ba ngena; ba dala b' osa inyama, imibongo ya mitatu. Wa ti umne wabo, "Se i vut'we inyama; a si d'le manje." Ba i tata ke inyama, ba i dala. Izimu la ba bhekla, la konsa amate. Wa ti umne wabo, "Musa ukokoonsa amate. Ngi za 'ku gwaza, loku u konsa amate." Ba dala ke, ba i kyeda inyama.

The cannibal is prevented from appeasing his hunger.

Kwa ze kwa Ala ba lala. Izimu la lala ngaseziko, inyama ya i bekwe eduze nomnyango; bona be lele ngasezhala. Kwa ti ebusuku izimu la vuka la nyonyo, la ya la u tata umswani, la u kqapune ngesandala. Wa e se vuka udade wabo, e ti kunwe wabo, "Vuka, vuka! Nangu e se kqapume umswani." Wa ti umne wabo, "U kqatahunywa ubani na?" Wa ti udade wabo, "U kqatahunywa izimu." Wa e se vuka ke umne wabo ngamandala, e ti, "Beka, beka umswani wenkomo yami. U u nikwe ubani na?" Le ti, "Ai, sina, nkos; be ngi ti, a ku si wo owako; be ngi ti, u za 'u u kaita." Wa ti, "U beke masinya. Ngi nga ku gwaza." Le u beke ke izimu umswani. Ba lala. When it was dark they lay down. The cannibal lay near the fireplace; the flesh had been placed near the doorway, and they lay at the upper part of the house. In the night the cannibal awoke, and went stealthily, and took a handful of the contents of the ox's stomach. The sister awoke, saying to her brother, "Awake, awake! There is some one taking handfuls of the contents of the ox's stomach." The brother said, "By whom is it being taken?" The sister said, "By the cannibal." The brother then awoke at once, saying, "Put down, put down the contents of the stomach of my bullock. Who gave it to you?" He said, "No, indeed, my lord; I thought it was not yours; I thought you were going to throw it away." He said, "Put it down at once. I could stab you." The cannibal put it down. They slept.

The cannibal dies.

Kwa sa. Ba Alala insuku ezingeni, be i dala inyama. Izimu be nga li niki 'luto. Amatambo be wa ponsa ngapansi; be li lindile izimu ukuba li nga kootshi 'luto house, and went in; they sat and roasted flesh, three strips.77 The brother said, "The flesh is now ready; let us eat it now." So they took the meat, and ate it. The cannibal looked at them; his mouth watered. The brother said, "Do not allow your mouth to water. I will stab you, since your mouth waters." They sat and ate all the roasted meat.

77 The natives cut their meat into long strips, and griddle them on the fire.
The sister proposes that they shall go down from the tree and seek their sister.

Wa ti udade wabo, "A si hambe si fune udade wetu, loku uma wa e si tehela e ti, u kona udade wetu omunye owendilelo. A si m fune ke, si ze si m tole; si Alala kuyena, loku sa ba fa obaba noma, se si sobabili nje." Wa ti umne wabo, "Uma s'ehe-Ala! a si 'ku wa bona ini isikati eside kangaka, u ti a se kona amazimu na?" Wa ti udade wabo, "Loku se sa Alala lapa isikati eside kangaka, u ti a se kona amazimu na?" Wa ti umne wabo, "A si hambe ke s'e-Alike, si ye 'ku m funa."

They find their sister, and live with her in peace.

Ba tata umkci10 owa u sele kulayo a ba be kwelisa ngayo izimu; ba u kwelisa emanzini, wa tamba. Ba ti emini ba funa ukuni olukulu, ba lu mbelu pansi, Iwa thona kakulu, ba tekelezele umkci10 lona uguongolo; ba se b' euka ngawo umkci10 ba ze ba fika pansi. Ba u shiya ke umkci10 u lenge ugo ngolweni. Ba hamba ba dAlula ematanjeni alelo 'izimu ela fayo. Ba dAlula ba hamba ba funa udade wabo; ba hamba inyanga ya ze ya up something from the ground. So the cannibal remained dying of famine. It happened during the night that he died. They were asleep, and did not see him die. In the morning when they awoke they saw that he was already dead. They cast him to the earth.

The sister said, "Let us go and look for our sister, for our mother used to tell us that there is another sister of ours who is married. Let us seek her until we find her, and live with her, since our fathers and mothers are dead, and there are now we two only." Her brother said, "When we have gone down—No! shall we not see the cannibals?" The sister replied, "Since we have now stayed here so long a time, do you think the cannibals are still there?" The brother said, "Let us set out then, and descend, and go and seek her."

They took the rope which was left with which they raised the cannibal; they soaked it in water until it was softened. And during the day they sought a large log, and fixed it in the ground; it went in very deep; they fastened the rope to the log, and descended by the rope until they reached the ground. So they left the rope hanging from the log. They set out, and passed the bones of the cannibal which had died. They went on and sought their sister; they travelled until that moon
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IZINGANEKWANE.

fa be nga m boni. Kwa ti lapa se
ku twasa enye inyanga ba m tola.
Ba fika ba m bona udade wabo,
kodwa ba bo nga m azi igama lako
uma ubani. Wa ba bona yena,
wa ba biza ngamagama abo, wa ti,
"Songati abantwana bakwetu la-
ba." Wa yuma. Wa ti, "Ni
vela ngapi na?" Ba ti, "Kade
s'ahlukana naobaba nomo. Kopa
sa si Alutsha va amazimu. Si vela
ezweni elilele pezulu e sa si Palezi
kulona, si nga Alutsha 'luto. Sa
ze sa li kweisa elinye izimu, sa li
Alupa nati; sa zo sa li ncence
ukudala, la fa, sa li ladla; e'elika
ke ukuyo'ufuna wena. Si ya ja-
bula se si ku tolile."

Ba Alala kaAle bobatatu kuleyo
'ndawo.

UBERE NGBANE,
(LYDIA, UKASETEMBA.)

APPENDIX.

THE HEAVEN-COUNTRY.

UBONKE ngiyapha lokukuphika o ye endlozi! "Who can plait a rope
to ascend that he may go to heaven?"—It is remarkable that with this na-
tive saying to express an utter impossibility, there should also be found the
legend of an ascent to heaven by a tree, so common in various parts of
the world. Like other unadvanced people the Zulus think that the heaven is at no
great distance above the earth. "Utshaka claimed to be king of heaven as well
as of earth; and ordered the rain-doctors to be killed because, in assuming
power to control the weather, they were interfering with his royal prerogative.
These doctors have medicines and other means by which they imagine or pre-
tend that they are able to influence the heaven, bring rain, repel a storm, send
the lightning-stroke to kill an enemy, or circle a kraal with an influence which
shall protect it from its fatal power.

In the Polynesian Mythology we read of a tree whose tendrils reached the
earth, and by which it was possible to ascend to heaven. By these tendrils
Tawhaki ascended to heaven to seek Tango-tango. (Gray, Op. cit., p. 71.)
Rupe too ascends to the tenth heaven, it is not clear by what means, breaking
through heaven after heaven, as though they were solid roofs overlaying each
other. (Id., p. 83.) In the Zulu legend the floor of the heavenly house is
burnished. Tylor, in his interesting work, Researches into the Early History of
Mankind, has collected from different sources various legends of this kind.
There is Chakabech, who ascended with his sister by a tree to heaven, and
found a beautiful country (p. 342.) And Chapewee, who "stack a piece of
wood into the earth, which became a fir-tree, and grew with amazing rapidity,
until its top reached the sky." By this tree he reached the stars, and found a 
firm plain and a beaten road by which the sun pursued his daily journey (p. 343). These legends are from America. In the Malay Island of Celebes there 
is found the legend of Utahag, who, like Tawhaki, had married a daughter of 
heaven and been forewarned by her, and ascended to heaven in search of her, by 
attacks (p. 347). We have in our own Nursery Tales "Jack and the Bean-
stalk." In connection with these myths we may remember too those of the 
American Indians. Nokomis was swinging in a swing of grape-vines in the 
moon; her companions severed the vine, and she fell to the earth, where she 
gave birth to Hiawatha's mother. And Oseco, who descended from the evening 
star,

"Once, in days no more remembered, 
Ages nearer the beginning, 
When the heavens were closer to us,"

was together with several others, by the power of magic, again raised to the 
evening star, to descend again to earth when the spell was broken.

In a Dayak tale St Jura ascends by a large fruit tree, the root of which was 
in the sky, and its branches, hanging down, touched the waters, and reaches the 
country of the Pleiades. He there obtains the seed of three kinds of rice, with 
which he returns to be a blessing to mankind. But in the beautiful myth of 
Mondamin—the Spirits' grain, Mondamin descends from heaven in the form of 
a beautiful youth to fight with Hiawatha, and to be overcome by him; that 
from his body, when buried, there might spring up the magic-plant.

In other legends we have the account of an ascent from regions under the 
earth to its surface. In that of the Mandans this was effected by a grape-vine. 
In the Zulu legend, to be given hereafter, the ascent is mentioned, but not the 
means.

Then in the mythology of the North we have "Yggdrasil, the largest and 
best of trees; its branches spread themselves over the whole world, and tower 
up above the heavens." (Thorpe, Northern Mythology. Vol. I., p. 13.) And should "the mystic Yggdrasil have been to the men of remote ages the 
symbol of ever-enduring time," (Mallet's Northern Antiquities, p. 492.) and of 
a strictly spiritual significance, it yet might be that which suggested the various 
legends, which have become mere senseless children's tales in different parts of 
the world. Or all may have had a common origin in some older tradition now 
lost for ever.

But, as Tylor says, "it must be remembered in discussing such tales, that 
the idea of climbing, for instance, from earth to heaven by a tree, fantastic as 
it may seem to a civilized man of modern times, is in a different grade of culture 
quite a simple and natural idea, and too much stress must not be laid on bare 
concordances to this effect in proving a common origin for the stories which con-
tain them, unless closer evidence is forthcoming. Such tales belong to a rude 
and primitive state of knowledge of the earth's surface, and what lies above and 
below it. The earth is a flat plain surrounded by the sea, and the sky forms a 
roof on which the sun, moon, and stars travel. The Polynesians, who thought, 
like so many other peoples, ancient and modern, that the sky descended at the 
horizon and enclosed the earth, still call foreigners godansar, or 'heaven-
bursters,' as having broken in from another world outside. The sky is to most 
savages what it is called in a South American language, munumse, that is, the 
'earth on high.' There are holes or windows through this roof or firmament, 
where the rain comes through, and if you climb high enough you can get 
through and visit the dwellers above, who look, and talk, and live very much in 
the same way as the people upon earth. As above the flat earth, so below it, 
there are regions inhabited by men or man-like creatures, who sometimes come 
up to the surface, and sometimes are visited by the inhabitants of the upper 
earth. We live as it were upon the ground floor of a great house, with upper 
storvys rising one over another above us, and cellars down below." (Op. cit., 
p. 349.)

The Arabs believe that there "are Seven Heavens, one above another, and 
Seven Earths, one beneath another; the earth which we inhabit being the 
highest of the latter and next below the lowest heaven." (Lane's Arabian 
Myths. Vol. I., p. 18.)
UMBADHLANYANA AND THE CANNIBAL

Kwa ku kona unempila igama lake Umbadhlanyana kamakqubata; wa ti e se mncane wa tanda ukuzingela izinyamazane. Kwa ti ngesi ny isikati Umbadhlanyana wa hamba wa ya 'uzingela, wa bulala ukelo; wa ti lapa e sa hamba e m pete ukelo, wa bona ku vela amazimu amanengi: a m hhakela pakati, a ti, "Sa 'u bona, mbadhlanyana kamakqubata." Wa vuma. Kwa ti 'emile pakati kwawo amazimu, l' esuka elinye izimu, la tata ukelo, la mu dala. Kwa ti lapa se li mu daliile ukelo izimu, Umbadhlanyana wa finyela, wa ba mfunzane, wa zimpensa emakaleni ezimu. Le ti izimu, "Thi, mbadhlanyana, puma; ukelo owako." Wa ti Umbadhlanyana, e kuluma emakaleni ezimu, wa ti, "Be kw enzelwa ni ukuba ku daliile ukelo wami, ku buye ku tiwe ku za 'udaliwa nami? Nanto60 elinye, fikiz." La pinda izimu la timula ngamandala, la ti, "Thi, mbadhlanyana, puma; ukelo owako."
owako.” We ti, “Be kw enzelwa
ni uma ku dhlawe ukcilo wami;
ku buye ku tiwe ku za ‘udliliwa
nami? Nanto elinye, fikci.”

Lapo amazimu onke, lapa e se
bona Umbadhlnyana e se ngena
emakeleni ezimi, a baleka onke;
wa sale wa puma Umbadhlnyana
emakeleni ezimi; la fa.

Umbadhlnyana kamakqubata.
Umakqubatshana. Uma-sila-kugi-
jima-u-gijimisa-kufana. Ingataba-
kasana-owa-bukca-amatulwa-wa-
ka-umnguni. Inyatikazi-e-netole. Uso-
mzinza-ngotwane-ubakazi-ye-
a-usimo-a-ngi-i-zinza-na?
LYDIA, (UMKASETEMBA.)

Umbadhlnyana kamakqubata.
Umakqubatshana.84 Uma-sila-
kugi-jima-u-gijimisa-kufana. In-
gataba-kasana-owa-bukca-amatu-
lwa-wa-nika-umnguni. Inyatikazi-
e-netole. Usomzinza-ngotwane-
ubakazi-ya-umfo-a-ngi-i-zinza-
a?85

ALL I know is, that it is said that
the Amazimu deserted other men
and went to live in the mountains.
For at first the Amazimu were
men. The country was desolate;
there was a great famine; and
they wished to eat men because of
the severity of the famine. When
the famine was great, and men
were in want and there was no
place where they could obtain food,

84 Umakqubatshana.—As Umakqubata means the small, rapid stepper, so
Umakqubatshana is a diminutive of this word, meaning a very small, rapid
stepper,—the Little Umakqubata. Uma-sila-kuginima-u-gijimisa-kufana,
“When-he-escapes-by-running-he runs-as-though-he-would-die.” Inqataba-
kasana-coka-bukca-amakucosa-ka-nika-umnguni, “Little-strong-one-the-son-of-the-
little-one-who-mixed-together-wild-medlars-and-gave-umnguni.” Inyati-
kanzi-e-netole, “Buffalo-cow-with-a-calf.” Usomzinza-ngotwane-ubakazi-ya-
usimo-a-ngi-i-zinza-na? “Chief-of-dancers-with-a-rod-(viz., at an isiete) can-any-stran-
ger-handle-the-dancing-rod-like-him?” Umgase is a name applied to the Zulus; it
is also given to the Amakosa.

85 We may judge from this string of epithets (isibongo, praise-giving names)
that we have here but a small fragment of the life and adventures of Umba-
dhlnyana. If we knew them all, he would be found probably to rival or even
surpass our old friend Uthlakanyana.
kyo, ba kgala ukubamba abanye abantu, ba ba dala ke. Kwa so ku tiwa ukubizwa kwabo, kwa tiwa Amazimu; ngokuba leli 'zwi lamazimu, ukukumusha kwalo, ku ukuhula, ukuminya. A lubuka ke abantu, a tanda ukudala abantu. Ukulubuka kwawo kambe a shiya abantu, a dlila abantu; a xotshwa abantu. A hamba ezindaweni zonke, a hamba e funa abantu; kwa so ku tiwa isizwe esinye, ngokuba abantu ba ba izinyamazane kuwo. Kwa wa eku tiwa ukubizwa kwabo, kwa tiwa Amazimu; ngokuba leli 'zwi lamazimu, ukukumusha kwalo, ku ukuhula, ukuminya. A lubuka ke abantu, a tanda ukudala abantu. Ukulubuka kwawo kambe a shiya abantu, a dlila abantu; a xotshwa abantu. A hamba ezindaweni zonke, a hamba e funa abantu; kwa so ku tiwa isizwe esinye, ngokuba abantu ba ba izinyamazane kuwo. Ka wa b'e sa lima; ka wa b'e sa ba nankomo, ka wa b'e sa ba nazindl'lu, ka wa b'e sa ba nazimvu, ka wa b'e sa ba nazinto zonke a e nazo e se ng' abantu. A hamba e Alala emhumeni. A ti a nga fumana umhume, be se ku ba indaluyawo leyo, e se ya 'kuzingela abantu. A ti a nga tola umuntu, e be se ya emhumeni; a buya a u shiya futi lowo 'mhume, a hamba e funisisa abantu. A nga bi nandawo. Una e nga ba toli abantu, a hambe njalo, e be suka a funa abantu.

A ti a nga m bona umuntu e hamba yedwa, e be se ya kuye, a m yenge, a zithaye o nomsa, a m pate ka'ale, a kulume ka'ale naye; ku nga ti ka z'ukwenza 'luto. A ti umuntu lapo e se libele e ng'azi 'luto, e ti abantu abamnene nje, a b'e se m bamba: a ti ingabe wonamandala, a lwe nako, umalumbe a wa kzo'ale; m'alumbe a m'aliule, a m tate, a b'e se a ya 'ku mu dala. A buy' a zingele njalo; ngezikazi zonke ku i wona umsebenzi wawo ukuzingela.

they began to lay hold of men, and to eat them. And so they were called Amazimu; for the word Amazimu when interpreted means to gormandise,—to be gluttonous. So they rebelled against men; they forsook them, and liked to eat them; and men drove them away. They went everywhere seeking men for food, and so they were regarded as a distinct nation, for with them men became gama. They no longer cultivated the soil; they no longer had cattle or houses or sheep, nor any of those things which they had had whilst they were men. They went and lived in dens. When they found a cave, it became their dwelling place, whilst they went to hunt men. If they caught a man, they went to the cave; again they left it, to go and hunt men. They had no fixed habitation. If they did not catch a man, they were constantly on the move, going about hunting for men.

If they saw a man going alone, they went to him; they decoyed him, and made themselves out merciful people; they treated him kindly, and spoke gently with him; and appeared incapable of doing any evil. When the man was thus beguiled and entirely unsuspicious, regarding them as pleasant people only, they would then lay hold of him: 86 if he was a powerful man, he might fight with them, and perhaps drive them off; or they might overcome him, and carry him away to eat him. Again they hunted; at all times their occupation was to hunt.

86 How exactly this description corresponds with that given of the way in which the Thugs decoy their victims.
When they saw many men, perhaps the men recognised them, and when they saw the Amazimu coming to them they began to prepare their weapons: if the Amazimu were numerous they threw themselves into line; and the men too threw themselves into line, forming a row. Then they drew near to each other, the Amazimu too drawing near; but the men drew near with great courage, for they knew that the Amazimu were very powerful men and fought. Perhaps they fight, perhaps they do not fight; but the men run away on casting one glance at them, for the Amazimu were terrible. Some who are brave may fight with them, and perhaps beat them; they then run away, and leave the men behind, for the Amazimu were very swift; and the men can do nothing, and give over the pursuit.

Again the Amazimu hunt and fall in with other men: when they fall in with them, perhaps they see that they are Amazimu, and run away, and the Amazimu pursue them, until they overtake them; when they overtake them they lay hold of them. Others hide themselves, and they do not see them. If they have caught sight of a man who has not hid himself, he must run a great distance, they pursuing him till he is tired. For if a man does not hide himself, but contends with them by running only, they pursue him till they overtake him, for they do not readily tire. Then they carry him away with them, seeking a place concealed from men in the wilderness; when they come to such a place, they boil and eat him.
IZINGANEKWANE.

I loko ke e ngi kw aziyo e ngi ku zwilo ngab’ azi ’nsunansumane.

ULUTULI DHLADHLA (USETEMBA).

APPENDIX.

CANNIBALISM.

It is a common opinion among the natives of these parts, that cannibalism was introduced at a comparatively recent period, having arisen in times of famine. Arboissett found this notion prevalent among tribes in immediate contact with the Marimo or Bechuana cannibals. (South Africa, p. 83.) He speaks of cannibalism as having been formerly “one of the most active causes of depopulation” (p. 91); but adds that now (1832) “it is only in secret that they indulge their taste for human flesh.” We do not know on what kind of evidence such statements are founded. The Marimo, like the cannibals of the Zulu legends and those who are said once to have infested Natal, speak of men as “game.”

There are various forms in which cannibalism is said to be practised by the savages of Africa. Some eat their own dead, as the Amangana on the Shire. In allusion to some such custom Purchas remarks:—“The Grecians burned their dead. Parents, the Indians intombed them in their own bowels.” Others sell their dead to neighbouring tribes as an article of food, and purchase their dead in return. In times of famine they are said to adopt the system of buying the people of other tribes with their own wives and children, to gratify their craving for human flesh. Some eat “witches condemned to death”; others object to such food on the ground of its “being unwholesome.” Others devour only prisoners of war, as an indication of savage triumph; this probably is the most common form of cannibalism. Besides these there are said to be others who may be regarded as professional cannibals, who look upon men generally as their game, and hunt them as they would any other game. (Savage Africa. Winwood Read, p. 156, &c.—Explorations and Adventures in Equatorial Africa. Du Chaillu, pp. 84, 88.)

Herodotus alludes to another form of cannibalism:—“Eastward of these Indians are another tribe, called Palaeseans, who are wanderers, and live on raw flesh. This tribe is said to have the following customs:—If one of their number be ill, man or woman, they take the sick person, and if he be a man, the men of his acquaintance proceed to put him to death, because, they say, his flesh would be spoliéd for them if he pined and wasted away with sickness. The man protests he is not ill in the least; but his friends will not accept his denial—in spite of all he can say, they kill him, and feast themselves on his body. So also if a woman be sick, the women, who are her friends, take her and do with her exactly the same as the men. If one of them reaches to old age, about which there is seldom any question, as commonly before that time they have had some disease or other, and so have been put to death—but if a man, notwithstanding, comes to be old, then they offer him in sacrifice to their gods, and afterwards eat his flesh.” (Herodotus’s Herodotus. Vol. II., p. 407.)

Winwood Read suggests that cannibalism might be “a partial extension of the sacrificial ceremony.” (Op. cit., p. 168.) And it seems by no means improbable that it had, in some instances, its origin in human sacrifices. It is worth noting that the Zulu-Kafir considers it as unnatural, and that those who practise it have ceased to be men. They distinguish, too, between the man who has eaten human flesh from necessity in time of famine, and the cannibal proper.

One cannot, however, avoid the belief that there is, and always has been, very much exaggeration in the accounts of cannibalism. It is perfectly clear that there are various forms in which the Zulu legends are not common men; they are magnified into giants and magicians; they are remarkably swift and enduring; fierce and
terrible warriors. They are also called "long-haired." This would make it appear probable that the cannibals which once infested Southern Africa were not natives of those parts, but people of some other country. The Fins, the mountain cannibals of Western Africa, are said to have long and thicker hair than the coast tribes. Their hair is said by Burton to hang down to their shoulders; but it is still woolly. (Wisewood Read, p. 144.—Du Chaillu, p. 69.)

—Captain Burton. *Anthropological Review*, p. 237. The hair of the Fulahs or Fellatahs is said to be "more or less straight, and often very fine." (Types of Mankind. Noti and Glaeodon, p. 138.) Again, Barth mentions seeing at Ennokasak, near Agades, a long-haired race, with hair thus describes:—

"They were very tall men with broad, coarse features, very different from any I have seen before, and with long hair hanging down upon their shoulders, and over their faces, in a way that is an abomination to the Tawarek; but upon enquiry I learnt that they belonged to the tribe of Ighdalen or Eghodan, a very curious mixed tribe of Berbe and Soughay blood, and speaking the Soughay language." (Travels in Central Africa. Vol. 1., p. 404.)

But none of these can be considered as answering to the description of long-haired as given in the Zulu legends of cannibals; neither could they possibly have formed their historical basis. Indeed, at the present time we occasionally meet with natives with long hair reaching to the shoulders, or standing out from six to nine inches, like a fan, from the head. It may be worth while to compare with the Zulu legends those of the Scotch Highlands, where we have accounts of Gruauchas, that is "long-haired," gigantic magicians and cannibals, who play a somewhat similar part to the long-haired Amazinn of South Africa. (Campbell. *Op. cit*. Vol. I., p. 1. Vol. II., pp. 186, 188.)

It is probable that the native accounts of cannibals are, for the most part, the traditional record of incursions of foreign slave-hunters. The whites are always the superiors, and buy slaves. (Wisewood Read, p. 160.) And even though the object for which slaves are purchased by the whiteman may be well understood, yet the use of "eat" every where among Africans for the purpose of expressing to waste utterly, and which across the Atlantic, in the elegant slang of the backwoods, is translated by "chaw up," would very naturally give rise to the notion of men-eaters. Read relates that a slave just brought from the interior, after gazing on him intently for some time, asked, "And are these the men that eat us?"

Which he supposes to intimate a belief that white men are cannibals; but the native might have meant nothing more than that they were a wasting and destroying people. It is when different tribes come into contact, and the superior is continually driving further and further back, and straining more and more the feudier one, that legends of this kind spring up. A few years ago in Natal the children were frightened by being told that the whites would eat them; and no doubt they are still used to the present time, in retired places, as nursery legends. And should the whiteman cease to be an occupant of Natal, then there would be legends of men-eating, long-haired, gigantic, flying whites, magicians, and wizards told around the hut-fires of the next generation. To the savage the arts and habits of the whiteman appear to be magical; and his adroitness and skill are supposed to be the result of spells.

But it is not only the savage who imagines that the superior which is opposing him is a cannibal; but the superior has his mind filled with a similar dread of the savage neighbour whom he is oppressing, and who is destined to disappear before his steadily advancing progress. The Ancients had their Anthropophagi. And European travellers have so generally ascribed cannibalism to savages, that a cannibal and a savage are all but convertible terms in the minds of many.

We may refer, for instance, to a passage in the *Arabian Nights*, in "The Story of Ghanim, the Son of Eyiyoob." The black slave says to another, "How small is your sense! Know ye not that the owners of the gardens go forth from Baghdad and repair hither, and, evening overtaking them, repair to this place, and shut the door upon themselves, through fear, lest the blacks, like ourselves,
should take them and roast them and eat them?” Upon which Lane remarks in the note:—”I am not sure that this is to be understood as a jest; for I have been assured by a slave-dealer, and other persons in Cairo, that sometimes slaves brought to that city are found to be cannibals; and that a proof lately occurred there, an infant having been eaten by a black nurse. I was also told that the cannibals are generally distinguished by an elongation of the os coccygis; or, in other words, that they have tails!”

We find from Wild’s Pencillings by the Way that Turkish children are taught to believe that the Franks are cannibals. He relates the following anecdote:—”‘Hush, my rose!’ said the Assyrian slave, who was leading a Turkish child, ‘these are good Franks; these are not the Franks that eat children. Hush!’” A relic this possibly of traditions of the times when European warriors, under the banners of the Cross, strove to wrest the Holy Sepulchre from the possession of the Saracens. Accompanying the army of the Crusaders, led by Cœur de Lion, there was a body of unarmed fanatics, who were known by the name of Thafurs. The Saracens, being possessed with the idea that they fed on the dead bodies of their enemies, which the Thafurs took care to encourage, regarded them with the greatest horror, and dreaded them even more than they did the armed knights. Hence probably arose the tradition of the cannibalism of Richard himself, which is preserved in Wild’s Specimens of Early English Metrical Romances. The Rhymster tells us that a deputation was sent by Saladin to offer immense treasure for the ransom of prisoners. Richard told the ambassadors that he needed not their treasures, and added,

“ ‘But for my love I you bid
To meet with me that ye dwell;
And afterward I shall you tell.’

The first course consisted of boiled Saracen’s heads, which were served up having affixed to them the names of the prisoners who had been slain for the horrible feast. Richard, “without the slightest change of countenance, swallowed the morsels as fast as they could be supplied by the knight who carved them.”

“Every man then poked other;
They said, ‘This is the devil’s brother,
That slays our men, and thus hem eats!’”

Richard apologised for the first course on the score of “his ignorance of their tastes.” And then told them that it was useless for Saladin to keep back supplies in the hope of driving away the Christian army by starvation; for, said he,

“Of us none shall die with hunger,
While we may wenden to fight,
And slay the Saracens downright,
Wash the flesh, and roast the head,
With our Saracen I may well feed
Well a nine or a ten
Of my good Christian men.
King Richard shall warrant,
There is no flesh so nourissant
Unto an English man,
Partridge, plover, heron, ne swan,
Cow ne ox, sheep ne swine,
As the head of a Saracen,
There he is fat, and thereto tender,
And my men be lean and slender.
While any Saracen quick be,
Livand now in this Syrie,
For most will we nothing care,
Abouten fast we shall fare,
And every day we shall eat
All so many as we may get.
To England will we nought go,
Till they be eaten every one.”

(Quoted by Sir Walter Scott.)
In connection with the above the following account relating to real facts in Zulu life will be interesting:—

**INDABA ngokudhliwa kwomuntu e daliwa inkosi e b' i bangs nayo.**

The account of a man being eaten by the chief with whom he had contended.

The chief that is eaten is one of a foreign nation, when there is mutual hatred through mutual contempt between two chiefs. It happens when the army of one chief goes to attack another, the chief addresses the soldiers with tears, saying, “I shall soon hear then of your doings, soldiers of my father! If you merely conquer them, and I do not see So-and-so88 here, I shall not be satisfied. It will be well for you to catch their chief, and not leave him behind, but let him come here, that I may leap89 over him, that the nations may know me.”

So then the army is levied through the great rage with which the chief rages against the chief which is at enmity with him. When the armies meet, perhaps, at the very time of meeting, the spies of the place are seized that they may tell where their chief is concealed. And indeed they tell, if they are afraid of being killed. The army is distributed into two divisions, and one goes to the place where the chief is; he first becomes aware of its presence when he is suddenly seized. If they have been told not to kill him, they do not kill him, thinking, they should be burdened excessively by carrying a dead man; and that it would be well for him to walk for himself, and carry himself.

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88 *So-and-so*, mentioning the chief who is about to be attacked by name.

89 *Ngi 11 ekqe.*—As the vessel leaps over a snake which it has killed (see p. 4), so a native chief leaps over the captive chief of another tribe which is brought before him; or over his dead body. He also leaps over a lion, which his people have killed and brought home. This is done as an indication of perfect triumph. But sometimes a chief fears to leap over another chief of great reputation, lest he should be killed by the medicines with which he has been "charmed" by his doctors.
IZINGANEKWANE.

Nembala ke ba i bambe. I ya kqabuka impi yayo e libele ukuluwa nenyane, i bona se ku kwathawa inkosi yayo, i pel' amandla, ngo-kuti, "O, a si s' ukuba si sa lwela 'bani, loku nanku se be mambile nje." I kicete nje, ku be ukupela, ku daliwe izinkomo.

So then they seize him. And his soldiers which have been de­tained fighting with the enemy are first aware of it when they see their chief driven before the hostile army; their courage fails, and they say, "O, we can no longer fight for So-and-so, since behold there he is already a prisoner." So the army is scattered, there is an end of opposition, and the cattle are captured.

The victors take him to their own country. But before the arrival of the captive chief, messengers go forward to tell their chief, saying, "Chief, we have made So-and-so prisoner this time." Whereupon the chief who receives the information prepares himself, and remembers, saying, "So then, if I do not prepare myself, I may die, for I do not know with what medicines he has washed himself. It will be bad if I go to him without courage, for if I am struck with dread, I shall die at once, for I do not know how terrible his influence may be; perhaps it will break me."

And he calls a doctor to strengthen him that he may go to the captive chief boldly. So indeed he goes having confidence, and fearing nothing. Since the chief who has been taken prisoner is now sitting on the ground, and is now a man of nought, already seeing that he is now about to die. So the chief comes who is about to kill him, he leaps over him again and again, and at last kills him. When he is dead he sits upon him; he then cuts off small portions from every part of the body, without leaving a single piece of

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99 Isitumzi is used to express what we mean by presence. It is applied either to a reverential presence, which however in the native mind is not separable from fear; or to a terrible presence. It means also prestige. And what is called "fascination" would be ascribed to isitumzi.
CANNIBALISM.

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consequence in the whole body,\(^\text{91}\) perhaps he cuts off his head, that it may be kept in the chief's house, that the head may be a means of killing other chiefs, by giving him courage when he looks on it.

All the flesh which is cut off is placed on a sherd, and mixed with king-medicine,\(^\text{92}\) and burnt until it is charcoal; the king eats it with the tips of his fingers, making it an izembe.\(^\text{93}\) And so it is said, when his praises are recorded, "So-and-so, the son of So-and-so who ate So-and-so, without any harm resulting." It is said thus because he ate his body and did not eat his cattle only; it is said truly.

When an army is about to be levied, the head is placed near the king-medicine with which the chief is about to be treated, that he may have courage, saying, "And this fellow, I shall treat him as I did this. He shall shortly come here, and his things be taken, (that my people may be successful when fighting with his people,) and be brought to this head of the man that was conquered." The head is made a charm with which they too may be conquered as he was.

\(^{91}\) The parts selected are the skin from the centre of the forehead and the eyebrow; this is supposed, when eaten, to impart the power of looking steadfastly at an enemy; the nose, the right ear and hand, the heel, the propuse and glans penis.

\(^{92}\) King-medicine, that is, medicines which are supposed to have the power of producing kingly power and feelings in a man. Just as they say head-medicine, or eye-medicine, &c.

\(^{93}\) Izembe is a mixture of various substances used either for medical or magical purposes. It is thus prepared. The medicines are placed in a sherd over the fire and charred; when the sherd is red hot, the contents of the stomach of a bullock, goat, or sheep, or the drugs of beer, are squeezed over it, in such a way that the fluid drops into the sherd, and is stirred into the charred medicines. The fingers are then dipped into the hot preparation, which is rapidly conveyed to the mouth and eaten. When it is done with a magical object, the person whilst eating, spits in different directions, especially in the direction of those he hates, or who are at enmity with him, and whom he thus, as it were, defies, fully believing that he is surrounding himself with a preserving influence against their machinations and power, and at the same time exerting an influence injurious to them. In the minds of savages, medicine, magic, and witchcraft are closely allied. These and kindred superstitions will be fully discussed hereafter.

Ku ti lapa ku za 'upuma impi, lelo 'kanda li tatwe li bekwe edzwe nemiti yenkosi e za 'kwelatshwa ngayo, ukuze i m 'isibindi, ngokutata isibindi kuyo ngoku i bheka.

Leyo 'nyama yonke i bekwe odengezini, i Hlanganiswe nemiti yobukosi, i tshiwiso i ze i be umzizi; inkosi i neinde ngayo, i ye nza izembe. Ku tshiwiso ke lapa se i wewu ngamazibuko, ukuze, "Bani kabani owa dala ubani, a kwa ba 'ndaba saluto." Ku tshiwiso ngokuba a mu dala umzimbe e nga mu dhlange 'sinkomo; ku tshiwiso amakqiniso.

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I njalo ke indaba yokudaliwa kwomuntu kwabamnyama. Ka daliwa njengenyanam yenkomo; u daliwa ngokutshiswa nemiti emiku, ku ncindwe ngaye. Ku njalo ukudaliwa kwenkosi.

Ukukcwiywa kwenkosi e bulewe enye ku ukudumaza okuku ku 'sizwe, ngokuba. "Nina, kade sa ni dhl.a.; se ni la pa. esiwini: a ni se 'luto kitina."

UMPENGULA MBANDA.

Such, then, is the account of a man being eaten among black men. He is not eaten like the flesh of cattle; he is eaten when he has been charred with great medicines, and the chief eats it with the tips of his fingers. Such is the mode of eating a chief.

For a chief to have been killed by another chief and to have had portions cut from his body, is a great humiliation of his tribe, for it is said, "As for you, we ate you long ago; you are now here in our stomachs: as regards us you are nothing at all."

UGUNGQU-KUBANTWANA.

An old woman lives at her son-in-law's kraal.

Kwa ku kona isalukazi estile kukqala; sa si 'lezi kandodakazi; sa si umkwekazi. Umkwenyana wa si nika amasi, wa ti, a si wa dale; ngokuba kwa ku nge ko 'kudala okuningi, kwa ku indala. Sa w'ala amasi. Wa si nik' in komo, e t' a si wa dale; s'ala, sa ti, si nge dale amasi kamkwenyana. There was in times of long ago a certain old woman; she was living with her daughter; she was the mother-in-law. Her son-in-law offered her amasi, telling her to eat; for there was not much food, it was a famine. She refused the amasi. He offered her a cow, telling her to eat the milk: she refused, saying, she could not eat the milk of her son-in-law.95

94 Viz., in that household.
95 The father-in-law and mother-in-law may not eat their son-in-law's milk. The bride elect cannot eat milk at the lover's kraal, until she is actually married. Neither can a suitor, either before or after marriage, eat it at the bride's kraal. If a lover eat milk at the bride's kraal, or the young woman eat it at the suitor's kraal, it is equivalent to breaking off the engagement. Those of the same house only eat each other's milk, that is, brothers and sisters and cousins. But the chief's milk can be eaten by any of his people, for he is as it were the father of them all; they are one house,—all brethren in him. The milk of other people is termed ikwababa, "a crow,"—that is, carrion.
She steals her children's milk.

In the digging-season she was very hungry; she was in the habit of returning home at noon, and on her arrival to open her son-in-law's house, and pour out the amasi and eat it. But when the sun had set, her son-in-law said, speaking to his wife, "Go home and boil some maize, that we may mix it with the amasi, for the calabash is now full." On their arrival she boiled maize, and made a soft mass; the husband went and took the calabash; he found it empty; there was now nothing but whey in it. They and their children cried, being hungry; and the mother-in-law said, "My child's children will die, for a thief is eating their milk, through this great famine." The old woman did thus at all times. But the husband and wife did not know that the milk was eaten by their mother.

The husband lay in wait, and caught their mother; but their mother cried, saying, "I did it for the first time this very day." Her son-in-law said, "Go and fetch for me water at a place where no frog cries; and I will not expose you to the people."

She sets out to fetch water from a pool where no frog cries.

He gave her a water-vessel. She went on and on for a long time, passing many rivers; she came to rivers which she did not know; she asked, "Is there any..."
frog here?" A frog answered, "Khawe. I am here." She passed on, and came to another place; she saw a pool; she went to it and dipped water; a frog said, "Khawe, I am here." She poured it out. She travelled acting thus, and the frogs answering in like manner, for there were frogs in every pool. She came to another pool and said, "Is there any frog here?" No frog answered. She sat down and dipped water. But when the vessel was nearly full (for it was a large one), a frog said, "Khawe, I am here." She poured out the water again, now crying and saying, "Woe is me, mamo! I merely took of my own accord the asami of my son-in-law for food." She passed on.

She reaches a pool of delicious water.

She came to a very great pool; she saw many paths which went to the pool. She was afraid. There were many shady trees on the banks of the pool. She went to the pool and sat down; she said, "Is there any frog here?" There was no answer. She repeated her question. There was no answer. She dipped water into the vessel; the vessel was full. When it was full, she drank very much, until the vessel was empty. She dipped again till it was full; she drank; she was no longer able to drink the whole, she had a pain in the stomach, for she was unable to leave off drinking, it was so nice.

The animals warn her of the arrival of Ufungqu-kubantwana.

As pronounced by the native, this is an exact imitation of the croaking of a frog.

arise; she dragged the water-vessel, and went into the shade, and sat down there, for she was unable to walk. At length it was noon; there came a rock-rabbit, and said, “Who is this sitting in the shade of the king?” She said, “It is I, father. I was about to depart; but my limbs failed me.” The rock-rabbit said, “You will soon see Ugungqu-kubantwana.” She went and drank at the pool, and returned to the shade. A duiker came and said, “Who is this sitting in the shade of the king?” She said, “It is I, father. I was about to depart, but my limbs failed me.” The duiker said, “You will soon see Ugungqu-kubantwana.” A leopard came and said, “Who is this sitting in the shade of the king?” She said, “It is I, father. I was about to depart, but my limbs failed me.” The duiker said, “You will soon see Ugungqu-kubantwana.” A leopard came and said, “Who is this sitting in the shade of the king?” She said, “It is I, father. I was about to depart, but my limbs failed me.” The duiker said, “You will soon see Ugungqu-kubantwana.” A leopard came and said, “Who is this sitting in the shade of the king?” She said, “It is I, father. I was about to depart, but my limbs failed me.” The leopard said, “You will soon see Ugungqu-kubantwana.” All animals came saying the same. And when at length it was about sunset, there came very many and great animals; all the animals said the same.

A huge animal arrives, and the old woman is alarmed.

Kwa ti lapa ilanga se li tahona, w’ezwa umsindo omkulu ku ti gungqu, gungqu. W’esaba e tutumela. Kwa ze kwa vela okuku­kulku pozu kwezilo zonke a zibonileyo. Kwa ti lapa se ku velile, za ti kanye kanye, za ti, “U ye lowo ke Ugungqu-kubantwana.” Wa fike wa ti e se kude, wa ti,

When the sun was now setting, she heard a great noise—gungqu, gungqu. She was afraid and trembled. At length there appeared something greater than all the animals she had seen. When it appeared they all said with one accord, “That is Ugungqu-kubantwana.” When she came in sight, whilst still at some distance, she

99 Rock-rabbit, improperly so called. The Daman or Hyrax Capensis has been improperly placed among the Rodentia; it belongs to the Pachydermata.

“Thay are,” says Cuvier, “Rhomenceeres in miniature.”

1 All through this tale the mother of beasts is called king or chief.

2 See Appendix A at the end of the tale.

3 The Cephalopus Mergens.
"Ubani, ubani o alezi emtunzini
ekagungqu-kubantwana?" Lapo isalukazi sa si nga se namandla
okukuluma; kwa se ku nga ti so
ku fikile ukufa kusona. Wa
pinda wa buza futi Ugungu-ku-
bantwana. Sa pendula isalukazi,
sa ti, "U mina, nkosi. Ngibe
nga ti y' esuka, kwa ti kele
kele." Wa ti, "U zo'u m bona
Ugungu-kubantwana."

Ugungu orders the old woman to be eaten.

Wa ya emfuleni; wa fika, wa
gukwa ngamadolo, wa puza isiziba;
luku sa si sikulu kakulu, wa puza
kwa ze kwa vela udaka olupase
ciziben. Wa buya wa alala
pansi. Kepa amaula a e kona e
izinduna kagungqu-kubantwana;
ku kona nezimpisi. Wa ti Ugu-
gqu, "A ka dliwe." Za vuma
izimpisi. Kepa amaula a ti, "U
ya 'udliwa e se kulupele, nkosi."
Wa pinda wa ti, "A ka dliwe." A
ti amaula, "So ku Alwire; u ya
'udliwa kusasa, nkosi."

She is delivered by four oribes.

Kwa Alwa; ba lala, nezilwane
zonke za lala. Kepa iziwiwane ezi-
nye z' epuza ukulala ngokuba zi
tanda ukuba a 'dliwe. Kwa ti
lapa se ku busuku kakulu za se zi
lele zonke. Kepa amaula amane
a e nga ka lai wona, a vuka, a
tata isalukazi, a si pakamisa, a si
beka emanalana kwowna omatatu.
La ti lesine lula l' etwala isigubu.

It was dark; they slept, and all
the animals slept. But some ani-
mals put off sleeping because they
wished that she should be eaten.
At length it was midnight and all
were asleep. But four oribes had
not gone to sleep; they arose and
took the old woman, and raised
her and placed her on the back of
three of them; the fourth oribe
took the water-vessel. They ran

4 Compare what is said of Behemoth, Job. xiv. 22, 23.
5 Redunca Scoparia.
UGUNGQU-KUBANTWANA.

A gijima ngobusuku; a ye, a m beka ekaleni kwomuzi ngapanda; a buya ngamajubane, e ti, u kona e ya 'ufika ku nga ka si. Nembala ke a fika masinyane.

during the night, and went and placed her on the border of her village on the outside. They returned with speed, saying, then they should arrive before morning. And truly they soon arrived.

The oribes contrive to throw suspicion on the hyenas.

La ti elinye kwamanye, “Si ya 'kwenze njani na? A si veze ikoebu ukuze ku nga bonwa ukuba i tina esi si balekisile.” A ti amanye, “Loku izilwane ezi tanda ukudla abantu isilo nebubesi, nezinye izilo nezimpisi—” La ti elinye, “A si ze si bekoce udaka ezimpisini, ngokuba i zona ezi tanda ukudla abantu; i ya ‘kuvuma inkosi, i ti, ‘Zi i tatule, za ye, za i dlela kude inyamazane yenkos’; ngokuba uma si bekoce esiweni, si ya ‘kuzwa, ngokuba into e nolunya kakulu, si vuke, ku vuke abantu bonke, inkosi i ti, i tina esi tatule inyamazane yayo, sa ya ‘u i dala.” A vuma ke onke amaula. A fika, udaka a lw esvalele ezitweni zempisi, a e se zesula amaula, a lala endaweni lapa e be lele kona.

La ti elinye kwamanye, “Si ya 'kwenze njani na? A si veze ikoebu ukuze ku nga bonwa ukuba i tina esi si balekisile.” A ti amanye, “Loku izilwane ezi tanda ukudla abantu isilo nebubesi, nezinye izilo nezimpisi—” La ti elinye, “A si ze si bekoce udaka ezimpisini, ngokuba i zona ezi tanda ukudla abantu; i ya ‘kuvuma inkosi, i ti, ‘Zi i tatule, za ye, za i dlela kude inyamazane yenkos’; ngokuba uma si bekoce esiweni, si ya ‘kuzwa, ngokuba into e nolunya kakulu, si vuke, ku vuke abantu bonke, inkosi i ti, i tina esi tatule inyamazane yayo, sa ya ‘u i dala.” A vuma ke onke amaula. A fika, udaka a lw esvalele ezitweni zempisi, a e se zesula amaula, a lala endaweni lapa e be lele kona.


In the morning all the animals arose and said, “Where is the game of the chief? She will kill the oribes, it was they who objected to its being eaten.” The oribes at once awoke, saying, “The chief will look at the feet of all the people. If they have not gone any where, they will be clean. But if they have

The old woman is received by her son-in-law.

Sa khalala isalukazi ekeleni kwomuzi, sa ze se bonu umuntu wasekaya; wa tshela umkwenyana waso; wa ya wa si tata kanye nesigubu. Umkwenyana wa khalala e pusza la 'manzi a fike nomkwekazi.

She sets her son a dangerous and difficult task.

Kwa ti umklenana e pelayo sa ti isalukazi, "Loko nami nga ya nga ka amanzi, nawe hamba u yo'u ngi tatela isibindi senggo." Kwa gaywa izinkwa ezimungo, a ya 'u hamba e zi dhla endleleni, ngokuka kwa ku kude kakulu. Kwa gone, there will be seen mud on their feet and on their legs."6 The chief agreed, and said to the oribes, "Make haste at once, and look for the muddy legs, and let them be seized and brought to me." All the animals stood forth, and looked at each other; there was found mud on the hyenas. The oribes said, "It is the hyenas who have taken and eaten her, for they are animals which like to eat men." The hyenas were seized and taken to the chief. She seized the three hyenas, and ate them.

The old woman remained at the border of the kraal; at length she saw some one belonging to her home; he told her son-in-law; he went and fetched her and the water-vessel. The son-in-law continually drank the water which his mother-in-law had brought.

8 See Appendix B.

6 In the Basuto legend of the Little Hare, the hare "rose in the night and drank the water of the lung, and then took some mud and besmeared the hips and the knees of the Jerboa that was sleeping at its side." The mud is witness, and with one voice all the animals condemn the Jerboa to death. (Casals, Op. cit., p. 392.) And in the Hottentot fable, the jackal smeared the hyena's tail with fat, and then ate all the rest that was in the house. When accused in the morning of having stolen it, he pointed to the hyena's tail, as a proof that he was the thief. (Black, Op. cit., p. 18.) Comp. "The fox cheats the bear out of his Christmas fare." (Thomps. Yule-tide Stories, p. 290.)

7 The son-in-law had spelt-bound the old woman to do what was apparently an impossibility. Having accomplished it and returned, she avenged herself by binding him to enter on a dangerous adventure. Compare the tale of Mac Ian Dreasch, where the step-mother and son bind each other by spells. (Campbell, Op. cit. Vol. II., p. 393.)
sa kusasa ezi twala izinkwa, wa hamba e lala end'ala; wa za wa fika lapa i twasayo inyangi, wa zi funyanisa izingogo ziningi kakulu, z'ekga odongeni, zid'lala. Wa fika hanye e se gijima, e hamba ngezand'ala na ngenyawo. Za ti ezinkulu, "Nansi ingogo yetu." Za ti ezincane, "Ingogo njani le na, e-wulele ngamuntu; e-m'hal'wa na ngamuntu; e-n'd'aletha na ngamuntu; e-m'kaala na ngamuntu?" Za ti ezinkulu, "Ingogo, ingani ingogo nje; ingani ingogo nje." Za binda ke ezincane. Kepa uma zi Alezi zodwa, zi Aleka, zi ti, "A ku si y0 ingogo le, si ya bona tina." Za ze za buya za ya ekaya.

In the morning, carrying the loaves, he set out on his journey, sleeping in the open air; at length he arrived at the new moon, and found very many izingogo, leaping on the bank of a river, at play. He approached them, he too now running and going on his hands and feet. The old izingogo said, "There is our izingogo." The young ones said, "What kind of an izingogo is that, which has hair like a man; and little eyes like a man; and little ears like a man; and little nostrils like a man?" The old ones said, "It is an izingogo: by such and such things we see it is nought but an izingogo; by such and such things we see it is nought but an izingogo." So the little ones were silent. But when they were by themselves they laughed, saying, "That is not an izingogo; we see, for our parts." At length they returned to their homes.

The man is suspected and watched by the young izingogo.

On his arrival he saw that there was at the kraal a grandmother, who was now old. In the morning they said, "Go, our fellow, we are going to hunt." He said, "I am tired; I shall not go to-day." All the old ones went; the young ones said, "As for us, we shall not go any where." The old ones said, "Let us come home by and bye, and find that you have already fetched firewood for cooking." The little ones said, "We do not like to leave grandmother alone with the person who has come." So they went to hunt. At length they returned; on their arrival the little ones were sitting still; the old ones were angry, and

9 That is, they claim him as one of themselves, whom, having come to
"Tina se si vela 'uzingela; kepa nina a ni yanga 'kuteza." Za binda esincane. Kwa pekwa izinyamazane. Za dala, za lala.

said, "We are already come from hunting; but you have not been to fetch firewood." The little ones were silent. The game was cooked. They ate, and lay down.

He hunts with the izingogo.


In the morning they said, "Let us go and hunt." He went with them. They went and hunted, and returned in the afternoon; they found the little ones too now returning from fetching wood. They cooked their game. The newly arrived ingogo said, when the game was dressed, "Just put aside a leg for me, for I have a pain in my stomach. I cannot just now eat meat." They accepted, and put him aside a leg. They lay down.

He kills their grandmother, and runs off with her liver.

Kwa ti kussa za buza za ti, "Isisu si njani na?" Ya ti, "Si se buhlungu." Za ti, "A si hambe tina, si yo 'uzingela." Za hamba ke; ya sala yona nesincane. Kwa ti zi s' and' ukumuka, ya ti, "Hamba ni, ni yo' u ngi kelela amanzi emfuleni, ngi ze ngi puze." Za tata isigubu, za hamba naso. Kepa se so si vuza isigubu si nembo bo ngapansi. Za fika emfuleni, za kelela amanzi, sa vuza isigubu. Z' epuza kakulu ukubuya emfuleni, kwa za kwa ba semini kakulu. Kanti kwe ti zi sa puma ya se si suka ingogo, i tata umkonto, ya gwaza unina-kulu walezi izingogo esi nge ko; ya i dabula isi-fuba nesisu, kwa vela istibindi, ya

In the morning they asked him how his stomach was. He said, "It is still painful." They said, "Let us go and hunt." So they went, and he remained alone with the little ones. As soon as they were gone, he said, "Do you go and fetch me some water from the river, that I may drink." They took a water-vessel and went with it. But the vessel leaked, having a hole in the bottom. They arrived at the river, and dipped water; the vessel leaked. They took a long time in returning from the river, until it was midday. But as soon as they went out, the ingogo arose and took a spear, and killed the grandmother of the izingogo which were absent; he cut open the chest and bowels; the liver appeared; he took it out; he

10 That is, the man who had just arrived pretending to be an ingogo.

11 That is, the man.
The young izingogo give the alarm.

When the sun was setting the little izingogo returned; when they were in the lower part of the village, they saw much blood which had run on the path, now dry, for he had stabbed the old ingogo in the morning. They at once ran home; on their arrival they entered the house; but the house was very long, and not very light inside; they found their grandmother dead.13 They went out running with all their might, crying, and looking in the direction whither they had gone to hunt. When they saw the old ones, the little ones cried out again and again, saying, “What kind of an ingogo is that who has eyes like a man?” The old ones said, “What has happened?” The little ones replied, “He has killed grandmother.” They ran, they threw down their game; they carried their spears in their hands. They asked, “In what direction has the man gone who we thought was an ingogo?” The little ones said, “We saw him not; we had gone to fetch water; on our return we found grandmother dead; but saw no more of him.”

11 The Utjati, or fire-producing apparatus of the natives, consists of two sticks cut from an umutl womilo, “fire-tree,” that is, a tree which will readily yield fire by friction. The umendo is preferred. The sticks are called male and female; the male is small, a foot or two long and pointed; the female is somewhat larger and longer, as it is more rapidly worn out; it is notched in the middle with three notches; the one which is uppermost is called the mouth; it is larger than the others, and in this the point of the male-stick works; from the mouth on each side are two smaller notches, which are called eyes. The male-stick is rotated between the hands, its point working in the mouth of the female-stick, lying on the ground; by rubbing, dust is formed, which collects in the eyes, and falls from them on dry grass, which is placed underneath; when enough is collected, the male-stick is rotated with greater rapidity, the dust is ignited, and fire is produced.

13 See Appendix C.
They pursued the murderer.

They followed his track by the blood where it had gone dropping in the path. They ran; when it was dark they slept in the open country. In the morning they awoke and ran with all their might. When it was noon, the man who was carrying the liver looked and saw much dust behind him. He ran very fast. But the real izingogo were more swift than he; for he was a man; they were animals. At midday they saw him. It was as though they flew through catching sight of him. He saw that they would soon catch him. He ascended a very long steep place; when he was at the top, they were reaching the bottom; he descended; he found very much long and thick grass; he took the uvati, and sat down, and churned it, and kindled a fire, and set the grass on fire; it surrounded the steep hill; the izingogo fled, for they feared the fire; they went back from the mountain by the way they came. And he ran forward until it was dark without seeing them.

He escapes.

He slept. In the morning he awoke and fled; he went and slept at another village on the high land.

In the morning he awoke and ran. At noon he looked behind him, and saw the izingogo coming to him running. And those who had lagged behind being now tired, when they saw him, ran rapidly, it was again as if their fatigue was at an end. Again he saw they were about to catch him. He churned the uvati, and kindled

14 Other people also apply the term *churn* to the mode of producing fire by friction.
tshisa isikota; za bona umlilo u vuta, z' ema. Wa njuma, a ka be e za si bona; wa ze wa lala kwa ba kabilia endleleni e nga za bono. Kwa ti ngolwezitatu, umala e za 'ufika kubo, wa za bona emini, za m kzothe; wa tshe taha wa sonda la edeze nemizi, za ze zi buyela emuva.

fire, and burnt the grass: when they saw the fire burning, they halted. He ran and saw them no more; until he had slept twice in the way he did not see them. On the third day, the day he would reach his own people, he saw them at noon; they pursued him; he hasted and approached near the villages, and then they turned back.

The isingogo boil and eat their grandmother.

They reached their own home. On their arrival they took the grandmother, and boiled her in a large pot. They took a whole day cooking her. Until it was morning they kept up the fire, and during the morning they kept up the fire. At noon they took her out of the pot, and placed her on the feeding-mats; she remained there till she was cold. The old ones said to the little ones, "Let us eat your grandmother, then we shall not die." So they ate her up.

The son-in-law reaches home.

The son-in-law of the old woman reached his home; on his arrival he gave her the liver. She said, "You have done well, my child."

LYDIA, (UMKASETEMBA.)

12 The natives reckon their days' journey by the times they sleep. Nga lala katarsi, "I slept three times,"—that is, I took three days. U ya kulala khalami, "You will sleep five times,"—that is, you will take five days. Here it is said, the dead grandmother slept or lay down when cooked,—that is, they were not satisfied with the ordinary time, but left her one day in the pot over the fire.

16 This is in allusion to a strange medical theory or superstition. When a serious disease invades a kraal, a doctor is summoned not merely to treat the disease, but to give "courage-medicines." He selects, among other things, the bone of a very old dog which has died a natural death, from mere old age, or of an old cow, bull, or other very old animal, and administers it to the healthy as well as to the sick people, that they may have life prolonged to the same extent as the old animal of whose remains they have partaken. This is the native "Life-pill." The isingogo eat the old woman that they may not die.
IZINGANEKWANE.

APPENDIX (A).

UGUNGQU-KUBANTWANA.

UGUNGQU-KUBANTWANA was so called because she was the mother of all animals, for she was their chief; and as regards the pool, the animals used to go to it first and drink, and leave water for her; for she could not drink first, for all the water would have been exhausted before the animals had drunk if she had drunk first; and as to her body, on one side there was a country, on the other rivers and great forests; but the rivers which were in her the animals did not like to drink, for they were like common water; that pool at which they drank was, at it were, milk; therefore they did not drink at other rivers, they drank at the pool. She was called Ugungqu because when she was still at a distance she was heard coming for when she was moving there was heard a great noise, and they heard that she was coming by the gu ngqu, gu ngqu. 17

In other legends of South Africa the elephant is represented as the king of beasts. The Basuto tale of the Little Hare has so many things in common with this of Ugungqu-kubantwana, that one cannot doubt that they have a common origin. There a woman longs for the liver of a fabulous animal, the niamatake; her husband goes to hunt one to gratify her; he finds a large herd, but as they could “leap three sleeps at a bound,”—that is, a distance equal to three days’ journey,—and “their backs and legs were like a live coal,” he has some difficulty in catching one, and succeeds at last only by means of magic; he kills one, and gets possession of the longed-for liver; his wife devours it with avidity, but it is as a burning fire within her, and she rushes to the great lake and drinks it dry; and remains, overpowered by the excessive draught, stretched on the ground, unable to move. The king of beasts, when informed, tells several animals to go and punish the woman, but one after another makes an excuse. The ostrich at length goes to her, and gives her such a violent kick that the water spouts up into the air, and rushes in torrents into the lake. The animals do not dare to drink the water; but the hare goes stealthily by night, and drinks, and then smears the lips and knees of the jackal with mud, that the charge may fall on it. (Casalis. Op. cit., p. 350.) Compare also “The Elephant and the Tortoise.” Bleek. Op. cit., p. 27.

17 Gu ngqu, gu ngqu.—This word is intended as an imitation of the noise produced by the animal, which is said to resemble that made by a heavily laden wagon passing over a bad road. The English reader will not be able to pronounce the click; but he will succeed in producing a sound sufficiently similar by uttering gu ngqu, nasally and aspirating strongly the g. —Another native adds, she was so called because she swallowed everything that came in her way, so that when she moved the contents of her stomach rattled.
APPENDIX (B).

THE IZINGOGO.

The Izingo were apparently degenerated men, who by living continually apart from the habitations of men have become a kind of baboon. They go on all fours, and have tails, but talk as men; they eat human flesh, even that of their own dead.

The Izingogo were apparently men; but it came to pass by their own choice they lived in the open country, until they were called animals, for they lived in the open country, and therefore they ate man. But when there arrived a man who came from other men who practised the same habits as themselves, they rejoiced, saying, he too was an ingogo, because he did as they did. But the discernment of the children, who were now sharp, was greater than that of the older ones, for they were on their guard against him, saying, “It is not an ingogo;” and even though the old ones were angry and beat them, they denied notwithstanding they were beaten. They used to go and play on the bank of a river; on their arrival they contended by leaping, saying, that he who could not leap was not an ingogo; the little ones leaped too; and if there came a man feigning to be an ingogo, they would go with him to the bank, and tell him to leap like them; for it is said, when they leapt they were light, because they ate red earth.

* * * * *

THE IZINGOGO.

The Izingogo are fabulous animals, degenerated men, who by living continually apart from the habitations of men have become a kind of baboon. They go on all fours, and have tails, but talk as men; they eat human flesh, even that of their own dead.

IZINGOGO, kwa ku nga ti za abantu; kopa kwa ti ngokutanda kwazo za alala endle, kwa za kwa tiwa izilwane, ngokuba za zi alala endle, ngaloko ke umuntu za mu dha. Kopa uma ku fika umuntu o vela kubantu 'enza imikuba e njengeyazo, zi jabele zi ti, “Naye u ingogo,” ngokuba 'enza njengazo. Kopa abantwana a se be alakani-pile, ukuhalakanipa kwabo kwa ku dala loka ukezikulu, ngokuba be be m kowaya, be ti. “A ku si yo ingogo;” noma ezinkulu zi tukutela zi ti tehaye abantu, ba pika noma zi be tehaya. Kwa ku ti uma zi hambile zi yo'udhlala, zi ti o nga kw azi ukwekza a ka si yo ingogo; nezincane z'ekwe; kopa uma ku fika umuntu e ti u ingogo, be zi ya naye odongeni, zi ti a k'ekwe njengazo; ngokuba ku tiwa ukwekza za zi lula ngokuba za zi dala ibomvu; ku ti uma se zi kyedile ukwekza, zi me odongeni olukulu, zi fulatele enzansi zonke, zi ti, “A si teheke sonke, si ye 'kukheka inle yake uma i njengeyetu na?” Uma i njalo, zi ti u ingogo; uma i nge njalo, zi mu dle; ku ti uma lowo 'mununtu o fikile kuzona, uma o nga taheki njengazo, zi mu dle. Be ku ti uma umuntu e ya kona a bunjelwe izinkwa zobomvu, a alale ekaya e dala zona, ku ze ku fo inyangye, e nga sa ku dali ukudala, e se dala ibomvu lodwa; a hambe nalo eli pete izigakza eziningi, kona e ya kuti uma e se fikile kuzona izingogo naye a taheki's okwazo, zi be se zi ti naye ingogo.
IZINGANEKWANE.

The Izingogo used to go on all fours; they had tails; but they talked like men.

Lydia.

It may be well to compare this account of the Izingogo with Gulliver's account of the Yahoos. The native imagination has quite equalled Swift in describing degenerate man.

This will be the proper place to introduce the native legend on the origin of baboons. According to this theory, man is not an elevated ape, but the ape is a degenerate man.

UKUVELA KWEZIMFENE.

(The Origin of Baboons.)

Among the Amafene was the tribe which became baboons. The people of that tribe were habitually idle, and did not like to dig; they wished to eat at other people's houses, saying, "We shall live, although we do not dig, if we eat the food of those who cultivate the soil." The chief of that place, of the house of Tusi, the surname of that tribe, assembled the tribe, and said, "Let food be prepared, that it may be food for a journey, for we are going to leave our homes and go into the wilderness." And they did so. All kind of food was collected, and bread made; and they took the handles of digging-picks: they took these that they might fasten them on behind. It was then that they turned into baboons. We do not know any long account of what they did that they might turn into baboons, but only that they thus fastened on the pick-handles; they grew and became tails; hair made its appearance on their bodies; their foreheads became overhanging, and so they became baboons. They went to the precipices; their dwellings were the rocks. And even to this day it is still said, when a baboon is killed, "It is one of Tusi's men. The Amafene is the nation from which the baboons sprang."
**ANOTHER VERSION.**

It is said, the baboon was a man of the nation of men who are called Amatusi. The nation from which it sprung is known. And to this day the Amafene say, the baboons descended from them.

Ku tiwa, umuntu wakona wa abantu abane abantu; kepa wa ikupeka kakulu, abantu be m sola, be m Aleka, be m du maza ngobuvila bake: wa za wa tata umpini wegejo lake, u faka ngemva, ukuze a be inyama ne, a da le ngokwela loko 'ku dhi a a ba m sola, be m heka, be m damamngobuvila. Bake: wa za wa tiwa. Ku tiwa, imuntu wakona wa abantu abane abantu; kepa wa ikupeka kakulu, abantu be m sola, be m Aleka, be m du maza ngobuvila bake: wa za wa tata umpini wegejo lake, wa u faka ngemva, ukuze a be inyama ne, a da le ngokwela loko 'ku dhi a a ba m sola ngako. Wa la' endi a, wa ba imfene.

Wa fika ngolunye usuku e se imfene, umuntu e lindile; kepa w' ahluleka ukulinda, wa lala. Imfene leyo ya ngena ensimini, ya da le ya dhi a, y eswa ukuba se y esuti; ya hamba ya ya lapa lo muntu e lele kona, y' apula ugo notsi lwesibele, ya hamba nalo uku lw enza uswazi lwokuba i sei imvuse ngalo; ya kwela ekzibeni e lele ubutongo, ya m tehaya ngalo kakulu; wa vuka ngokwela, wa kuza; ya ba se y ekl a ke, se i puma ensimini; wa k' eka le, "Hau! Umuntu o ngi tehayileko u ye ngapi na?" Wa bona i se y enyuka i ya eweni; wa ti, "Kone nga ba ngi tehaywa i yo lo imfene." W' eka wa bona izinyawo zayo pasi kwekwi. Wa Aloha insimini, wa fumana se i daliwe.

He came one day, when he was now a baboon, where a man was watching; but he got tired of watching, and went to sleep. The baboon entered the garden; he ate and ate, until he felt satisfied; he went to the place where the man was sleeping; he broke off a reed of corn; he took it with him that he might use it as a switch for the purpose of arousing him; he climbed into the watchhouse, he being asleep, and hit him hard with the reed; he woke with a start, and cried out with surprise; the baboon at once descended from the watchhouse, and went out of the garden: he looked on this side, and that, saying, "Hau! Where has the man gone that struck me?" He saw the baboon now ascending the precipice, and said, "So then I was struck by that baboon." He descended, and saw the footprints below the watchhouse. He examined the garden, and found it already wasted.
Ku njalo ke ngemfene. Ku

Such, then, is the history of the

tiwa umuntu wakwatusi. Labo

baboon. It is said to be one of

'bantu bakwatusi na namala nje

the Amatusi. The Amatusi still

ba so kona, abona ba penduka

exist to the present time, the very

izimfene. Ku tshixo njalonjalo,

people who became baboons. And

ku ti, uma izimfene zi kala eweni,

when the baboons are crying on

z' enza umsindo, ku tiwe kubo

the precipice, and making a noise,

ngokulaula, "Nampo abantu ba-

it is continually said to them in

kwini eweni, be kuluma." Noms.

jest, "Behold your people on the

zi dl"Ia amasimu, ngoku ba IauleIa,

precipice, talking." Or if they

ku tiwe, "Bani, tshela ni

have devoured the gardens, it is

abantu bakwini laba, ba yeke ukudla

said in sport, "You So-and-so,

kwetu; si ya zilimela.; nabo a ba

tell those people of yours to leave

lime njengati.”

let them too dig for themselves;

This, "ilien, is what I know about

as we do.”

the baboon.

the baboon.

It is quite noteworthy that among the

Mussulmans there is a similar

U MENGULA MRANDA.

legend of the descent of apes from man:—

Such, then, is the history of the

"On one of Solomon’s progresses from Jerusalem to March, he passed

baboon. It is said to be one of

through a valley inhabited by apes, which, however, dressed and lived like men,

the Amatusi. The Amatusi still

and had more comfortable dwellings than other apes, and even bore all kinds

exist to the present time, the very

of weapons. He descended from his flying carpet, and marched into the valley

people who became baboons. And

with a few of his troops. The apes hurried together to drive him back, but one

when the baboons are crying on

of their elders stepped forward and said, ‘Let us rather seek safety in submis-

the precipice, and making a noise,

sion, for our foe is a holy prophet.’ Three apes were immediately chosen as

it is continually said to them in

ambassadors to negotiate with Solomon. He received them kindly, and inquired

jest, "Behold your people on the

to which class of apes they belonged, and how it came to pass that they were

precipice, talking.” Or if they

so skilled in all human arts! The ambassadors replied, ‘Be not astonished at

have devoured the gardens, it is

us, for we are descended from men, and are the remnant of a Jewish com-

said in sport, "You So-and-so,

munity, which, notwithstanding all admonition, continued to desecrate the

tell those people of yours to leave alone

Sabbath, until Allah cursed them, and turned them into apes.’” (Weil’s

our food; we dig for ourselves;

Biblical Legends of the Mussulmans, p. 205.)

and let them too dig for them-

APPENDIX (C).

selves, as we do.”

IZIMU ELA TOLWA UMASENDENI.

A P P E N D I X (C).

THE CANNIBAL WHOM UMASENDENI RECEIVED INTO HIS HOUSE.

(The Cannibal Whom Umasedeni Received Into His House.)

The following tale, told as an historical fact of comparatively modern times,
bears so much resemblance to that of the slaughter of the grandmother of the

Umfo wetu, Umasendeni ibizo

izango, that it is inserted here:—

lake, wa tola umfokazi; wa ti,

My brother, whose name is Umase-

"Ngi ku toli; kala la pa; izwe

deni, received a stranger into

li indalala, ku nge ko amabele.”

his house; he said to him, “I

...
Wa əla la ke umfokazi, wa əla la insukwana rje. Wa ti ngelinye ilanga, "Ngi ya fa nam'la. A ngi zi 'kupuma ngomzi lo." Wa e be e fa ebu dulungu unina kama- sendeni. Kwa ti ukuba b'emuke abantu okaya, wa mu bamba um- fokazi, wa m bulala, wa m peka ke, wa mu dala ka. Wa m beka izita na sonke, wa twala, wa hamba, w'emuka. Ya buya ke indodana, ya fika, ya funyana se ku kubi endándini; ya fumana se kw ande inyama endándini. Ya kala ke, ya ti, "Woza ni, bantu! ni ze 'ku ngi buka; loku nank' umlola; umame u daliwe umfokazi, e be ngi m tolile." Ba butana ke ebya. Ba ti, "Ku boni ke? Si be si nga tehongo na, ukuti, 'Lizi mu leli?' Wa ti wena, umuntu wako. Wa ti, 'Ka zimu.' Sa ti, 'Lizimu,' tina." Wa m twala ke unina ngazo izitha zonke, e ya 'u m la la ngazi taha.

UMFONDO KAMBULE (AARON).

UMKXAKAZA-WAKOGINGQWAYO.

The birth of Umkxakaza.

Kwa ku kons inkosi etile; ya zala umntwana; w' etiwa igama, kwa tiwa Umkxakaza-wakogingqwayo. Loko kwa ku tshiwo ngokuba kwa ku puma impi i ka- kaza izikali, w' etiwa ukuti Umk- xakaza; nokuti o wakogingqwa- yo, kwa ku tshiwo ngokuba impi stranger staid; but he staid only a few days. He said one day, "I am ill to-day. I shall not go out from this kraal." Umsendeni's mother had been suffering from pain. When the people had left home, the stranger laid hold of her and killed her, and boiled her and ate her. He filled all the vessels with her, and loaded himself, and went on his way. Her son came back again, and found the house befouled; he found that there was much flesh in the house. So he cried, saying, "Come ye, people! come and look upon me; for here is a prodigy; my mother has been eaten by the stranger whom I took into my house." So they assembled in his house; and said, "Do you not see then? Did we not say this man was a cannibal? You said for your part, he was your dependent; you denied that he was a cannibal. We said, on our part, that he was a cannibal." So he carried out his mother in all those vessels, and went and buried her in them.

the army killed very many men, and when they were rolled together on the ground, she was named Wakogingqwayo. Again he had another child; she was named Ubalatusi, because she resembled brass.

Her father's rash promise.

When Umkzakaza was growing up, her father said, “Look you, on the day when you are of age there shall be collected many cattle for the purpose of bringing you home; for the cattle which shall be brought to you shall be taken at the point of the spear, and forays be made into distant nations, and when they come they will darken the sun.”

Umkzakaza’s maturity.

At length she came to maturity.

But the town was immeasurably large; for the rows of its houses could not be counted, for if a man standing in the middle of the

The size of the town in which she dwelt.

Kepa umuzi wa umkulu ngoku- ngenakulinganiswa, ngokuba izin- dulu zawo za zi nga balwa; ngo- kuba umuntu, uma e memeso, e

19 Ubalatusi.—Composed of um-bala, “a colour”; and i-turi, “brass.” The brass-coloured one.

20 Ukbubuyise.—When a princess royal comes of age, she quits her father's home, and goes out into the wilds, from which she is brought back by having a bullock slaughtered on her account. Other girls tell her parents where she is, and all law and order are at an end; and each man, woman, and child lays hold on any article of property which may be at hand, assagaus, shields, mata, pots &c. The king says nothing, it being a day of such general rejoicing, that it is regarded as improper to find fault with any one. If during this reign of mis rule, any thing is taken which the chief really values, he can obtain it again only by paying a fine.

21 See preceding note.
Umkxakaza despises her father’s offering.

The damsels returned to Umkxakaza. The people at home wondered when they saw the damsels coming to plunder; they shouted, “The king’s child is of age.” The king selected twenty head of cattle to go and bring her back from the open country. But Umkxakaza said, “I do not see anything.” They were taken home again. Then the father selected forty; they went with them to Umkxakaza; Umkxakaza said, “I do not see anything.” They went home again. Her father selected a hundred, and said, “Go with them.” They went with them to Umkxakaza. Umkxakaza said, “There is the globe of the sun.” They returned home.

A larger offering is made, but still despised.

But all the men belonging to her father’s tribe were running with cattle, shouting, “Umkxakaza-wakogingqwayo is of age.” When those who had taken the cattle to Umkxakaza returned, they were given two hundred; they went with them; Umkxakaza said, “I still see the sun. Until the sun is darkened according to my father’s saying [I will not return.]” They returned to the king. Men ran to the whole

It is necessary to add these words to complete the sense. Such elliptical modes of expression are common in Zulu.
IZINGANEKWANE.

abantu erweni lonke, be tata izinkomobo kubantu bakayise, nesikayise za khlanganiwa, za yiswa 'ndawanye zonke. Wa ti Umkzakaza, "Ngi sa li bona ilanga." Ba buya ba ya ekaya.

Again she despeiss a still larger offering.

Kwa fike kwa kitehwa impi; ya ya 'ku zidi dala ezizweni; ya buya nazo. Za yiswa. Wa fike wa ti Umkzakaza, "Ngi ya li bona ilanga." Kwa buya kwa kitehwa impi; ya buya nenkulungwane eziningi. Wa fike wa ti Umkzakaza, u ya li bona ilanga.

An army was levied; it went to spoil foreign nations of their cattle, and came back with them. They were brought to Umkzakaza. She said, "I still see the sun." Another army was levied, and returned with many thousand. But Umkzakaza said, she still saw the sun.

The army sent to obtain cattle fall in with Usilosimapundu.

Kwa puma impi futi. Ba hamba, ba ya, ba fika ba zi bona izinkomolo zi dala esigodini esikulu kakulu. A ba zi belanga uma za zi 'makulu 'mangaki na. Kepa kwa ku kona nesimalope nesitoto nesinsundu nesimnyama nesimvu; ezinye impondo zi bhekaphansi; ezinye impondo zi pume za kheza; kwenye lu pume lu be lunye; zi nemibala eminingi. Kepa kwa ku kona isilwanyazane esikulu si kenzigreno kwa lo 'sisi-godi esa zi nezinkomo; igama laso kwa ku Usilosimapundu. Kwa kwa tabiwo ngokuba kwa ku kona izintaba namapumuzi ezintathana ezingane; kwa tabiwo ukuti Usilosimapundu. Kepa kwa ku kona ngenzenyana kwa 'wosimo esafebo; kwa amakhona amakulu; ngenzenyana kwa amawa amakulu; ngenzenyana kwa kwe senkangala nje.

Again an army was levied. They set out, and at length saw some cattle feeding in a very large valley. They did not count how many hundred they were. But there were both white and dun, and brown, and black, and red; the horns of some were directed downwards;23 the horns of others were moveable;24 others had only one horn. They were of various colours. And there was a very huge beast sitting on the hills overhanging that valley, where were the cattle. The name of the beast was Usilosimapundu.25 It was so called because there were hills, and elevations of little hills (upon it); and so it was named Usilosimapundu. And there was on one side of it many rivers; and on another side great forests; and on another side great precipices; and on another side it was open high land.

23 Cattle whose horns hang down are called umikhlow.
24 These are called amahlawe.
25 Usilosimapundu.—A beast covered with small elevations. The rugose, nodulated, beast.
Kepa pakati kwemiti yonke eya i kona kuleso 'silwane, kwa ku kona imiti emibili, ya i mide kakulu pesu kwemiti yonke; amagama ayo kwa ku Imidoni yombili. Kwa ku i yona ku izindi uma sikasilosimapundu.

And amidst all the trees which were on the beast, there were two trees; they were very much higher than all the rest; they were both named Imidoni. It was they who were the officers of Usilosimapundu.

The soldiers contemn Usilosimapundu, and are threatened.

Wa ti Usilosimapundu lapa e i bona impi i kyuba izinkomo, wa ti, "Lezo—lezo 'nkomo e ni zi kyubay o zikhakani na?" Ba ti, "Yiya; a si suke lesi. 'silosimapundu." Wa ti, "Eh, eh! Hamba ni nazo ke.

When Usilosimapundu saw the army driving away the cattle, he said, "Those—those cattle which you are driving away, to whom do they belong?" They replied, "Out on you; let the rugose beast get out of the way." He replied, "Eh, eh! Go off with them then."27

Description of Usilosimapundu.

Kepa kuyena kwa ku bonakala umlomo wodwa namel'lo; ubuso bake ba bu idwala. Kepa umlomo umkulu, ubanzi kakulu, kepa ubomvu; kwamanye amazwe a semzimbeni kuyena kwa ku sebusika; kwamanye ku sekwinkha. Kepa kowokwake konke loko.

But as regards the beast there appeared only a mouth and eyes; his face was a rock; and his mouth was very large and broad, but it was red; in some countries which were on his body it was winter; and in others it was early harvest. But all these countries were in him.28

56 Water-boom.

57 "Eh, eh! Go off with them then."—These words are to be regarded as a threat. They mean, Very well, I let you take them now, but see to it, you will suffer for it by and by.

58 We are forcibly reminded of Milton’s description of Leviathan, which, "Hugest of living things, on the deep Stretched like a promontory, sleeps or swims, And seems a moving land."

This fabulous animal of the Zulus "seems a moving land." It may possibly have some connection with the notion found among other people that the world is an animal. A similar one appears now and then, but not in a definite form, to crop out in the thoughts of the natives of this country. Some parts of this account would lead us to suppose that the basis of the legend is a traditional recollection of a landslip, or some extensive convulsion of the earth.

We may compare this beast overgrown with trees, &c., with Es-sinbadh’s great fish. The captain says:—"Thus apparent island, upon which you are, is not really an island, but it is a great fish that hath become stationary in the midst of the sea, and the sand hath accumulated upon it; so that it hath be-
The cattle at length darken the sun, and Umkxakaza is satisfied.

Ba zi kquba ke izinkomo zikasilosimapundu. Ba ti be ya nazo ngasekaya, kwa ku nga ti li za 'kuna, ngokuba ilanga nezulu kwa ku nga bonakali; ku site utuli lwazo. Ba ze ba ti, “Hau! loku izulu be li sile, le 'nkungu i vela pi e si nga sa boni i yona na?” Ba buya ba bona uma kw' enza utuli; ba vela ngasekaya. Kepa ba bona kumnyama, a ba be be sa zi bona inkomo; ba ye ba zi sa kumkxakaza. Wa fike wa ti, “Nazi ke ezi keima ilanga.”

They drove off the cattle of Usilosimapundu. As they were going with them near home, it was as if it was going to rain, for neither sun nor heaven appeared; they were concealed by the dust raised by the cattle. At length they said, “Hau! since the sky was clear, when comes this mist through which we are no longer able to see?” Again they saw that it was occasioned by the dust; they came near home; and they saw it was dark, they could no longer see the cattle; they took them to Umkxakaza. She said, “Behold then the cattle which darken the sun.”

Umkxakaza returns home.

Ba buysa ke ba ya ekaya. Wa fika umgonqo se w akiwe, wa pela, nengap sa y endhlelwe. Wa fika, ba ngena neutombi, ba Alala emgonqweni.

So they went home again. On her arrival the umgonqo99 was already completed, and the inca paa spread on the ground. She entered the umgonqo with the damsels, and remained there.

There is universal rejoicing.

Kepa bonke abantu aba be pumile impi, a ku ko namunye pakati kwabo owa e nga i Alabile inkomo; bonke kulowo e Alabe cyake inkomo. Kepa eziningi izinkomo a zi alinswanga ngobunini bazo. La ti igwababa la

And as for all the men who had gone out with the army, there was not one among them who had not killed a bullock; every one in the town killed his own bullock. But many of the cattle were not skinned because they were so many. The crow skinned for itself; the come like an island, and trees have grown upon it since times of old.” And with the huge tortoise, “upon whose back earth collected in the length of time, so that it became like land, and produced plants.” (Lane's Arabian Nights. Vol. III., p. 6 and p. 79.) Compare also the monster Ugungqu-kubantwana (p. 176); and “the Unkulunkulu of beneath,” who has a forest growing on one side, given below.

99 Umgonqo is a small hut or chamber erected within a house, in which a girl when of age is placed. She is kept there for one, two, or three months, and fed for the purpose of making her fat; but if there should be a scarcity of food, she may be allowed to go out at the end of a few weeks. Umkxakaza is represented as remaining in the umgonqo for several years.
vultures skinned for themselves; and the dogs skinned for themselves. There was no other smell but that of meat throughout the whole nation. But the cattle of Usilosimapundu were not slaughtered, but those belonging to her father.

All the people go to dig in the royal garden, leaving Umkxakaza and her sister alone.

She remained uncounted years in the umgonqo. The people no longer knew her; she was known only by the damsels, for they would not allow people to enter the umgonqo; and those who entered the house merely sat down without seeing her, she remaining inside the umgonqo. It happened after a long time all the people said, "Before Umkxakaza come out, let all the people go to the royal garden." All the people agreed, for they had said, "It will be painful to harvest after she has come out, for beer will be made throughout the whole tribe." It happened when she was about to go out, all the people rose very early in the morning; but at her father's there was beer in the whole village; in one place it was strained; in another it was mixed with malt; in another it was soaking. In the morning all the people set out; there remained herself and her sister only at home. But the royal garden was very far off; when they arose they thought that by arising early they could return early in the evening.

There is thunder and an earthquake.

Some time after their departure Umkzakaza and her sister heard

30 Umbutiso, the royal garden, in which all the tribe assembles to dig and sow for the king.
zama um'labati na sendalini lapa be akezi kon'a. Wa ti Umzakaza, "Ak' u pume u bone, balatusi, uma ini leyo na, izulu ukuduma be li balele kangaka." Wa puma Ubatalusi, wa bona ku mi i'lati esangweni; sa ka be e sa bona uma isango li ma pi na. Wa ngena endalini, wa ti, "U za 'ubona, mntanenkosi, ku kulu ku seesangweni; utango nganxanye lw apukile, so lu lele pansi nje."

The heaven thundering, and the earth moved even in the very house where they were sitting. Umzakaza said, "Just go out and see, Ubatalusi, what this is, the heaven to thunder when it was so bright?" Ubatalusi went out, and saw a forest standing at the entrance of the village, and she could no longer see where the entrance was. She came into the house, and said, "You will see, child of the king, there is something huge at the gateway; the fence is broken down on one side, and is now just lying on the ground."

They are visited by strange guests.

Kwa ti be sa kuluma, kwa se kw apuka amakqabunga amabili | As they were speaking, two leaves broke off from the Imi-

21 Speaking Trees are heard of in the legends of other people; but I know of none in which any such personal action is ascribed to them as here. In the Amanzi stories, collected among the negroes of the West Indies, we read of a Doukanza Tree which was covered with fruit; a lazy man went daily to this tree alone and ate the fruit, but never took any home to his wife and children. When one only was left, it is represented as assuming the power of volition, and effectually eluding all his efforts to catch it. (Dasent. Popular Tales from the Norse, p. 503.) In the same stories, the trees cry out "Shame" when the hon is about to devour the woman who had set him free (p. 490).

Shakespeare makes Macbeth say,

"Stones have been known to move and trees to speak
August."  


Comp. also Hiawatha's appeal to the different forest-trees to give him the materials for building a canoe, and their answers. (Longfellow.) And the ad

dress "of the green reed, the nurse of sweet music, divinely inspired by a gentle breeze of air," to Psyche. (Apuleius, p. 117.)

We close this note on speaking trees by the following extract from the tale of "Lilla Rosa": "One day, while wandering on the sea-shore, she found the head and leg of a fawn that had been killed by the wild beasts. As the flesh was still fresh, she took the leg and set it on a pole, that the little birds might see it the better, and come and feed upon it. She then lay down on the earth, and slept for a short time, when she was wakened by a sweet song, more beauti

ful than anything that can be imagined. Lilla Rosa listened to the delightful notes, and thought she was dreaming; for nothing so exquisite had she ever heard before. On looking around her, she saw that the leg which she had placed as food for the little fowls of heaven was changed to a verdant linden, and the fawn's head to a little nightingale sitting on the linden's summit. But every angle small leaf of the tree gave forth a sweet sound, so that their tones toge

ther composed a wondrous harmony; and the little nightingale sat among them and sang his lay so beautifully, that all who might hear it would certainly have imagined themselves in heaven." (Thorpe's Yule-tide Stories, p. 48.)
emidonini, a fika eNd
dini lapa be
lazi kona. A fike a ti, "Tata
isigubu, balastusi, u ye 'kuka 'ma
nazi emfuleni." Wa tata isigubu,
wa ya emfuleni. A hlanala e m
bhekile Ubalatusi. Kepa emfuleni
wa kelela isigubu, s' egowala,
w'ala uma 'esuke. A ze a ti
amakyabungu, "Puma, mzkakaza,
ha mbe u fune amanzi okaya
lapa." Wa t'i, "Ngi tombile; a
ngi pumi emgongwenci." A ti, "Si
ze s'a ukuba u tombile; kopa si
ti, Puma, u ye 'kuka amanzi.''
Wa puma wa ye, wa wa ka amanzi
kwenye indalu, wa buya nayo.
A ti amakyabungu a ti, "Pemba.
Wa t'i, "A ngi kw azi ukupemba.''
A ti amakyabungu, "Si ze s'a
uma u kw azi ukupemba; kepa
doni, and entered the house where
they were sitting. On their arrival
they said, "Take a water-vessel,
Ubalatuisi, and go and fetch water
from the river." She took the
water-vessel and went to the river.
They sat waiting for Ubalatusi.
But at the river she dipped water
into the water-vessel; when it was
full she was unable to leave the
place.22 At length the leaves
said, "Go out, Umzakakaze, and
look for water here at home." She
said, "I am of age, and I do
not yet quit the umgongo."33
They replied, "We already knew
that you were of age; but we say,
Go and fetch water." She went
and fetched water from another
house, and came back with it.
The leaves said, "Light a fire." She
replied, "I cannot light a fire."
They said, "We already knew
that you could not light a fire;

22 This inability to move from being
spell-bound is common in the nursery
tales of all countries. In the tales of the North is a story of a bride who had
been separated from the bridgroom; whilst waiting for him she is annoyed by
the importunity of other lovers. She gives them permission to come one at a
time by night, but before retiring to her chamber, sends them to do
something for her, to lock the door, to fasten the gate, or to tie up the calf; and by a spell
fastens them to the object till morning. (See Thors. Yule-tide Stories.
"The King's Son and the Princess Singorra," p. 218.—"Goldmaria and Gold-
p. 36.) The girl who attempts to steal a few feathers from Dummling's golden
goose, has her hand and fingers instantly fixed to it; and all who approach and
touch her are in like manner fixed, and are compelled to follow Dummling in a
Goose.") Marama-kiko-hura by her enchantments fixed a boat so firmly to the
145.)

The master smith's three wishes all refer to this power of binding others by
a spell. "Well," said the smith, "first and foremost, I wish that any one
whom I ask to climb up into the pear-tree that stands outside by the wall of my
forge, may stay sitting there till I ask him to come down again. The second
which I wish is, that any one whom I ask to sit down in my easy chair which
stands inside the workshop yonder, may stay sitting there till I ask him to get
up. Last of all, I wish that any one whom I ask to creep into the steel press
which I have in my pocket, may stay in it till I give him leave to creep out
again." (Dagent. Popular Tales from the Norse, p. 123. Compare "The
Mastermaid," p. 96.)

33 Compare this treatment of Umzakakaze with the method adopted by
Hacon Grizzlebeard to subdue "the proud and pert princess for whom no suitor
was good enough." (Dagent. Popular Tales from the Norse, p. 80.)
si ti, Pemba.” Wa pemba. A ti amakqabunga, “Tata ikanzini, u beke eziko.” Wa ti Umkzakaza, “A ngi kw azi ukupeka.” A ti amakqabunga, “Si ze's azi uma a u kw azi ukupeka; kepa si ti, Peka.” Wa li beka eziko, wa tela amanzi. A ti amakqabunga, “Hambe, u yo'kcapuna amabele esilulwini kwenu, u zo'utela lapa eziko.” Wa ye wa wa kepaka amabele, wa tela eziko. A ti, A ti, “A ngi kw azi ukugaya, ng' umntwana wenkosini.” Bheka ni,—e ba sheqengisa izandala, ngokuba inzipo zake za zindo kakulu. La tata umkakaza, la ti, “Leti izandala lapa kumina.” La zi nyama inzipo ngomkakaza, la ti, “Gaya ka.” Wa ti Umkzakaza, “A ngi kw azi, ng' umntwana wenkosini.” A ti amakqabunga, “Si ze's azi uma a u kw azi ukugaya, nokuba u umntwana wenkosini.” L'esuka elinye ikzabanga, la zibukulula lilethe, la tata imbokondo, la tata inkobe, la gaya, la ti, “Bheka, ku tiwa ukugaya.” L'esuka, la ti, “Gaya.” Wa gaya umzabala, wa muningi kakulu. A ti, “Tata isikambalaka akwenu, u beke lapa.” Wa si tata. A ti, “Tata ukambalaka olukulu, u beke lapa.” Wa lu tata. A ti amakqabunga, “Lu gase.” Wa lu gase. A ti amakqabunga, “Hambe u kete igula elikulu emaguleni akwenu, u lete but we say, Light a fire.” She lighted a fire. The leaves said, “Take a cooking-pot and place it on the hearth.” Umkzakaza said, “I cannot cook.” The leaves replied, “We already knew that you could not cook; but we say, Cook.” She put the pot on the fire, and poured water into it. The leaves said, “Go and bring some corn from your corn-basket, and come and pour it into the pot.” She went and fetched some corn, and put it on the fire. They sat; the corn was boiled. They said, “Amabazi bheka ni,”—e ba tshe— “Turn up the millstone, and grind the boiled corn.” She replied, “I cannot grind; I am the king's child.” The leaves said, “We already knew that you could not grind, and that you were the king's child.” One of the leaves took a knife and said, “Hand hither your hand to me.” It cut off the nails with the knife, and said, “Now grind.” Umkzakaza said, “I cannot grind; I am the king's child.” The leaves said, “We already knew that you could not grind, and that you were the king's child.” One of the leaves arose and turned up the millstone, and took the upper stone, and put the boiled corn on it and ground it, and said, “See, that is called grinding.” It quitted the stone, and said, “Grind.” She ground a large mass of corn. They said, “Take your pot of amasi, and put it here.” She took it. They said, “Take a large pot and place it here.” She took it. The leaves said, “Wash it.” She washed it. The leaves said, “Go and pick out the milk calabash from your calabashes, and bring it here.” Um-

84 Chiefs and great men allow their nails to grow long; such long nails are regarded as honourable. But women are not allowed to have long nails, as they would interfere with their work. Umkzakaza being the chief's child, has allowed her nails to grow. Cutting the nails is a reproach for her idleness and uselessness.

| krakaza said, “Our milk-calabash is large; I cannot carry it alone. It is carried by three men.” The leaves said, “Go, and we will go with you.” They went and fetched the calabash, and came back with it. The leaves said, “Empty it.” She brought the pot near, and they poured the amasi into it; they also poured it into the large pot. They took a basket, and placed in it some of the ground corn; they took another basket and placed it on the top of the ground corn. Again they took another basket, and covered the amasi which was in the pot. One of the leaves took a spoon, and put it on the top of the basket; and took the pot and the amasi to Usilos­i­mapundu. |

| Usilos­i­mapundu’s eating. |

La fika kuyena, wa tata umkaba kanye nembenge kanye nem­benge e zibekela umkaba; wa kamisa, wa ku faka esiswini, lezo 'nembenge zombili nomkaba. Wa buya wa tata amasi e zitehekela we ngembenge, wa faka esiswini kanye konke noe­kezo. |

| La enyuka la ya la ngena endalini, la ti, “Yetula inkezo ezing­tata.” La ti, “Mina, nani' ukezo; yidla, si dala.” Wa ti Umkza­kaza, “A ngi wa dali mina amasi, |

| The leaves force Umkzakaza to eat amasi. |

| When the leaf came to him, he took the ground corn together with the basket, and together with the basket which covered the ground corn; he opened his mouth, and put it in his stomach, both the two baskets and the ground corn. Again he took the amasi which was covered with the basket, and put it all at once into his stomach, together with the spoon. |

| The leaf went up again and entered the house. It said, “Take down three spoons.” It said, “Look here, here is a spoon; eat, and we will eat with you.” Umkzakaza said, “For my part, I do not eat amasi, for I am still under the |

| UliloBimapundu’9 eating. |

| UliloBimapundu’9 eating. |

| UliloBimapundu’9 eating. |
ngokuba ngi tombile.” A ti amakqabunga, “Si ze s’ azi ukuba u tombile, a u wa dali amasi ; kepa si ti, Yid'la.” Wa kala Umkzaka-wakogingqwayo, e ti, “Hau! We mame! ubani o za ‘kud'la amasi e tombile na?” E tah politically, “Si ze s’ azi ukuba u tombile, a u wa dali amasi e tombile na?” E tah politically, “Si ze s’ azi ukuba u tombile, a u wa dali amasi e tombile na?” E tah politically, “Si ze s’

They spoil the village, and Usilosimapundu devours everything in it.

'Teuka a ya endalini e sesangweni. A fike a kipa izimbiza ezzi notehwala, esiny zi nesijingi, namakanzi, nezitebe; konke oku sendalini e yisa esangweni. Loku umuzi wa umkulule, a kipa umuzi wonke izinto, e nga shiyi nalunye uluto endalini. Ku te lapa e se ya 'kukipa kabomkzakaza, wa ti

192 IZINGANEKWANE.

That is, she had not quitted the umgongo, and was still bound by the customs which are observed on coming to puberty, one of which is, that the young woman is not to eat amasi until she is called by her father to quit the umgongo. When she comes out, she slaughter for her a bullock (ikwema yo-kwekuma), the caul of which is placed over her shoulders and breasts; the head is shaved, and the whole body bathed; she dances, and then she can eat amasi.

192 IZINGANEKWANE.

The natives, not having boxes or cupboards, keep their ornaments, &c., in pots, or in sacks made of skins.

The natives, not having boxes or cupboards, keep their ornaments, &c., in pots, or in sacks made of skins.

"Beer which was strained,"—that is, already fit for use.
loko okwa kitahwa kulowo 'muzi wa ku dellala, wa kweta U silosimapundu. Kodwa wa e nga kla-funi, wa e gwynia nje. Everything that was taken out of the village Usilosimapundu entirely ate up. But he did not chew it, he merely swallowed it.

The leaves drink.

Kwa ze kwa pela izinto ezi kitahwa kulowo 'muzi, e ng' eseta-nga Usilosimapundu. Enyuka amakagabunga, a fika, a ngena endlunini, lapa e shiye kona ezimbili ezimbili ezimhala; l' esuka elinye ikzabunga, la ponekela kwenye имиза, nelinyo la ponekela kwenyana. Kepa ekupumeni kwawo ezimbizane amakagabunga, ezimbi za zize. A zi tata, a zi yisa esangwenzani kusilosimapundu. Wa fika wa zi tata zombili, wa zi faka emlonyeni, wa gwynia.

At length all the things which were in that village were taken out, but Usilosimapundu was not satisfied. The leaves went up and entered the houses where they had left two pots of beer; one of the leaves threw itself into one of the pots, and the other cast itself into the other; and when the two leaves came out of the pots, both pots were empty. They took them and carried them to the gateway to Usilosimapundu. He took them both, and put them in his mouth, and swallowed them.

Umkxakaza goes to Usilosimapundu.

Wa ti umlomo kusilosimapundu wa zama ama ngamandhla; wa ti, "Yeuka 'ke, mkzakaza-wakogingwayo." Umkxakaza wa ngena endlunini, wa tata umpanjana, wa u simbuka, wa kupa itusi lomzimba wakhe, wa li faka emzimbeni; wa kupa isikcamelo sake setusi; wa kupa ingubo yake yetusi; wa kupa ukansini lwake lwetusi; wa kupa induku yake yetusi; wa kupa umuntsha wakhe wezindondo, wa binca, wa pumela pandile; w'e-ma e bame ingubo yake nesikcamelo sake, 'emi ngokansini lwake na ngenduku yake. Wa ti Usilosimapundu, "A u fulatele ke, The mouth of Usilosimapundu moved with rapidity; he said, "Come down now then, Umkxakaza-wakogingwayo." Umkxakaza went into the house, and took the little pot, and uncovered it; she took out the brazen ornaments for her body, and put them on; she took out her brazen pillow; she took out her garment ornamented with brass; and her sleeping mat ornamented with brass; she took her walking stick of brass; she took out her petticoat ornamented with brass beads; she dressed herself and went outside; she stood holding her garment and pillow, resting on her sleeping mat, and rod. Usilosimapundu said, "Just turn your back to me,

28 The native pillow is generally made of some tree; a fantastic piece is often chosen, with three or four branches, which, when cut, resembles a little stool; sometimes it is a mere block of wood. The princess is represented as having a brazen pillow.
IZINGANERWANE.


Umkzakaza-wakoginggwayo.” She turned her back to him. He said, “Now turn again, Umkzakaza-wakoginggwayo.” She turned. Usilosimapundu said, “Just laugh now, Umkzakaza-wakoginggwayo.” But Umkzakaza did not wish to laugh, for she was in trouble, because she was leaving her father and mother and her princely position. Usilosimapundu said, “Come down now, Umkzakaza-wakoginggwayo.” She went down to Usilosimapundu.

Her sister and mother have a presentiment of evil, and hasten home.

Kepe ngokweuka kwake kwa ku nga ti intombazana yakwabo ya i zvile emfuleni; ya sukuma ngamandla, nesigubu, ya kupuka. Nomina kwa ku nga ti u zvile, ngokuba wa shiya abantu bonke emuva absa be hamba naye. But by her going down it was as if her little sister at the river felt her departure; she started up suddenly with her water-vessel and went up to the village. And it was as if her mother felt it, for she left all the people behind which were walking with her.

Usilosimapundu runs off with Umkzakaza.

Wa kwela Umkzakaza-wakoginggwayo. U te e s’ and’ uku-kwela, w’ euka masinyane Usilosimapundu, wa gijima ngamandla. Ku te lapa e ti site ngentaba intombazana ya ku bona oku site-layo, kepe a ya kw azi uma ku ini na. Kanti nonina ku te ku sitela wa e ku bona; kepe a k’ azanga uma ku ini na. Umkzakaza - wakoginggwayo mounted on Usilosimapundu. As soon as she had mounted, Usilosimapundu speedily ran off. When he was just becoming hidden behind a hill, the sister saw something which was disappearing, but did not know what it was. And the mother too, when it was becoming concealed, saw it; but did not know what it was.

39 “Felt her departure,”—was sensible of her departure. There is an allusion here to what is called sympathy or presentiment, by which a person is impressed with a feeling that he must go to a certain place, or that something is about to happen to a certain person which requires his immediate presence, &c.

40 The sympathetic impression of the mother has its correspondence not only in the legends of other people as the relic of an old and effete faith, but in the present day the reality of such impressions forms a part of the creed not only of the natives of South Africa, but of a large number of educated people in all parts of the world. We cannot enter into the consideration of such a question here, further than to remark that it rarely happens that a wide-spread belief is without any foundation in facts, badly observed, it may be, and, worse interpreted, but still facts, which it is always worth while to examine, to discuss, and to classify.
The sister and mother reach the town together.

Ba fika kanye kanye okwana inombili nonina. Unina wa bona utango ekseleleni lw apukile; wa ti, "Ku ini o be ku lapa na?" Wa ti Ubalutsi, "Ngi ti isilwanyazane okwa diliwa inkomo zaso." Wa ti unina, "U b’u ye ngapi wena na?" Wa ti, "Ngi tunywe amakazabunga ukuka ma ndzi ngasigubu emfuleni. Kwa fike kw’ala ukuba ngi suke." Unina, wa ti, "Maye! Kepa ni ti u se konke la?" Wa ti, Ubali tusi said, "I say it was the beast whose cattle were taken away."

The mother said, "Where had you gone?" She said, "I had been sent by the leaves to fetch water with a vessel from the river. On my arrival I was unable to get away again." Her mother said, "Alas! but do you say that my child is still here at home? What was that which became hidden yonder, as I reached that place yonder?" The mother ran, and entered the umgonqo; on her arrival she was not there. She went into another house; she did not find her there. She ran swiftly back again to the men, and said, "Make haste; my child is taken away by the beast who was plundered of his cattle." They said, "Have you seen him?" She replied, "There is something which disappeared behind the hill as I came near home. And my child is no longer there."

The king and his army arm, and pursue the beast.

They arrived home both together, the girl and her mother. The mother saw the fence broken down on one side; she said, "What has been here?" Ubalutsi said, "I say it was the beast whose cattle were taken away."
The mother said, "Where had you gone?" She said, "I had been sent by the leaves to fetch water with a vessel from the river. On my arrival I was unable to get away again." Her mother said, "Alas! but do you say that my child is still here at home? What was that which became hidden yonder, as I reached that place yonder?" The mother ran, and entered the umgonqo; on her arrival she was not there. She went into another house; she did not find her there. She went into another; she did not find her there. She ran swiftly back again to the men, and said, "Make haste; my child is taken away by the beast who was plundered of his cattle." They said, "Have you seen him?" She replied, "There is something which disappeared behind the hill as I came near home. And my child is no longer there."
fall in the forest; all were used, without stabbing anything. They had not a single spear left. The beast said, "Go and arm again." They went home to arm. Again they hurled their spears; it happened again as before; they did not stab any thing. They said, "At length we are worsted." Usilosimapundu said, "Good by."

The army tries in vain to rescue Umkxakaza.

"A kra m eMlise." Wa vuma ke, w'eAla, e ti, "Yekhika ke." Be m ange, be kala, naye e kala. Ya m faka pakati impi yonke yakubo Umkxakaza. Kepa sa ti ukubona isilo, sa ti, "Kanti ba ya funa ukumuka naye." Sa penduka, sa ba dabula pakati; kwa ku nga ti ku kona oku m ponsa pesulu Umkxakaza; sa penduka naye, sa hamba naye.

All the people cried, saying, "Let her come down." He assented, and she came down, on his saying, "Descend then." They kissed her, weeping, and she too weeping. The whole army of her people put Umkxakaza in the middle. But when the beast saw it, he said, "Forsooth they want to go off with her." He turned round, and passed through the midst of them; it was as though something threw Umkxakaza into the air; he turned back with her, and went away with her.

Umkxakaza's father and mother, and brother and sister, follow the beast.

Her mother and sister, and father and brother, followed the beast. They went on, and where the beast rested, there they too rested. In the morning when he awoke, they too went with him. The mother went weeping. But the father and brother and sister were tired and turned back. Her mother accompanied the beast. They went some distance, and rested. Usilosimapundu plucked sugarcane and maize, and gave it to the mother of Umkxakaza. She ate.
The mother also, being tired, turns back.

In the morning, when Usilosimapundu set out, the mother of Umkzakaza set out. At length she was tired, and asked the beast to allow Umkzakaza to come down that she might see her. He replied, "Get down then, Umkzakaza-wakogingqwayo; get down, that your mother may see you." She got down. They both wept, both she and her mother. Her mother kissed her, saying, "Go in peace, my child."

The beast takes Umkzakaza to a beautiful cave, and leaves her there.

Usilosimapundu said, "Get up, Umkzakaza." She got up. He went away with her, and put her afar off, where she did not know in what direction the country of her people was. He came to the site of an old village; there was a large tobacco garden in the midst of it; on the border of the garden there was a beautiful cave; its floor was smeared with fat, it was very bright inside; and there was a blanket and sleeping mat there, a pillow, and a vessel of water.

The beast’s parting address.

Usilosimapundu said, "Stay here, Umkzakaza-wakogingqwayo. I say, I have spoiled your father excessively; for when you married, he would have got many cattle for you. And I have spoiled him, for you will never see him again, and he will never see you. Stay here then. Your father spoiled me by taking away my many cattle; and now I have spoiled him."
Umxakaza sleeps alone in the cave.

Wa hamba ke Usilosimapundu,
with a little emuksa. Wa sala wa Alala
in a cave, alone in the cave. Usilosimapundu. Wa Alala, wa
ze wa lala kona engodini. Kwa
ti kunasa wa vuka w' etemela ilanga.
wa tata imfe, wa y apula,
wa i laLla; wa y apula, wa i
laLla; wa shiya ilungu la ba li
anye; wa li hlubu, wa li dala.
wa tata umbila, wa w osa, wa w apula
wa w apula, wa dala isingamvu esi
pakati, u laLla wonke kanye
nemfa.

So Usilosimapundu departed. And she remained there alone,
with two sugarcanes and four ears
of maize which Usilosimapundu had
given her. She sat until she lay
down to sleep there in the cave.
In the morning she awoke and sat
in the sun. She took a sugarcane,
and broke off a joint, and threw
it away. She broke off another,
and threw it away; she left one
joint only, she peeled it, and ate
it. She took the ears of maize,
and roasted them; she rubbed off
the grain, she rubbed off the grain,
and ate the portion which was in
the middle, and threw the rest
with the sugarcane.41

Umxakaza is frightened by the approach of a strange being.

Kwa ti emini, se li balele, wa
bona uluto lu za kude; ngokuba
kwa ku senkangala; ku kona
umutu umunye, umuti nje. Kwa
ye, kwa Alala pausi kwawo lawo
'muti. Wa buye wa ku bona, ku
za ku kzemama.* Wa ya wa ngena
engodini Umxakaza. Kwa ngena
esigumisi; kwa hamba, ku ka
uguai. Kwa ti lapa ku bona inya
wo, kw esabe; ku bheke, ku buye
ku ke futi uguai, kwa ye kwa m
beke ngapandile kwsigumisi. Kwa
ya engodini. Wa ku bona Um
xakaza-wakogingwayo; wa su
kuma, wa veza isandile; kwa
bona isandile, kwa baleka, kwa
shiya uguai. Kwa hamba, kwa
ye kwa tehona. Wa sale wa Alala
kwa ze kwa Alwa.

At noon, the sun being now
bright, she saw something coming
in the distance; for it was on the
high land; there was there one
tree, one tree only. The thing
went and sat under the tree.
Again she saw it approaching by
leaps. Umxakaza went into the
cave. The thing entered the
tobacco garden; it went plucking
the tobacco. When it saw foot
prints, it was frightened; it look
ed, and again plucked the tobacco,
and went and put it outside the
garden. It entered the cave.
When Umxakaza-wakogingwayo
saw it, she arose and thrust out
her hand; it saw the hand, and fled,
and left the tobacco. It went and
disappeared over a hill. She re
mained till it was dark.

41 Great people and men select the joints of the sugarcane which are in
the middle, rejecting both the upper and lower joints. In like manner chiefs and
great men reject the grains of maize which are at the ends of the ear, selecting
those only which are in the middle.
Two of these strange beings visit the cave.

Kwa sa kusasa wa puma, wa Alala pandile Umkazakaza; wa bona futi ku za ku kubili, ku hamba ku kruma, kwa ye kwa Alala emtumizini. Kwa bye kw'e-suka kwa ya esiguaini. Wa ngona emgodi ne Umkazakaza. Kwa nge-ne, kwa ka uguai; kwa ti loku a ku buniile izolo, kwa ka kw etuka, kw esaba; ku ti, “Hau, nyawo, nyawo, ti vela pi na?” Ku ti okunya, “1 ti bona pi na?” Ku ti, “Nati.”42 Kwa ye kwa m beka uguai ngepandile. Kwa bye kw'e ez' emgodi. Wa su-kuma Umkazakaza, wa veza izandelila ezimibili. (Wa bona ukuba Amadhlungundlebe.) A bona

In the morning Umkazakaza went and sat outside; again she saw two things coming, proceeding by leaps; they went and sat in the shade of the tree. Again they arose and went to the tobacco garden. Umkazakaza went into the cave. On entering the garden they plucked the tobacco; the one which she saw the day before plucked starting and afraid; it said, “O, footprints, footprints, whence did they come?” The other said, “Where did you see them?” It replied, “There.” They went and put the tobacco outside. Again they entered the cave. Umkazakaza arose and thrust out both hands. (She perceived that they were Amadhlungundlebe.43) When they saw the hands, they started to talk a strange dialect; it resembles that of the Amaswazi; and is introduced to make them appear ridiculous.

42 These creatures are represented as talking a strange dialect; it resembles that of the Amaswazi; and is introduced to make them appear ridiculous.

43 Keightley has remarked in his Fairy Mythology, p 28 —“An extensive survey of the regions of fancy and their productions will incline us rather to consider the mental powers of man as having a uniform operation under every sky, and under every form of political existence, and to acknowledge that identity of invention is not more to be wondered at than identity of action.” However comprehensive we may be disposed to make this sentiment, there will still be left many tales in the folk-lore of different peoples so similar not only in their general characteristics, but also in their details; and also some things so strange, that one feels compelled to refer them to a common origin. This of Half-men belongs to this class. It is so strange, wild, and eccentric, that it is not easy to conceive that it could arise spontaneously in two minds. Yet we find allusions to “One-legged men” in various authors.

Pliny mentions a nation of Monoscell. The Marquis of Hastings states that during his sojourn in India he found the germ of fact from which many of the most incredible tales of ancient history has grown.44 A Circassian author mentions a people who had only one leg. An embassy from the interior was conducted into the presence of the viceroy, and he could by no persuasion prevail upon the obsequious minister to use more than one of his legs, though he stood during the whole of the protracted audience.”

It is quite possible that such a custom as that of standing on one leg as a ceremony of etiquette should become the starting point of the legends, in which we meet with the account of half-men. “The Shikk,” says Lane in his notes to the Introduction to the Arabian Nights, p. 33, “is another demoniacal creature, having the form of half a human being, (like a man divided longitudinally;) and it is believed that the Nemas is the offspring of a Shikk and a human being.

“The Nemas is described as resembling half a human being, having half a head, half a body, one arm and one leg, with which it hops with much agility.” It is said to be found in several places. “It resembled a man in form, excepting that it has but half a face, which is in its breast, and a tail like that of a sheep.” A kind of Nemas is also said to inhabit “the isle of Raag in the sea of Es-Seen or China, and to have wings like those of a bat.”