' ekqa, wa e se bona ubisi, umsila wa se u sombuluka, wa ziponsa pakati emgodini, e bona ubisi. Kwa se ku suka abantu bonke be gijima, be tata amanzi a bulayo ngamakanzi, b' eza nawo, be wa tela emgodini. Ya fa imbulu.

saw the milk,<sup>64</sup> her tail unfolded, and she threw herself into the pit, on seeing the milk. Then all the people ran and took the boiling water, and came with it and poured it into the hole. The Imbulu died.<sup>65</sup>

*The nation is called to the royal wedding.*

Kwa se ku tshelwa abantu bonke, be ti, "Namuhla u fikile umakoti." Kwa jabulwa; kwa tunywa abantu, kwa tiwa a ba hambe isizwe sonke, be tshela abantu, be ti, a ku butane iketo, inkosi i ganiwe. Kwa sa kusasa. Kwa butana amadoda nezinsizwa nezintombi nabafazi; ku ketwa; umakoti naye e se sina, nentombi zakubo; kwa hlathswa inkomo eziningi, kwa se ku dliwa kwa ti ngensukwana.

All the people were told that the true bride had come. They rejoiced; and men were sent and told to go to the whole nation and tell the people to assemble for a dance, for the prince had been accepted by a damsel. On the following day men and youths, and maidens and women, assembled; they danced; and the bride and her maidens also danced; many cattle were killed; and they ate meat for several days.

<sup>64</sup> The cat which fell in love with a young man, and was by Venus changed into a beautiful girl and became his bride, retained the cat's disposition under the human form, and quitted her husband's side to catch a mouse which was playing in their chamber. "What is bred in the bone will never out of the flesh."

<sup>65</sup> Basile's *Pentamerone* is a series of tales related to gratify the fancy of a slave who for a time had succeeded in snatching her reward from Zoza. A prince named Taddio was confined by enchantments in a tomb, from which he could be liberated only if a woman would fill a pitcher suspended near the tomb with her tears; by this means she would bring the prince to life, and have him for her husband. Zoza had nearly filled the pitcher when she fell asleep. A black slave had been watching her, and whilst she was asleep, filled the pitcher with her own tears. The prince awoke, and took the slave to his home. Zoza after much suffering, and only by the aid of magic, at length convinced the prince of the deceit, and became his bride. The slave was punished by being buried in a hole up to her neck, that she might die a more lingering death.—In the tale of "The Three Citrons," a black slave takes the place of a prince's beautiful bride; the bride is transformed into a dove; and the prince, like Ukakaka, on his return, is surprised at finding a black woman instead of the fair damsel he had left; the slave tells him it is the result of magic. The prince by magic detects the deception. The slave is punished by being cast on a pile of burning wood.—In Grimm's *Home Stories* we find a tale still more similar to the above. An aged queen sent her daughter to be married to the prince of a far distant country, accompanied by one female attendant. The condition of her prosperity was that she should preserve a white handkerchief on which the mother had dropped three drops of her own blood. In the journey the handkerchief was lost; and the servant at once obtained a power over her mistress. Like the Imbulu, she succeeded in getting the clothes and horse of the princess in exchange for her own, and assumed her name. She was received as the princess at the king's palace, and the princess is sent to herd the geese. The deception is at length detected; and the servant killed by being placed in a barrel full of spikes. The young prince marries the true bride, and, like Ukakaka and Ukcombekansini, "both reigned over the kingdom in peace and happiness till the end of their days." ("The Goose-herd.")

*Ukombekansini reigns with Ukakaka.*

Ya ti inkosi, "A ku gaulwe umuzi kakakaka." Wa gaulwa, w' akiwa masinyane; kwa ba umuzi omkulu kakulu; wa e se bekwa umakoti, ku tiwa u yena e inkosikazi. Z' epa utshani izintombi, za fulela umuzi wonke lowo wakumakoti; z' emuka ke, za pindela kubo. Wa sale wa busa yena nendoda yake.

LYDIA, UMKASETEMBA.

The king ordered Ukakaka's kraal to be built. The wattles were cut, and the kraal built at once; it was a very large kraal; and the bride was appointed, it being said, it is she who is queen. The damsels plucked grass, and thatched the whole village of the bride; they then departed and went back to their people. And she then reigned together with her husband.

## APPENDIX.

## THE "LITTLE BIRDS."

In the legend-producing period, birds appear to have struck in a peculiar manner the fancy of man. Some were birds of evil omen, as the crow and raven; and auguries were derived from their flight, &c. The same superstitions exist at the present time among the natives of this country. Thus a large bird called *ngqungqulu* or *inhlazinyoni*, if it cross the country in rapid flight, is supposed to be an omen of war in the direction in which it is flying. And if the *utekwane*, a bird to which the natives ascribe many peculiar powers, pass through a village, crying, it is considered as an omen of an approaching marriage, or of great fecundity in the herd.

But it is "the little birds" which are messengers, and who come with their tale of warning or instruction. "The belief," says Dasent, "that some persons had the gift of understanding what the birds said, is primordial. We pay homage to it in our proverbial expression, 'a little bird told me.' Popular traditions and rhymes protect their nests, as in the case of the wren, the robin, and the swallow."

This power of understanding the speech of birds not only exists in the legends of the Zulus, as we have seen from several of the tales already given, but even in recent times there have been those who pretended to comprehend their language, and to whom they have been prophets of the future. Umpengula, my native teacher, has given me several interesting accounts of the peculiar character of his brother Undayeni. He was a remarkable man, one of those who possess that high-strung, sensitive nervous system, which appears to place them *en rapport* with the spirit-world, and to give them capacities of sympathy which are not possessed by common men. He was the subject of dreams, which were realised, and of visions; and often saved himself and family from impending danger by his prophetic insight into the future. It may be worth remarking that this peculiar power was not natural, that is, he was not born with it, but it manifested itself after a contest with a leopard which lasted the greater part of a day, and which nearly proved fatal to him. When he began to manifest these peculiar powers, his friends expected that he had been elected by the spirits to be a diviner; and ascribed the fact of his not attaining to that eminence to a dispute between the spirits of his own house and those of his maternal uncle; the latter wishing to give him the power and the former objecting, and thus he was only a wise man and interpreter of dreams, "half-way between divining and not divining." Together with these powers he also com-

prehended the language of birds. The following is the account given by his brother :—

ENYE indaba eya ngi mangalisayo kandayeni, wa ba ikumushi lenyoni. W' ezwa inyoni e ku tiwa umvemve u kuluma esibayeni, u ti, "Lima ni kakulu nonyaka nje. Ni za 'kutenga izinkomo." Kepa leyo 'ndaba wa i tshela abantu, wa ti, "Ngi zwile umvemve, u ti, a si lime kakulu, si za 'kutenga izinkomo. Nami ngi ya vuma ukuti u kqinisile."

Kepa kubantu loko 'kutsho kukandayeni kwa ba insumansumane, ukuti, "U ti, ndayeni, u zwe inyoni i tsho njalo na?" Kepa wa ti yena, "Ngi ti, i za 'kubuye i tsho okunye futi." Nembala ngezinsukwana si Alezi esibayeni umvemve wa kwitiza, si ng' ezwa uma u ti ni na. Kepa yena wa ti, "Lalela ni! Nans' indaba." Sa tula. Wa kuluma umvemve ngako ukukwitiza. Wa buza Undayeni, wa ti, "Ni zwile ke?" Sa ti, "A si zwanga. Si zwe umvemve u kwitiza nje okuningi." Kepa yena wa ti, "U ti, 'Ngalo 'nyaka o ya 'kuza li za 'kubalela.'"

Kepa loko kwa si Alekisa. Umvemve lowo wa kuluma izindaba eziningi Undayeni a zi zwayo; kepa a si tshela, sa m Aleka sonke, sa ti, "U ya pupa! Ubani o ng' ezwa ukukuluma kwenyoni, o nge si yo inyoni na?"

Nembala ngalowo 'nyaka kwa fika Ungoza. O! sa tenga izinkomo eziningi kwabakangoza. Nge-muva kwalowo 'nyaka sa ba

ANOTHER thing which astonished me in Undayeni was that he was an interpreter of the language of birds. He heard the bird which is called the wagtail speaking in the cattle-pen, and saying, "Dig extensively this year. You will buy many cattle [with the corn]." And he told the matter to the people, saying, "I have heard the wagtail telling us to dig extensively, and we shall buy many cattle. And I agree with it, that it has spoken truly."

But that saying was like a fable to the people, and they asked, "Do you say, Undayeni, that you heard the bird say this?" And he replied, "I say it will presently return, and say something else." And indeed after a few days, as we were sitting in the cattle-pen, the wagtail jabbered, we not understanding what it said. But he said, "Listen! There is news." We were silent. The wagtail spoke by jabbering. Undayeni enquired of us, saying, "Have you understood then?" We replied, "We did not understand. We heard the wagtail jabbering very much, and nothing more." But he said, "It says that next year it will be a dry season."

But that made us all laugh. That wagtail spoke many things which Undayeni heard; and when he told us we all laughed and said, "You are dreaming! Who can understand the language of birds, who is not himself a bird?"

But truly, that year Ungoza came. O! we bought many cattle with our corn of the people of Ungoza. The year after we had a



nendhlala enkulu, sa ya 'kutenga emaflatini. Sa ku bona loko okwa tshiwo Undayeni. Kepa ngalowo 'mvemve wa si tshela njalo oku tshiwo i wo, e ti, "Uma ekukulumeni kwawo ni beka indhlebe kafile, ni ya 'kuzwa u kuluma indaba." Kodwa loko sa mangala ngako, ngokuba a ku banga ko 'muntu namunye pakati kwetu owa ku kqondayo. Ngi tsho na namhla nje umvemve uma ngi zwa u kuluma, ngi beke indhlebe, ngi ti, "Kumbe ngi za 'kuzwa li linye izwi." Kepa, qga, ukuzwa! Ngi sa mangala ngaloko 'kutsho kukandayeni; indhlala nga i bona, nenala nga i bona.

great famine, and went to buy corn in the forest-land. And so we saw that which Undayeni had said. And as regards the wagtail he told us continually what was said by it, saying, "If when it speaks you give an attentive ear, you will hear it speaking something of importance." And we wondered at that, for there was not one amongst us who understood the bird's speech. But I say that even to this very day when I hear a wagtail speaking, I listen attentively, thinking, "It may be I shall hear one word." But, no, so as to understand! And I still wonder at the saying of Undayeni; the famine I saw, and the abundance I saw.

Umpengula also relates the following anecdote :—

INDABA yekwababa ela biza Umpeza kamzenya, li m biza eflatini, ku balekiwe, ku punyiwe emakaya, ku balekelwa Amazulu. Kepa abantu ba hlanguana ngokuzwa ukuba Amazulu a lwa namabunu, 'eza 'kwafileka; ba tanda ukutumba izinkomo; loku Amazulu a libele impi, a w azi ukubheka izinkomo, a kandanisekile kakulu impi yamabunu; a w azi 'kubheka izindatshana.

Ngaloko ke ba puma abantu ukuya kuleyo 'nzuzo yezinkomo. Ku te be sa puma nje, ikwababa la memeza; abantu ba bhek' indhlebe, be zwa umsindo, be ng' ezwa 'zwi eli tshiwoyo. Kepa ikwababa la fundekela ngokubiza, li ti, "We, mpeza! we, mpeza! u nga yi kuleyo 'ndhlela yako; u ya 'kufa; a ku yi 'kubuya 'muntu kule 'mpi; abantu ba ya 'kupela. Buyela ekaya."

THE account of a crow, which called Umpeza, the son of Umzenya, it calling him in the forest, where the people had fled from their homes, running away from the Zulus. But the people assembled on hearing that the Zulus were fighting with the Dutch, and were about to be conquered; and they wished to take the cattle, for the Zulus were detained by the army, and were unable to look after the cattle; and being much pressed by the Dutch force, they could not attend to little matters.

The men, then, went out to that spoil of cattle. It happened as they were going from home, a crow cried out; the men listened, hearing a noise, but not hearing a word that was said. But the crow was very urgent, crying and saying, "I say, Umpeza! I say, Umpeza! do not go by the way you are going; you will die; there will not return one man from the army; the people will all die. Go home again."

Kwa ti uma li zwakale ka'le lelo 'zwi kwabanye, ba li kumusha ngokuti, "Ikwababa li y'ala, li ti, 'A ku yi 'kubuya 'muntu.'" Kepa abanye a b' ezwanga lelo 'zwi lokuti, "A ku yi 'kubuya 'muntu," nelokuti, "We, mpeza!" Ba pika, a ba kolwanga, ngokuba inyoni i ng'azanga i kuluma nabantu. Ba kangwa inzuzo a ba ya 'ku i zuzo; ngaloko ke ba hamba.

Kepa Umpeza w' enyela umzimba ngokuyolelwa ukufa. Wa buyela ekaya, nabanye ba kolwa izwi lokufa. Iningi la hamba; kepa kubo bonke labo a ku buyanga noyodwa, ukupela Usihhile yedwa owa sindayo. Ba bulawa bonke Amazulu. Ekufikeni kwake ekaya wa ti, "Ni bona mina nje 'kupela; a ni sa yi 'kubona mumba." Ngaloko ke ba kolwa abaseleyo ezwini lekwababa e li ba tshelile. Kwa tshiwo ke ukuti, "Kanti izinyoni lezi zi ya kuluma, kodwa a zi kqondwa 'muntu." Kwa hlaliwa ke, kwa pela loko 'ku'lupeka. Ngemva kwesikati iminyango eminingi ya buba kakulu ngaleyo 'mpi. Umpeza wa hlala isikati eside; u s' and' ukufa kona manje, se ku indoda endala kakulu.

When some heard thoroughly that saying, they interpreted it, saying, "The crow forbids us to go; it says, 'Not a single man will return.'" But others did not hear the word, "Not a single man will return," nor that, "I say, Umpeza!" They disputed, and did not believe, for birds were never known to speak with men. They were fascinated by the spoil they expected to gain; and so they went.

But the body of Umpeza became weak and languid through being told beforehand of death. He returned home, and others who believed the word about death. The greater number went; but from among the whole not one returned, but Usichile alone, who escaped. They were all killed by the Zulus. When he came home he said, "You see me alone; you will never see any of the rest." Those therefore who remained believed in the word which the crow had spoken. And so it was said, "Forsooth these birds speak, and no one understands them." So they lived, and that trouble came to an end. After a time many households were destroyed through that Zulu army. Umpeza lived a long while; he has only just died at the present time, being a very old man.

The possession of this power of comprehending the language of birds is in old legends frequently associated with the influence of serpents. Thus, the young serpent which Melampus had brought up, played around him whilst he slept, and softly touched his ears. On waking he found himself able to comprehend the chirping of birds. Iamus, the son of Evadne, was fed with honey by two serpents, sent to take charge of him by Apollo; and when he had grown up, he besought Apollo to open his ears that he might reveal to the sons of men the hidden things of nature and of futurity. "Apollo touched his ears, and straightway the voices of the birds spake to him clearly of the things which were to come, and he heard their words, as a man listens to the speech of his friend." (*Cox. Tales of Thebes and Argos, p. 175.*) Whilst in the legends of the North we read of Sigurd, who, incited by Regin, slew the serpent; whilst roasting the heart he accidentally touched

it with his finger, and conveyed a portion of the blood to his tongue, when he immediately understood the language of birds, and heard them conversing with each other of Regin's duplicity, and of the benefits Sigurd might obtain by eating the whole of the heart which he was roasting for Regin. (*Thorpe. Northern Mythology. Vol. I., p. 97.*) This legend has found its way into the tales of the people in Germany in "The White Snake," (*Grimm, p. 75,*) and in the Highlands in "Fearachur Leigh." (*Campbell. Op. cit. Vol. II., p. 361.*) The faithful Johan, through well understanding the language of birds, learns from them how to save his master from destruction. (*Grimm, p. 29.*) And the prince, when the little bird sang on the tree, understood its language, and detects the deceit of the pretended bride. (*Dasent. Op. cit., p. 427.*)

Among the North-American Indians the same power of conversing with birds and beasts is ascribed to Hiawatha in beautiful connection with the simplicity with which childhood looks on created things, and the readiness with which it sympathises with the lower world of animal life, and claims for itself a brotherhood with all living creatures.

It is a raven which instructed Adam and Eve what to do with their dead. (*Weil. Biblical Legends of the Mussulmans, p. 24.*) In these legends the reader will find numerous instances of man holding intercourse with animals, &c. (see pp. 38, 40, 44, 104, 152) It appears to be supposed that originally man had a language in common with animals. All nature is represented as weeping in sympathy with Adam, when he was expelled from Paradise, "and the birds, and the beasts and insects," until "the whole universe grew loud with lamentation" (p. 16); and that "the brute creation lost the power of speech" only when the ox had reproached Adam with his transgression (p. 25). Compare also "the frightful shriek which all nature uttered" when Kadbar, assisted by the priests, slew the wonderful camel, which, at the prayer of Salih, God had caused to come out of the rocky mountains (pp. 42, 45).

It is the guinea-fowl which warns the brothers of the approach of their sister for the purpose of killing them, and when the murder has been accomplished reports the fact to their parents. (*Bleek's Hottentot Tales. "A Bad Sister," p. 65.*) It is a bird that pursues Macilo, and constantly reminds him that he has killed his brother, and at length "finds the sister of the victim and says to her, 'I am the heart of Macaloniane; Macilo has murdered me; my corpse is near the fountain in the desert.'" (*Casalis' Basutos, p. 339.*) And that tells the parents that the younger of their two boys had been cast into the water by his elder brother. (*Zulu Legend to be given below.*)

When Kasimbaba had climbed to heaven to seek Utahagi, a little bird shows him Utahagi's house. (*Tylor. Op. cit., p. 347.*) The little birds tell the kind child how to perform the various difficult tasks imposed on her by the old witch who lived underground. (*Dasent. Op. cit. "The Two Stepsisters," p. 132.*—Compare "The Two Caskets." *Thorpe. Yule-tide Stories, p. 102.*) And it is three sparrows, or in the corresponding tale three doves, which pronounce three blessings on the generous princess, and three curses on her churlish step-sister. (*Thorpe. Idem. "The Beautiful Herd-girl," p. 35 and 42.*)

It strikes one as singular and interesting that there should be so universally spread about among widely differing people this curious notion. In addition to those already mentioned, I will point out a few more instances from the folk-lore of other people. We saw above that the swallow talks with Usikulumi, and by means of its skin protects him from danger and saves him from destruction (p. 53). It is Mama, the woodpecker, that comes to the despairing Hiawatha, and tells him of the place in the body of Megissogwon where alone he can be wounded. (*Longfellow's Hiawatha.*) A fairy in the form of a bird dropped a root on the arm of the king when he was about to kill Porziella, and he was seized with such a trembling that the weapon fell from his hand. (*Pentameron.*) It was a bird that told Kurangaituku of the destruction of her home by Hatupatu. (*Grey. Op. cit., p. 187.*) And it was the untimely laughter of the little Tiwakawaka that caused the death of Maui and the failure of his

enterprise. (*Id.*, p. 57.) It is a little bird which warns the damsel that had been enchanted by her foster-mother, saying,

“Look not at the billows blue,  
For then thou wilt turn gray.”

(*Thorpe. Yule-tide Stories*, p. 64.) That gives warning to the betrayed bride by the words :—

“Return, return, unhappy bride,  
Within this den the murderers hide.”

(*Grimm. “The Robber Bridegroom,”* p. 166.) It is the little bird that exposes the deception of the false bride. (*Campbell. Op. cit. Vol. II.*, p. 288. —*Thorpe. Yule-tide Stories*, p. 125.) And that restores the forgotten bride to the recollection of the prince. (*Thorpe. Id.*, “The Mermaid,” p. 203; “Singorra,” p. 220; “Goldmaria and Goldfeather,” p. 451.—*Dasent. Popular Tales from the Norse*, “Katie Woodencloak,” p. 427.)

I here insert an account of the peculiar habits, almost amounting to intelligence, of the honey-bird. It was given me by a native, but has been substantially corroborated by whitemen who have themselves been led by it to deposits of honey. It is quite possible that many of the superstitions relating to birds had their origin in such or similar manifestations as are here described. The childlike mind has no theory to support; it makes no arbitrary distinctions between intelligence as manifested by man, and intelligence as manifested by brutes; where it sees actions implying intelligence, there it believes intelligence exists. Such a thought is probably at the bottom of the theory of transmigration, and of the possibility of there being an intercommunication between man and the lower animals.

## I N H L A M V U .

(THE HONEY-BIRD.)

INHLAMVU inyoni e bizelayo izinyosi. Pakati kwabantu abamnyama ku tiwa i inkosi. Uma umuntu e i ponsa ngetshe lapo e nga i landelanga, ku tiwa ka 'muntu waluto. Ngokuba noma umuntu e nga zi boni izinyosi, ka tsho ukuti, “A ngi i tshaye, i kgamb' amanga.” A ku njalo. Zona zi kona; noma ku nge zona, okunye. Uma e nga ku boni, ka nga i twesi ikcala; ngokuba i tshaywa i y' esaba ukubuzela abantu izinyosi.

THE Inthlamvu is a bird which by its cry calls men to places where there are honey-bees. Among black men it is said to be a chief. If a man throws a stone at it when he does not follow it, he is regarded as a man of nought. For if a man does not find bees, he should not say, “Let me throw a stone at it, it is a liar.” It is not so. The bees are there; or if they are not there, there is something else. If he does not see it, he must not blame the bird; for if it is struck it is afraid to call men to the place where there are honey-bees.

Ku ti ngesikati lapo umuntu e hamba e ng' azi 'luto, noma u se e lambe okubi, ka namand/la okuhamba ngamand/la, u se zitwele; ku fike inyoni, In/hamvu ibizo

It happens when a man is walking, unconscious of anything, or perhaps he is very hungry, and is unable to walk fast, being a burden to himself; then may come a bird,

layo. A ti e hamba, kumbe i vele ngapambili, 'ezwe se i tseketse kakulu, a kgale uku wa zuza amand/la ngokukolwa ukuti, "Se ngi suti, ngokuba ngi bizelwa isiminya." Kepa a tsho ke, uku i vumela kwake, ukuti, "Eh!" noma, "Tseketse!" U ya i bonga kukqala, e ti, "Hlamv' e bizela amanina ekulimeni! Ehe! Yitsho, ngi zwe u ti ni." Lapo ke i se i kala ngokukala okukulu; i se i bangalase pakati kwesikza; naye u se e jabula kakulu; i hambe pambili, ngokuba pela yona i umhholi. Umuntu ka buzi ukuti, "Ngi za 'kuya ngapi?" U landela yona njalo; i hambe, i m linde; ngokuba i ya ndiza, yena u ya nofoza; uma i suka i ya kude, i buye i m /klangabeze. Lapa e nga s' ezwa nakukala, se ku te nya, a bo sa te,<sup>66</sup> "U ye ngapi na?" Ku ti nya, a kgale ukumemeza kakulu ngokuti, "O-o-o-yi!" e ti, ka i zwe, ukuba u ya i funa. Lapo ke e se mi eduze lapa i m shiye kona; ngokuba noma se i buya, i buya i ye lapa i m shiye kona; a i zwe, i s' eza i bangalisile; 'enanele kakulu, ukuti, "E-ha!" I ze i fike kuye. Uma i nga m boni, i /lale emtini, a ze a vele obala, a i bone, nayo i m bone; i muke ke, i /lale ngapambili; i ze i fike lapa se zi seduze, li kgale ukuncipa izwi; a

its name is Inthlamvu. As he is walking along, perhaps it appears in front of him, and he hears it loudly chirping, and he begins to gain strength through faith, saying, "My hunger is already appeased; because I am called for a reality." So he says in answer, "Eh!" or "Chirp!" He first praises it, saying, "Thou honey-bird, who calls the women when they are digging! Yes! yes! Speak, that I may hear what you say." Then it cries with a very great crying, and makes a great noise in the bushes; and the man too is very glad; the bird goes in front, for in fact it is a guide. The man does not ask where he is going. He follows it continually; it goes and waits for him; for it flies, but he passes with difficulty through the underwood. If it goes a great distance in front, it returns and meets him. When he does not hear even its cry, and it is quite silent, he says again and again, "Where are you gone?" If there is no sound, he begins to shout very loud, saying, "O-o-o-yi!" telling it to understand that he is looking for it. And then he still stands near the place where the bird left him; for when it comes back, it comes back to the place where it left him; and he hears it coming and making a great noise, and he cheers it very much, shouting, "E-ha!" At length it comes to him. If it does not see him and stops on a tree, he at length stands forth, and sees it, and it sees him, and so it departs and pitches in front: at length it comes near the place where the bees are, and begins to

<sup>66</sup> This is a common mode of expression, the exact grammatical structure of which is not clear: *bo* occurs with or without *sa* or *ya*, as above, or in the following sentences:—*Wa bo sa te*, or *Wa bo ya te*, or *Wa bo te*; *Ngi bo ya te*, or *Ngi bo sa te*; *Nga bo ku ya ti*, or *Nga bo ku sa ti*. It is used to express the rapid, fruitless repetition of a similar act from haste, alarm, restlessness, &c.

ze a ti, "A ngi hambe ngamandla, se i bekile," 'ezwa i nkqwininize kancinyane; kanti a i ka beki; u za 'uti uma 'fike kona, i ti i sa m bona, i suke i kqale ukuhambela pansa; 'azi ngaloko ukuti, kqa, se zi seduza. Ku ti uma indawo i sobala, i y' esuka, i ya hlala ngapambili; i se i taho, i tula; a bo ku i vumele, i twiki-twikize, i tule, i kombe; a ti uma i bona, a bone se i hamba, a kqale ukusinga; a bo sa te, "Ah! Naziya, zi ngena pansa kwomuti." Lapo ke se zi ngena ubutaputapu, a sondele; i hlale; a ti uma e se fika impela, i suke i hlale njeya eduze, i buke, naye a i bone i tule nya; a zi mbe, a zi tape; a i bekele amakqafazi; ikekana a li hlome otini, ukuze i dle; kona ngomso i ya 'ku m biza futi.

Kepa lelo 'kekana a i li dli, i dila izimpukane ezindizayo. A hambe ke, ngokuba pela ku tiwa uma umuntu e i bekela uju, i tsha izwi. Ku ti kumbe uma ku izwe eli vame izinyosi, a ti, e sa zi twele, e ti, u ya 'kufuna indawo yokuba a zi dlela kona; i be se i fika, 'ezwe, se i taho. Kepa u se i vumela ngokujabula; kodwa ngokuba i m koebisile, ka sa yi 'ku i landela, ngokuba se kw anele kuye. A hambe ke, a goduke.

Futi emaMlanzeni zi tolwa ngayo. Umfazi u ya i landa; uma i fika e lima, a bize omunye, ba i lande,

cry less loudly. And he says, "Let me make haste, for it has now pitched," when he hears it gently crying; but it has not yet settled; but when he approaches, it begins to go towards the ground; and he thereby knows that the bees are near at hand. If the place is exposed, it goes and settles in front; it chirps and is silent; he again and again responds to it, it chirps and is silent, and points in the direction of the bees. When it sees him it flies off, and he catches sight of it, and begins to mark down the bees; again and again he says, "Ah! There they are entering at the foot of the tree." And when he sees them going in in crowds he draws near; and the bird is still: when he reaches the very place, the bird comes and waits over against him and looks on; and he sees that it is quiet; he digs out the bees and takes out the honey; he places the young bees for the bird, and sticks a piece of comb on a stick, that it may eat; and then it will call him again on another day.

But it does not eat the comb, it eats the young bees which can fly. So the man sets out; for it is said if a man places honey for it, it will lose its voice. Perhaps if it is a country which abounds in honey, as he is carrying it off looking for a place where he can eat it, it comes again, and he hears it crying, and he responds to it gladly; but since it has given him abundance he will not follow it again; for he has enough, so he goes home.

And in the thorn-country bees are found by it. A woman follows it; if it comes to her when she is digging, she calls another woman, and they follow it, and the hus-

indoda i bone umfazi e fika nezin-yosi. Ku ti uma ku kona inyoka emgodini, s' azi ukuba abantu ba lunywa futifuti lapa e ti u tapa izinyosi; ngokuba a si tandi ukuba umgodini si u kqede; futi ukumba kwomuntu o/!lakanipileyo ka w o-ni umlomo e zi ngena ngawo; u /!laba ekcaleni, 'enze umlomo, o ya 'ku puma amakeke; ka si u kqedi lowo 'mgodi ngokumba; ngokuba uma si u kqeda, lesu 'siganga zi nge buye zi s' ake; si ya lingani-sela, ukuze si buye si fune itshe, si vimbe ka/!le.

Uma ku kona inyoka, ku ti lapa umuntu e tapa, kumbe a bone ku puma amakeke e nezimbobo; ku-mbe a ti ku kona impande; kepa uma ku kona impande a ya da-buka; ku ti kwelokupela lapa inyoka y engike ngalo, a ti lapa e ti u bamba ikeke lokupela, ame/!lo ka wa boni pakati, u funisela nge-sand/!la nje, 'ezwe se i m /!laba; a pume ngokubaleka, a bone isand/!la se s' opa; u d/!liwe. Uma ku imamba, u ya 'kufela kona lapo; uma ku inyoka enye, kumbe a /!la-nguleke. Manje se si ti, si nga ka zi mbi, si kqale ngokuba si beke induku emlonyeni womgodini, ukuze si bone noma zi nenyoka, noma i nge ko. Uma i kona, kwo ti umuntu e sa i beka nje induku zi be se zi hamba pezu kwayo; a ti, "O, zi nenyoka!" Lowo 'm-godi u ya 'ku u shiya, uma ku umuntu owesabayo. Uma ku o nesibindi, a u /!likize wonke, ukuze a zi tape e bona. Ku njalo ke.

band sees his wife returning with honey. When there is a snake in the hole, we know that people are frequently bitten when they are taking out honey; for we do not like to destroy the hole; and a wise man when he digs does not injure the hole by which the bees enter; he digs at the side, and makes a hole by which he can take out the comb; we do not destroy the hole by digging; for if we destroy it, that swarm of bees will not repair it; we measure the hole we have made, that we may find a stone and close it up nicely.

If there is a snake in the hole, when the man takes out the honey, perhaps he sees that there are holes in the comb; perhaps he says it is roots which have occasioned the holes; but if it is roots, the combs are broken. At the last where the snake is coiled up, when he thinks to grasp the last comb, (the eyes cannot see inside, he is searching about with his hand only,) he feels himself wounded; he draws his hand out rapidly, and sees it bleeding; he has been bitten. If it is an imamba, he will die there and then. If it is another snake, perhaps he may live to have remedies applied. Now, before we dig, we begin by putting a stick into the mouth of the hole, that we may see if there is a snake with the bees or not. If there is, as soon as the man puts the stick in, the bees will walk on it. So he says, "There is a snake," and will leave that hole if he is a timid man; but if he is brave, he will break down the whole, that he may see what he is about when he is taking out the honey. That is how it is.

Ku ti uma i bizela isilo i zwa-kala ngokugubaza, i tshaya amapiko; lapo umuntu u se e ya 'kubuya. Kodwa kukgala a ku banga njalo; kwa ku ng' aziwa ukuba y' enza ni, kwa za kwa bonwa loko lapa i kona, ukuti, "O, kanti i ngi bizela isilo." Noma imbuzi i file, noma inkomo i d'liwe isilwane, noma inyoka i zisongile, inyoka enkulu.

Njengaloku kwa ti si s' ake embava. Ubaba e bulele inyati, sa vuka kusasa, si ya 'utwala inyama; ku te uma ilanga se li fudumele, kwa fika In'lamvu, ya si biza masinyane; si baningi, sa ketana ukuze si i lande; abanye ba kqonda lapa ku yiwa kona; sa i landela ke. Lokupela u sebuisika izwe li tshile, a ku fi/leke 'luto; ku te uma i fike enziweni, ya 'lala, ya beka obala; sa hamba ka/le, si ti, "Eh! izinyosi ezi lapa obala ezani na?" Si te si sa fika, y' esuka, ya 'lala njeya eduze, ya tula. Sa funa, sa funa; s' a/lu-leka. S' emuka si hamba si teta. Kepa ya fika futi, ya si buyisela kona. Sa funa, sa funa, ngokuba tina si funa izinyosi; kanti a i si bizeli zona, i si bizela okunye. Ku te pakati kwokufuna nga bona uto lu zisongile pansi kwomuti, lu nesango lu dumbile. Nga ti,

When it calls a person to a place where there is a leopard, it is heard striking its sides with its wings; and then a man will turn back. But at first it was not so; it was not understood what it was doing, until the place was seen where the leopard was; and he said, "O, it calls me to where there is a leopard forsooth." Or it may call to a place where there is a dead goat, or a bullock devoured by wild beasts, or a great snake coiled up.

As it happened to us when we were living on the Imbava. Our father having killed a buffalo, we awoke early in the morning to go and fetch the flesh; when the sun was now hot, there came a honey-bird, and called us urgently; as we were many, we chose some of us to follow it; some set out for the place where we were going; I and others followed it. As it was winter the whole country had been burnt, and nothing was concealed by long grass; when it arrived at the site of an old village, it stopped and pitched in the open space; we proceeded gently, saying, "Why, what kind of bees are those which are in an open situation?" When we came up, it flew away, and pitched again near at hand over against us, and was silent. We looked and looked, but found nothing. We went away, going along and talking. But it came again, and took us back to the same place. We searched and searched, for we were looking for honey; but it, forsooth, was not calling us for honey; it was calling us for something else. As we were searching, I saw something bent on itself under a tree; it had an opening, and was large. I



"Nans' insimbi yami." Sa gijima sonke si pangelana kona. Nga i tabata; ya sinda. Nga ti, "U 'nsimbi ni le?" Abanye ba ti, "Insimbi impela." Kepa sa piki-sana. Sa funa amatshhe, sa i tshaya etsheni, sa ti, "Ah! kanti, ubedu lwensimbi yetusi elibomvu." Sa hamba ke; ya tula. Kwa ku pela.

UMPENGULA MBANDA,

shouted, "Behold my piece of metal." We all ran hurrying together to the place. I took it up; it was heavy. I said, "What metal is this?" The others said, "It is really metal." But we disagreed. We found a stone and struck it, and said, "Ah! so it is a collar of red brass." So we walked away; it was silent; and that was the end of it.

The natives also affect to hear in the cry of certain birds sounds resembling human speech; thus, they say the female of the *insingizi* cries, *Ngi y' emuka, ngi y' emuka, ngi ya kwabetu*, "I am going away, I am going away to my people." To which the male replies, *Hamba, hamba, kad' u isho*, "Go, go, you have said so before:"—an amusing illustration of what frequently passes between a native and his wife. The *utelwane* is represented as saying, *Nga ngi ba ngi muhle; ng' onwca i loku na loku*, "I should be beautiful, but I am spoiled by this and by this;" that is, it points to certain parts of its form which it presents as ugly. And one of our schoolgirls lately gave an articulate meaning to the cry of the ringdove, saying it called her brother Ungadenzima to eat the wild medlars, *Gu-gu, ngadenzima, a vutivve amatulwa, ngadenzima. Gu-gu*, "Coo-coo, 'Ngadenzima; the wild medlars are ripe, 'Ngadenzima. Coo-coo."

### ITSHÉ LIKANTUNJAMBILI.

(THE ROCK OF TWO-HOLES; OR, THE CANNIBAL'S CAVE.)

THE following fragment, a portion doubtless of some extensive legend, the details of which however I have as yet failed to trace out, is here inserted as an introduction to the tale of "The Girl and the Cannibals," in which allusion is made to the Rock of Two-holes.

ITSHÉ likantunjambili ind/lu lapa kwa /lala kona Amazimu; kepa li vulwa ngoku/llakanipa kwomni-nilo; a li vulwa ngezand/la, li vulwa ngomlomo; ukuba umuntu a fike, a memeze ngasendaweni yomnyango; kepa lowo 'mnyango a u naluto lokuba umuntu a lu bambe ngesand/la, a u vule. Nga-loko ke ukuvulwa kwalo ukume-meza igama lend/lu leyo lokuti, "Litshe likantunjambili, ngi vu-lele, ngi ngene." Kepa li noku-

THE Rock of Two-holes, a house where cannibals lived; but it was opened by the cunning of the owner; it was not opened by hands, it was opened by the mouth; that is, when a man came, he shouted near the doorway; but that doorway had nothing which a man could take hold of with his hand, and open it. Therefore it was opened by shouting the name of the house, and saying, "Rock of Untunjambili,<sup>67</sup> open for me, that I may enter." But it could

<sup>67</sup> A personal name, meaning Two-holes.

pendula, uma li nga tandi ukuvuleka kulowo 'muntu, o t' a li m vulele ; li ti, uku m pendula, "A li vulwa abantwana ; li vulwa izinkwenjane zona zi hamba pezulu." 'Ezwe ukuba "A li vumi ukuvuleka kumi, li valiwe." Nanto ke ilizwi e ngi l' aziyo ngetshe likantunjambili. Namhla se si ti, "Itshe lelo kanti ku tshiwo izindhlu lezi zabelungu." Kepa ku sale izwi li be linye lokuti, "Leyo 'ndhlu i vulwa izinkwenjane : " li nga tsho ukuba i vulwa abantu : kepa lezi zi vulwa abantu. A si kqondi uma leyo 'ndhlu e vulwa izinyoni ezi hamba pezulu i njani-na. Ku ya bonakala ; kepa a ku bonakalisi ukuba i lezi e si zi bonayo impela, noma a si zo. Ku imfumfu loko kitina.

UMANJANJE MBANDA.

answer if it did not wish to open to that man, who asked it to open for him ; it said in answer, "The Rock is not opened by children ; it is opened by the swallows which fly in the air." And he perceived that it would not open to him, but remained closed. That, then, is what I have heard of the Rock of Untunjambili. Now we say, "So then that Rock means these houses of the whitemen." But there is still left one word, to wit, "That house is opened by the swallows : " it does not say it is opened by men ; but these are opened by men. We do not understand what kind of a house that is which is opened by birds which fly in the air. It is evident ; yet it is not very evident, whether it is these houses which we really see, or whether it is not they. It is not clear to us.<sup>68</sup>

<sup>68</sup> The Rock of Two-holes has a considerable resemblance to the cave mentioned in the Forty Thieves, and which was opened and shut by a word. It is curious that the Sesamum should figure in both stories ; there as the word—"Open Sesame"—by which the rock was opened ; here as the means employed by the girl in making her escape from the Amazimu. That was the abode of robbers ; this of cannibal thieves. The power of opening solid bodies by a word or charm is mentioned in many tales of different countries. The Nama woman and her brothers, when pursued by the elephant, address a rock with these words, "Stone of my ancestors ! divide for us." The rock divides, and they pass through. The elephant addresses it in like manner ; the rock divides, and closes upon him again and kills him. (*Bleek's Hottentot Fables*, p. 64.)—The "Manito of the Mountain"

"Opened wide his rocky doorways,  
Giving Pan-Puk-Keewis shelter,"

when he was pursued by Hiawatha. But though Hiawatha

"Cried in tones of thunder,  
'Open ! I am Hiawatha !'"

he

"Found the doorways closed against him,"

(*Longfellow's Hiawatha*.)—So Hatupatu, when he was nearly overtaken by Kurangaituku, "repeated his charm, 'O rock, open for me, open.' The rock opened, and he hid himself in it." (*Grey. Op. cit.*, p. 188.)

Ogilby informs us that there was a hollow sycamore tree at El Mattharia (Materaa, Heliopolis) respecting which the Turks related the following legend :—"This tree by a miracle was split in two parts, between which the Virgin Mary, with her child Jesus and Joseph, put themselves to disappoint the persecuting pursuers, whereinto they were no sooner entered, but it immediately by

## INTOMBI NAMAZIMU.

(THE GIRL AND THE CANNIBALS.)

*Some cannibals steal a sheep.*

KWA ti Amazimu 'emuka a ya 'kuzingela; a ya kude. A fumana abafana b' alusile izinkomo nezimvu nezimbuzi. Ku kona inkungu, a i tata ingama yemvu ekulupeleyo, a hamba nayo. Abafana ka ba ze ba wa bona. A hamba nayo endhlini yawo, a fika endhlini yawo.

It happened that some cannibals went to hunt; they went a great distance. They found some boys herding cattle and sheep and goats. There was a fog, and they took a fat ram of the sheep, and went away with it. The boys did not see them. They took it to their house.

*The cannibals leave a captive maiden, warning her not to roast the sheep during their absence.*

Ku kona intombi a e tumbile kukqala emzini otila. Ya i nabane wabo. Kwa ti Amazimu 'emuka e i yalile, a ti, "U nga y osi inyama yemvu emini." Ngokuba a e saba amanye Amazimu; ngokuba a ya 'kuza uma 'ezwa ipunga lenyama, a i tabate intombi, e ngeko a ng' abanikaziyo. A ya kude.

There was a girl, whom they had before taken captive at a certain village. She had some brothers. When the cannibals went away, they had exhorted her, saying, "Do not roast the flesh of the sheep by day." For they were afraid of other cannibals; for they would come if they smelt the odour of the meat, and take the girl when her owners were absent. They went to a distance.

*Other cannibals, attracted by the scent of the roasted meat, discover the maiden's retreat.*

Kwa ti emini enkulu, intombi ya lamba, ya y osa inyama, ya i dila. Amanye Amazimu a li zwa ipunga lenyama, a ti, "Um, um!

At noon the girl was hungry; she roasted some meat and ate it. Some other cannibals smelt the odour of the meat, and said, "Um,

like miracle closed again, till the Herodian child-slaughterers passed by, and then suddenly reopened to deliver its charge, so as at this day it is to be seen." (*Ogilby's Africa, p. 73.*)

In the tale "Dummburg," there is the account of a door leading to concealed treasures, which was opened and closed by the words, "Little door, open!" and "Little door, shut!" (*Thorpe. Yule-tide Stories, p. 482.*)

Ku nuka ngapi leli 'punga elimnandi na?" A sezela, 'ezwa ipunga elimnandi. A fika lapo ku kona intombi.

um! Whence comes this delicious smell?" They snuffed up the air, perceiving the delicious scent. They came to the place where the damsel was.

*The Rock of Two-holes.*

Kwa ku kona itshe elikulu lapa ya i hlala kona; ibizo lalelo 'litshe kwa ku tiwa Itshe-likantunjambili; ngokuba la li indlu pakati kwalo; ku tiwe futi lelo 'litshe kambe la li vulwa ngokutsho kwomninilo; la li valwa futi umninilo, a ti, "Vuleka," li vuleke; a ti, "Valeka," li valeke. Ngokuba la li bizwa u ye yedwa.

There was a great rock where she was staying; the name of the rock was, Itshe-likantunjambili; for it was a house inside; it is also said that that rock was opened by the word of its owner; it was also closed by its owner, who said, "Be opened," and it opened, or he said, "Be closed," and it closed. For it was summoned by him alone.

*The cannibals summon the damsel to open to them.*

Kwa ti e sele e yokuzingela umninilo, intombi i pakati. Wa i valela kona ngapakati, ngokuba kwa ku inyamazane yake. Wa i yala, wa ti, i nga y osi inyama emini, ngokuba wa e saba amanye amazimu. Kwa ti se i lambile, ya y osa inyama, ya d'la. Kwa t' u-ba amanye amazimu 'ezwe ipunga layo, a ti, "Um, um! Ku vela ngapi leli 'punga elimnandi na?" A sezela ngalapo ku vela kona ipunga—usi; a ya ngakona, a fika etsheni likantunjambili, igama lalo. Ellinye kuwo la ti, "Litshe likantunjambili, ngi vulele, ngi ngene." Wa ti o pakati, ukuti intombi ya ti, i zwa ukuba amanye amazimu, a si ye umninilo, ya ti, "Yiya! a li muke izimu eli-si/lutu. A si ye lowo umninile 'ndawo."

When the cannibal, the owner of the rock, went out to hunt, the damsel remained inside. He shut her up inside because she was his game. He exhorted her not to roast meat at noon, for he was afraid of the other cannibals. But when she was hungry, she roasted the flesh, and ate. When some other cannibals smelt the odour of the meat, they said, "Um, um! Whence comes this delicious odour?" They snuffed up the air in the direction whence the odour—the nice odour—came; and went in that direction, and came to the rock of Untunjambili. That was its name. One of them said, "Rock of Untunjambili, open to me, that I may enter." She who was inside, that is, the girl, on hearing that it was other cannibals, and not the owner of the rock, said, "Away! let the long-haired cannibal depart. It is not the owner of this place."

*A cannibal feigns the voice of the owner of the Rock of Two-holes, and is admitted.*

L' emuka, la ya, la tshisa izwi lalo ngegeja. La buya, la ya futi etsheni likantunjambili; la fika, la tsho ngezwi elincinyane, eli lingene izwi lomninileyo 'ndawo; la ti, "Litshe likantunjambili, ngi vulele, ngi ngene." Ya vula; la ngena; la d/la inyama e be i tshivo. Intombi ya ti ukuba i li bone, ya pel' amand/la. La ti izimu, "Hamba si hambe, ngi nga ku d/la." Intombi ya tutumela, y' esaba kakulu. Ya li nika inyama, la d/la, l' esuta. La ti kuleyo 'ntombi, "Hlala lapa ngi ze ngi buye; ngi sa ya 'kuzingela." La ti la puma, la hamba.

The cannibal departed, and made his voice hoarse with a hoe; and returned to the rock of Untunjambili; he came and said, with a little voice,<sup>69</sup> which resembled the voice of the owner of the place, "Rock of Untunjambili, open to me, that I may enter." She opened; the cannibal entered, and ate the meat which has been mentioned. When the girl saw him, she lost all power. He said, "Let us go together, that I may not eat you." The girl trembled, and was greatly afraid. She gave him meat; he ate and was satisfied. He said to the girl, "Stay here till I come back. I am now going to hunt." He went out, and went on his way.

*The maiden escapes, and is pursued.*

Intombi y' azi ukuba li za 'ku i d/la; ya puma. Ya tela udonga esigujini, ya hamba. La fika izimu, la ti, "Litshe likantunjambili, ngi vulele, ngi ngene." Kwa ti tu; ngokuba intombi i mukile. La pinda futi, la tsho njalo. Kwa ti nya. L' azi ukuba intombi i pumile. La mema amaningi, a i landa intombi. A fika end/leleni, a bona udonga; (ngokuba amazimu a e lu tanda udonga;) a kcotsha.

The girl knew that he would return and eat her; she went out; she poured sesamum into a calabash, and went away. The cannibal came and said, "Rock of Untunjambili, open for me, that I may enter." There was silence; for the girl had departed. Again he said the same words. There was perfect silence. So he knew that the girl had departed. He called many cannibals, and they pursued the girl. They came to a path, and saw sesamum scattered on the ground; (for cannibals are fond of sesamum;) they gathered

<sup>69</sup> In "The Wolf and the Seven Young Kids," the wolf having demanded admission, feigning to be their mother, they replied, "No, no; we shall not open the door; you are not our mother; she has a gentle loving voice, but yours is harsh; for you are a wolf." The wolf went away, and "swallowed a great lump of chalk to make his voice more delicate." (*Grimm's Home Stories*, p. 22.)

I kw enzile intombi loko kambe, ukuba a z' a ti amazimu, uma e fumanisa udonga, a libale ukukco-tsha, i ze i wa bone; ngokuba y' azi intombi ukuti a za 'ku i landa. A i landa amazimu. A fumana udonga, a tola. Ya wa bona ngotuli, ya ti, "I wo lawaya." Ya tela udonga kakulu pansi; ya hamba, ya hamba ngamandhla. A fika lapo i tele kona udonga, a kco-tsha, a libala; ya hamba kakulu ngamandhla. Ya bona futi ukuba a kqub' utuli; y' enza njalo futi; ya tel' udonga, ya hamba ngamandhla. Ya bona ukuba a se seduze; ya tela futi okokupela esi-gujini, ya hamba.

it up.<sup>70</sup> The girl had done this, that the cannibals, when they found the sesamum, might stop to pick it up, that she might see them; for the girl knew they would follow her. The cannibals followed her. They found the sesamum, and picked it up. She saw them coming by the dust, and said, "There they are yonder." She poured a large quantity of sesamum on the ground, and went on quickly. They came where she had poured the sesamum, they picked it up, and loitered; and she went with very great speed. Again she saw them raising the dust, and she did the same again; she poured sesamum on the ground, and went on quickly. She saw that they were now near; again she poured all that was in the calabash, and went on.

*She, being tired, ascends a high tree; the cannibals come up to it, and sit at its foot.*

A katala amazimu, a hlala pansi. Ya hamba; ya dinwa futi nayo. Ya bona umuti omude kakulu, umkulu. Ya hamba kuwo, ya kwela kuwo, ya hlala kwelenyoni. 'Esuka amazimu, a hamba; i s' i kude kakulu. A fika emtini, e se diniwe futi, a hlala pansi kwawo, e pumula, e ti, a za 'kubuya a i lande futi, uma e se pumulile.

The cannibals were tired, and sat down. She went on; but she was tired too. She saw a very high tree; it was a great tree. She went to it, and climbed into it, and sat on a bird's twig.<sup>71</sup> The cannibals arose and pursued their journey, she being now a great way off. They came to the tree; they being now again tired, they sat down at the foot of the tree, resting and saying they would presently pursue her again, when they had rested.

<sup>70</sup> The reader will remember numerous instances in the tales of other people, in which the pursued is represented as throwing something behind him to delay the pursuer. But in those tales the thing thrown down has some magical power, and becomes a lake, a forest, or a mountain of rock, to be overcome only by great physical strength. In this the appeal is made to a mere childish appetite. (*The Pentameron*. "Petrosinella," and "The Flea."—*Thorpe. Yule-tide Stories*, p. 223. "Singorra."—*Dasent. Op. cit.*, p. 91. "The Mastermaid."—*Campbell. Op. cit. Vol. I.*, p. 33. "The Battle of the Birds.")

<sup>71</sup> *Kwelenyoni*, viz., *igaba*, twig or branch. That is, she sat on the topmost twig.

*They discover her, and try to cut down the tree.*

Kanti intombi ya i pete isitsha samanazi esi vuzayo ; sa vuzela pezu kwawo ; 'ezwa ku ti kco, kco. 'E-tuka, a ti, " Ku ini loko na ? " A bheka pezulu, a i bona intombi i hlezi kwelenyoni. E jabula, a u gaula umuti ngezimbazo, ngokuba a e zi pete izimbazo : a u gaula, amanye a hlala ngalapaya kwomuti, amanye a hlala nganeno. Wa ti umuti lapo u s' u za 'kuwa, wa buya wa tengatenga, wa ti nya, wa ti gahlili pansi, wa ba njengaloko kad' u njalo. A pinda a gaula futi, amanye 'ema ngalapaya, amanye 'ema nganeno, amanye 'ema emakcaleni omabili. A u gaula ; wa ti lapo u s' u za 'kuwa, w' enza njalo futi, wa buya wa ti gahlili pansi, wa ba njengaloko kad' u njalo futi. A pinda a gaula futi ; kwa ti lapo u s' u za 'kuwa, wa buya wa ti gahlili pansi, wa ba njengaloko kad' u njalo futi.

The girl was carrying a vessel of water, which leaked ;<sup>72</sup> it leaked upon the cannibals ; they heard a sound, " Kho ! kho ! " They were frightened, and said, " What is that ? " <sup>73</sup> They looked up, and saw the girl sitting on the very top, on a mere bird's twig. They were glad, and began to cut down the tree with their axes, for they had axes in their hands : they hewed the tree, some standing on one side, and some on the other. When the tree was now about to fall, it worked backwards and forwards, became still, and then sank down and became firm, and was just as it was at first. Again they hewed, some before and some behind, some on each side. They hewed it ; and when it was about to fall, it did the same again ; it settled down and became firm, and was again just as it was at first. Again they hewed ; and when it was about to fall, again it settled down and became firm, and was again just as it was at first.

*The maiden's brother has a dream, and goes to seek his sister.*

Umne wabo intombi wa e pupile kusi/hlwa intombazana, udade wabo, i dhliwa amazimu ngasendaweni etile, a y aziyo. Kwa ti kusasa wa puma nezinja zake ezinkulu kakulu, wa ya 'kuzingela ngalapo e be pupile ngakona. Wa

The brother of the girl had dreamed in the night that the little girl, his sister, was being eaten by cannibals, near a certain place, which he knew. In the morning he went out, taking with him his very great dogs ; he went to hunt in the direction of the place of which he had dreamed.

<sup>72</sup> I have ventured to make a slight alteration in this place. The original is, " Kwa ti intombi ya piswa umtondo, ya tunda pezu kwawo. " Which, though not at all offensive to native notions of delicacy, I do not translate for English readers.

<sup>73</sup> Compare this with the tale of Fritz and Catherine, who had ascended a tree for safety. During the night some thieves came and sat at the foot of the tree. Catherine was carrying a bag of nuts, a bottle of vinegar, and a door. These were dropped one after another. The vinegar sprinkled them, and the door frightened them away. (*Grimm. Op. cit.*)

ti e zingela wa bona isikwaku samazimu, si pansi kwomuti, si gaula umuti. Wa ya kona nezinja zake ezinkulu; wa fika kona, wa ti, "Ni gaula ni lapa, bangame bami, na?" Ba ti, "Woza, u si gaulise,"<sup>74</sup> mfo wetu. Nansiya inyamazane yetu, i pezulu." Wa bheka pezulu, wa bona ukuba udade wabo. Wa pel' amandhla. Wa ba ziba, wa ba gaulisa umuti. Wa linga kancinyane ukugaula, wa ti, "Ake si bem' uguai, bangame bami." Ba hlala pansi. Wa sondeza izinja zake eduze kwake. Wa kcataz' uguai, wa ba nika. Wa ti, lapo be bemayo, wa ba nika izinja zake, za ba bamba, za ba kwotaha, zi hamba zi ba bulala. Ba fa bonke. Kwa ku pela ke.

As he was hunting he saw a crowd of cannibals under a tree, hewing the tree. He went to them with his great dogs; he came to them, and said, "What are you hewing here, my friends?" They said, "Come and help us hew, our brother. There is our game on the top of the tree." He looked up, and saw that it was his sister. His heart sunk. He turned away their attention from his agitation, and helped them hew the tree. He tried very little to hew; and then said, "Just let us take some snuff, my friends." They sat down. He made his dogs come to his side. He poured out some snuff, and gave them; and when they were taking it, he set his dogs on them; they laid hold of them, and drove them, the dogs running and killing them. They all died. So there is an end.

*He delivers his sister, and they return home together.*

Wa tsho kudade wabo, wa ti, "Ye/la, mnta kababa." W' e/la, wa hamba nomne wabo, wa fika ekaya kunina. Unina wa m enzela ukudhla okukulu, e jabula. Wa hlaba izinkabi eziningi; ba dhla bonke nayo indodakazi yake. Kwa sokuba ukupela ke. ULUTULI DHLADHLA (USETEMBA).

He said to his sister, "Come down, child of my father." She came down, and went with her brother, and came home to her mother. Her mother made her a great feast, with rejoicing. She slaughtered many oxen; and all ate together with her daughter. So there is the end.

ADDITION TO THE FOREGOING TALE BY ANOTHER NATIVE.

*The brother goes up the tree with his sister, and they find a beautiful country.*

Ku tiwa wa kwela nomfo wabo pezulu; wa bona ilizwe elihle kakulu. Ba funyanisa ku kona indhlu enhle kakulu; leyo 'ndhlu

It is said, her brother also ascended the tree, and saw a very beautiful country.<sup>75</sup> They found a very beautiful house there; that house

<sup>74</sup> *Gaulisa*, help us to hew; *gaulela*, hew for us. By the former they ask for co-operation in the labour; by the latter they ask to have the work done for them.

<sup>75</sup> See Appendix at the end of this tale.



ya i lulaza, pansi kungati i gudhliwe, nelizwe lakona pezulu la li lile kakulu, be hamba kulona ngezikati zonke, be li buka, ngokuba be li kqabuka. Kepa pansi ba be buka ku kude kakulu, be nga se namandla okweuka ukuya kona, ngokuba ba b' esaba amazimu, be ti, ba ya wa bona e hamba pansi e funa ukudhla.

was green, and the floor was bur-nished; and the country of the upper region was very beautiful; they walked about there continu-ally, and looked at it, for they saw it for the first time. But the earth they saw was at a great distance below them; they were no longer able to go down to it, for they feared the cannibals, thinking they saw them going about on the earth, seeking for food.

*They find an ox, which they kill and roast; but are detected by the cannibals.*

Ba hamba ba ya ezweni eli pambili. Ba fika ba tola inkomo, inkabi enkulu; ba i kquba, ba ya nayo endhlini bobabili; ba fika ba i hlaba leyo nkomo, ba hlinza isikumba, ba s' eneka elangeni; sa ti si nga k' omi ba basa endhlini. Amazimu 'ezwa ulusi lwenyama ukunuka kwayo, a kgalaza, a bheka pezulu, a i bona indhlu. Wa ti umfama, "Kungati leli zimu i lona ela si krotsha emhlabeni."

They set out, and went to the country in front of them. They at length found a bullock—a large ox; they drove it, and went both of them to the house with it; when they arrived they killed that bullock, and flayed it, and spread the skin in the sun; before it was dry they lit a fire in the house. The cannibals smelt the odour of the meat; they looked hither and thither, they looked up, they saw the house. The youth said, "That cannibal is like the one who pur-sued us on the earth."

*They make a rope of the hide.*

Wa ti udade wabo, "A si li kupule li ze lapa kutina; loku u nomkonto nje, li ya kwesaba uku si dhla; ngokuba amazimu a ya w esaba umkonto." Wa ti umne wabo, "Si ya 'ku li kupula ngani na?" Wa ti udade wabo, "A ng' azi kuwena." Wa ti umne wabo, "A si benge isikumba, loku si se manzi nje, si li kupule ngawo umkilo wesikumba." Wa e se puma endhlini nomkonto, wa be-nga isikumba sa ze sa ba siniugi kakulu, sa pela isikumba.

The sister said, "Let us draw him up here to us; since you have a spear he will be afraid to eat us; for cannibals are afraid of a spear." Her brother said, "With what can we draw him up?" The sister said, "I do not know so well as you." The brother said, "Let us cut the skin into strips, since it is still moist, and draw him up by a rope of hide." He then went out of the house with his assagai, and cut the skin into strips, until it was very long, and the whole skin was cut up.

*They devise a plan for drawing up a cannibal.*

Ba u tata umkcilo, ba u ponsa ubuningi bawo pansi, ba ti ezimwini, "Bamba umkcilo lowo, u kwele ngawo." La ti izimu, "Hau! we mammo! Ngi za 'kuwa uma ngi kwela ngomkcilo, ngokuba umncane; u za 'ugqushuka." Ba ti, "Kga; a u z' ukqabuka; si y' azi ukuba u lukuni. Kwela ke." Izimu la u bamba umkcilo, la kwela. Kepa lapa se li pakati emkatini na pezulu, ba ti be kuluma bobabili, e ti umfana, "A si li yeke, li we pansi." I ti intombazana, "A si li kwelise, li ze lapa kutina, si li hlupe, ngokuba nati a si hlupe." Wa ti, "Si za 'ubuye si li kwelise futi." Wa vuma ke udade wabo. Wa li yeka umne wabo izimu; la wa pansi, la ti, "Maye! Baba! Nga fa! Na ti, ni za 'u ngi bamba ngomkcilo; se ni ngi yekile; se ngi limele isingce, nga wa ngaso." Wa ti umne wabo, "Kga, zimu, a si ku yekanga ngamabomu; ku punyukile umkcilo; manje si za 'uponsa okqinile kakulu umkcilo; u bambe u kqinise."

They took the rope, and threw down the greater portion of it to the earth, and said to the cannibal, "Lay hold of the rope, and climb up by it." He said, "Hau! we mammo! I shall fall if I climb by the rope, for it is small, and will break." They said, "No! it will not break; we know that it is strong. So climb." The cannibal seized the rope, and climbed. But when he was midway, halfway between above and below, they spoke each to the other, the youth saying, "Let us leave go of him, that he may fall down." The girl said, "Let us raise him, that he may come here to us, that we may harass him, for us too the cannibals have harassed." He replied, "We will raise him again." His sister agreed. The brother let go the cannibal; he fell down, and cried, "Woe is me! Father! Dead! You said, you would hold me by the rope; now you have let me go; and my loins are now injured; I fell on my loins." The brother said, "No, cannibal, we did not let you go on purpose; the rope slipped; now we are about to throw you a very strong rope; catch hold of it firmly."<sup>76</sup>

*They tantalise the cannibal by eating in his presence.*

Nembala ke la u bamba izimu umkcilo, la kwela, ba li fikisa kubona pezulu, ba li beka endhlini,

Surely then the cannibal caught hold of the rope, and climbed; they raised him up to where they were, they placed him in the

<sup>76</sup> In Bleek's *Hottentot Fables*, the jackal plays the lion a similar trick. The jackal having built a tower for himself and family, and placed his food upon it to be out of the power of the lion, when the lion comes, he cries out, "Uncle, whilst you were away we have built a tower, in order to be better able to see game." "All right," says the lion; "but let me come up to you." "Certainly, dear uncle, but how will you manage to get up? We must let down a thong for you." The lion ties himself to the thong, and is drawn up; and when he is nearly at the top the thong is cut by the jackal, who exclaims, "Oh, how heavy you are, uncle! Go, wife, and fetch me a new thong." This is repeated several times. (*Op. cit.*, p. 7.)