izandla, a baleka a ye a tahona.  
A fike, a bika enkosini yawo, e ti,  
"Ku kona oku semgodini wenko- 
si." Ya ti inkosi yamadlulungu- 
ndlebe, "Ku njani na?" A ti,  
"Kubili."

they fled, and disappeared behind  
a hill. On reaching their chief,  
they told him, saying, "There is  
something in the chief's cave."  
The chief of the Amadlulungu- 
nindlebe said, "What is it like?"  
They said, "There are two."

Many come to the cave, and Umkzakaza expects to be killed.

Kwa meneinya amanye Ama- 
dlulungundhele. Kwa sa kusasa  
kwa hanjwa kwa yiwa kona em- 
godini wenko. Wa bona Umk- 
zakaza e veza e maningi kaku- 
uwa, wa ti, "Namu'la lu fikile usuku  
e ngi za 'ubulawu ngalo." A fika,  
a Alala yansi kwomtuini, lapo em- 
tunzini a e Alala kona e bema  
uguai; ngzikati zonke uma e ya  
'uku uguai, a y'a Alala kona em- 
tunzini. Esuka a ya a ngena esi- 
guaini, a ka uguai, a m beka nga- 
pandile; ngokuba inkosi yakona  
emadlulungundhlebe ni yami misele  
ukuba umgodi wayo u tahanelwe  
ngzikati zonke; kepa i misele  
bonke abantu abha ya 'kutshanela  
lowo 'mgodi ba kyale ngokuka  
uguai, b amuke uguai, ba m beke  
ngapandile. Kwa buzwa kulawo  
amabili Amadlulungundhlebe, kwa  
tiwa, "Ni ku bone pi na?" A ti,  
"Be ku vele emgodini." Kwa  
tiwa, "Iambha ni, ni ya, ni  
lunguze emnyango; ni bone uma  
kona na?" A ya, e nyonyoba,  
esaba, a lunguza, 'alileka uku- 
bonisisa, ngokuba umzimba wake  
w a kasimula. A buyela emuva,  
a ti, "Kanye, ku ya kasimula; a  
si ku bonisisi." Ya ti inkosi  
ymadlulungundhlebe, "A si taho  
kanyekeanye, si ti, "Umuntu, isilo  
inini na?" A taho ke onke, a ti,  
"U umuntu u silo u ini na?" Wa  
ti Umkzakaza, "Ngi umu-

Other Amadlulungundhlebe were  
summoned; and in the morning  
they went to the chief's cave.  
Umkzakaza saw very many com- 
ing, and said, "The day has now  
arrived in which I shall be killed."  
When they reached the tree they  
sat in the shade, there in the shade  
where they sat and took snuff;  
avways when they went to pluck  
tobacco, they sat there in the  
shade. They arose and went into  
the tobacco garden, and plucked  
tobacco, and put it outside; for  
the chief of the country of the  
Amadlulungundhlebe had ordered  
that his cave should be regularly  
swept; and he had ordered that  
al people who went to sweep the  
cave should begin with plucking  
tobacco, and take it outside the  
garden. They enquired of the two  
Amadlulungundhlebe where they had seen it? They  
replied, "It appeared in the cave."  
They were told to go and look into  
the doorway, and see if it was  
there. They went stealthily, being  
afraid, and looked in; they were  
unable to see clearly, for her body  
glistened. They came back, and  
said, "It is one, it glistens; we  
cannot see it clearly." The chief  
of the Amadlulungundhlebe said,  
"Let us say all together, 'Is it a  
man or a beast?'" So all shouted,  
saying, "Are you a man or a  
beast?" Umkzakaza replied, "I
ntu." A ti, "Puma, si ku bone."
Wa ti Umkzakaza, "A ngi tandi
ukupuma, ngokuba ng' umntwana
wenkosi." Kwa tunywa amanye
Amadlungundlelebe, kwa tiwa, a
wa gijime ngamandila a yo' utata
inkomo, inkabi enkulu, a gijime, a
buye nayo. Ya fika inkabi, ya
alatekwa. Wa puma ke Umkza­
kaza-wakogingqwayo, e peste ingubo
yake nokcansi lwake nesikcamele
seke nenduku yake, e bincile umu-
ntsha wezindondo. Wa beka pa-
nasi emnyango ingubo nesikamele,
w' ema ngenduku, nokcansi w' o-
ma ngalo. Ya ti inkosi yama-
dlungenundlelo, "Penduka." Wa
penduka Umkzakaza. A ti
Amandlungerundlebe, "Yeka! Uluto
lu luile! Kepa yeka, imilente-
lente!" A pinda a tego e ti,
"Nge e ba mule uma ka si yo
imilentelele." A ti, a ka ngene
dhlunzi. 'Emuka onke, a pintela
emuva.

The Amadlungenundlebe take away Umkzakaza.

Kwa fika kwa' menywa Ama-
dlungenundlebe amaningi. Kwa
sa kusasa, kwa yiwa kuyena Um-
kzakaza, ku pethwe ulembu olubu-
nakalisa umzimba uma umuntu
e lw embete. A fika, a 'ala em-
tunzini, e bema uguai. Wa ti
uma a wa bone Umkzakaza, wa
ti, "So ku ziwa 'kubulala mina."
A fika esiguaini, a ka uguai, a m
beke ngapandile. A ngena, a ya
emyodini, a ti, a ka pume. Wa
puma; wa nikwa ulembu, wa

am a human being." They said,
"Come out, that we may see you." Umkzakaza said, "I do not like
to come out, for I am a chief's
child." The chief sent some Ama-
dlungenundlebe, telling them to
run swiftly and fetch a bullock—a
large ox—and run back with it.
When the ox came it was slaugh-
tered. Then Umkzakaza-wako-
gingqwayo came out, carrying her
blanket and her sleeping mat, and
pillow and rod, being girded
with her pettiocat which was orna-
mented with brass beads. She
put down at the doorway the
blanket and pillow, and rested on
her rod, and on her sleeping mat
she rested too. The chief of the
Amadlungenundlebe said, "Turn
your back towards us." Umkza-
kaza turned her back to them.
The chief of the Amadlungen-
undlebe said, "Turn round." Umkza-
kaza turned. The Ama-
dlungenundlebe said, "Oh! The
thing is pretty! But oh the two
legs!" Again they said, "It
would be pretty but for the two
legs." They told her to go into
the cave; and they all went away.
binca lona, e m buka e ti, "Yeka! uluto nga lu luMle,—kepa yeka 
imilenteleni!" E teho ngokuba 
we e nemilenze emibili' nesandhla 
ezimbili; ngokuba wona a e fana 
—uma ku ninzwa inkomo yabe-
lungu e datshuliwe uklangoti nolu-
ye uklango ti, wona Amadhlun-
gundlebe e e uklangoti Iwa-nge-
nzanye, lu ngi ko olunye uklan-
goti. Wa sinelwa Umkzakaza a 
wona Amadhlungundlebe. A 
sina a kqeda, a m tata, a ya naye 
ekaya.

they looking at her and saying, 
"Oh, it would be a pretty thing, 
—but, oh, the two legs!" They 
said thus because she had two legs 
and two hands; for they are like, 
—if an ox of the white man is 
skinned and divided into two 
halves, the Amadhlungundhlebe 
were like one side, there not being 
another side. The Amadhlun-
gundhlebe danced for Umkzakaza. 
When they had finished dancing, 
they went home with her.

**Umkzakaza is beloved by the chief, and called his child.**

Wa bona umuxi wenkosi yama-
dlungundlebe, wa ti, "We! yeka lo 'muxi; umkulu njengoka-
baba." Ngokuba wa mkulu 
kakulu. Wa ya wa bekwa en-
dlindi e ngaseNala; kwa kalselvwa 
izinkomo eziningi, e dala inyama. 
Ku tiwa u umntwana wenkosi, 
ngokuba inkosi yamadhlungun-
dlebe ya i m tanda kakulu, i ti, 
umntwana wayo. E dala esigo-
dlweni Umkzakaza esimnyama; 
kusina ngenzansi esimhlope.

When she saw the village of the 
chief of the Amadhlungundhlebe, 
she said, "Alas! oh this village; 
it is large like that of my father." 
For it was very great. She was 
placed in a house at the top of the 
village; many cattle were killed, 
and she ate meat. She was called 
the chief's child, for the chief or 
the Amadhlungundhlebe loved her 
very much, and called her 
his child. Umkzakaza lived in the 
dark palace; there was a white 
palace at the lower part of the 
village.**44**

**Umkzakaza becomes very fat, and the Amadhlungundhlebe wish to 
kill her.**

Wa ze wa kulupala kakulu, 
w' abunjika ukuhamba Umkza-
kaza. A ti uma e pemela pandhlle 
esigodlhweni, a ti lapa e hamba e 
pakati emkatsini wesimhlope nesi-
nyama a katale, a buyele en-
dlindi. Ku ti uma e suka pansi 
ku sale isiZikhi saSafuta. Inkosi 
yamadhlungundlebe i si puze isi-

**44** *Isigodhlo* is the dwelling, consisting of several huts, which belong to the 
chief—the royal buildings. "The dark isigodhlo" is that part where no visitors 
are allowed to enter; "the white isigodhlo" is entered by those who are called 
by the chief.
of fat which came from Umkxakaza, for the nation of the Amadhlungundhlebe used to eat men. The people said, "O chief, let her be eaten, and the fat melted down, for the fat is being wasted on the ground." But the chief of the Amadhlungundhlebe loved Umkxakaza - wakogingqwayo very much, and said, "When she is eaten, where shall I be?" The Amadhlungundhlebe said, "O chief, since she is a mere deformity! Of what use is a thing which can no longer walk, which is wasting the fat of the chief?"

Preparations are made for melting down Umkxakaza.

Ya zo ya vuma inkosi, inyangase zintatub e i noenge se ti, "A ku konyoqwe amaafuta enkosi." Ya vuma ke. Kwa menywa abantu abaningi banadhlungundhlebe, ba ya ba teza izinkuni eziningi; kw'embiwa umgodi omkulu; kwa baswa umhlo omkulu; kwa tatwa uDengezi olukulu, Iwa bekwa isizwemwenzweni kw'izinkuni ezi basiwe.

At length the king assented, they having continued to beseech him for three months, saying, "Let the fat of the chief be melted down." So he assented. Many people of the Amadhlungundhlebe were summoned; they went and fetched much firewood; a great hole was dug; a large fire was kindled; a large sherd was taken and put on the fire which was kindled.

Umkxakaza, by her incantations, raises a tempest, which destroys many of her enemies.

La li balele kakulu, ku nge ko lifu nalinye. Iwa se lwa be bomvu ndengezi. Kwa ti uma so lu bomvu kakulu, wa ya wa bhirwa Umkxakaza; wa ya, be hamba naye. Kwa ti uma e sesangweni wa bhaka, wa bona abantu be baningi kakulu; wa Alihela, wa ti, "We, zulu la. Wo, mayoya, we.

It was very bright; there was not a single cloud. At length the sherd was red. When it was very red, Umkxakaza was called; she went with them. When she was at the gateway, she looked; she saw that there were very many people; she sang, saying, "Listen, ye heaven. Attend; mayoya, listen.

45 That is, "So long as I live you will not touch her."
46 We! is an interjection by which the attention of a person is arrested. Wo! is an interjection in which a kind of threat is implied if the requisite attention is not given. Mayoya is a kind of chorus. The whole song is addressed by Umkxakaza to the sky, as though she was its lord; it is a complaint that it is merely acting in an ordinary way, and not in the way she wishes, viz., so as to destroy her enemies. Emakhweni, lit., in the throat.
We, Zulu. Li nga dumi nokuduma.
Li dumel’emahilweni. L’enza ni?
Li dumela ukuma nokupendula.”

Listen, heaven. It does not thunder with loud thunder.
It thunders in an undertone.
What is it doing?
It thunders to produce rain and change of season.”47

The belief in the power possessed by human beings of controlling the elements by incantations and other means, is as wide spread probably as the human race. At a future time we shall speak of the superstitions faith of the natives in weather-doctors, which will probably throw some light on the belief as it exists among civilized nations as a relic of the past, in novels or old legends. We would just allude to the curious fact that a modern philosophic thinker of no ordinary power, Professor Mansel, has thrown out the idea that it is not out of the bounds of possibility that man’s scientific knowledge may one day be such as to enable him to do that which our forefathers were disposed to relegate to the domain of sorcery and witchcraft. He says:—“It is even conceivable that the progress of science may disturb the regularity of occurrence of natural phenomena. If men were to acquire vast power of producing atmospheric phenomena, the periodical recurrence of such phenomena would become more irregular, being producible at the will of this or that man. There is a remarkable note in Darwin’s Botanic Garden (Canto iv., l. 320), in which the author conjectures that changes of wind may depend on some minute chemical cause, which, if it were discovered, might probably, like other chemical causes, be governed by human agency.”

Thus the wisdom of the nineteenth century is leading men back again to the dreams of the childhood of our race.

We shall refer the reader to a few instances of the superstitious belief in power to control the elements.

We are told on the authority of a Bishop, Olaus Magnus, that Erik, King of Sweden, “was in his time held second to none in the magical art; and he was so familiar with the evil spirits whom he worshipped, that what way soever he turned his cap, the wind would presently blow that way. For this he was called Windy-cap.” (Sir Walter Scott. “The Pirate,” Note 9.)

It is probable that this old legend of Eric, “Windy-cap,” has come down to us in the saying, a “capful of wind.” When the old heathen superstitions had been displaced by the preaching of Christianity, they disappeared rather in external form than in reality, and still held their place in the hearts of the people; and the powers formerly ascribed to gods, or deified kings, or sorcerors, came to be referred to saints. Thus Langfellow,

“Only a little hour ago
I was whistling to Saint Anthony
For a capful of wind to fill our sail,
And instead of a breeze he has sent a gale.”

Sir W. Scott, who appears to have no doubt that those who professed to raise and lay storms, really believed in their own powers, and therefore concludes that they were frenzied, remarks:—“It is well known that the Laplanders drive a profitable trade in selling winds.” And he tells us of a Bessie Mills, at the village of Stromness, living in 1814, who helped out her subsistence by selling favorable winds to mariners; just as in this country rain-doctors obtain large hards by selling rain.

In the Manx Legends we read of “the feats of Mannan,” who,

“From New-year-tide round to the isle of Yule,
Nature submitted to his wizard rule:
Her secret force he could with charms compel
To brew a storm, or raging tempest quell.”

(Elizabeth Cockson’s Legends of Manx Land, p. 23.)

The reader is referred to the incantation of the “Rein-kennar” in Sir Walter Scott’s “Pirate”; and to the mode in which she obtained
Onke Amadhlungundlebe a bona
iliifu li lukuzola ngamandala. Wa
pinda Umzikakaza, wa Alaba, wa
ti,

"We, zulu lo. Wo, mayoya, we.

We, zulu. Li nga dumi noku-
duma.
Li dumel' emabilweni. L' enza
ni?
Li dumela ukuma nokupendula."

Izulu la Alanganise ngamafu; la
duma ngamandala; la na invule
enkulu. La kima udengezi; la
tata udengezi, la lu ponsa pesulu,

"The power she did covet
O'er tempest and wave."

Allusions to this power will be found in many of our poets. Thus in
Shakespeare's "Tempest," Mira says:

"If by thy art, my dearest father, you have
Put the wild waters in this roar, allay them;
The sky it seems would pour down sinking pitch,
But that the sea, mounting to the welkin's cheek,
Dashes the fire out."

So in H. K. White's "Gondoline," one of the witches boasts that

"She'd been to sea in a leaky sieve,
And a jovial storm had brewed."

See also Thorpe's Yule-tide Stories, p. 63. And for a fine description of the
exertion of this power by Ngatoro, Grey's Polynesian Mythology, p. 140, and
again p. 179. "Then the ancient priest Ngatoro, who was sitting at the upper
end of the house, rises up, unloosens and throws off his garments and repeats
his incantations, and calls upon the winds, and upon the storm, and upon the
thunder and lightning, that they may all arise and destroy the host of Manaia."
The storm arises in its might, and the hosts of Manaia perish.
So the elements obey the call of Huwatha, when Pau-Puk-Keewis had
found shelter from his wrath in the caverns dark and dreary of the Mamto
of the Mountains:

"Then he raised his hands to heaven,
Called imploring on the tempest,
Called Waywasbunlo, the heightning,
And the thunder, Ameneokoe;
And they came with night and darkness,
Sweeping down the Big-Sea-Water,
From the distant Thunder Mountains."

(Longfellow's Huwatha.)

In the legends of New Zealand we find a universal deluge ascribed to the
prayer of Tawaki, "who called aloud to the gods, and they let the floods of
heaven descend, and the earth was overwhelmed by the waters, and all human
beings perished." (Grey, Op. cit., p. 61.) Compare with this the legend of
St. Scolastica, who two days before her death, being unable to persuade her
brother St. Benedict to remain with her a little longer, "bending her head over
her clasped hands, prayed that heaven would interfere and render it impossible
for her brother to leave her. Immediately there came such a furious tempest of
rain, thunder, and lightning, that Benedict was obliged to delay his departure
for some time." (Mrs. Jameson's Legends of the Monastic Orders, p. 12.)
IZINGANEKWANE.

lwa fa. Kwa ti Amadhlungundhlebe a be hamba naye Umkzakaza la wa bulala izulu, la m shiya Umkzakaza; la bulala nabanye abantu; ba sala abaningi nenkosiyabo. Was broken to pieces; the heaven\(^43\) killed the Amadhlungundhlebe who were walking with Umkzakaza, but left her uninjured; it killed some others also; but many remained with their chief.

Her enemies try again, and are destroyed.

La buya la balela nje. A ti Amadhlungundhlebe, "A ku baswe masinyane, lu the masinyana udengezi; a thwete Umkzakaza a pakanyiswe, a bekwe odengesini; kona e nga yi 'uvelabela." La tabiswa udengezi; lwa za lwa ba bomvu. Ba ya 'ku m tata; ba m pakamisa. Kwa ti, lapa e sesangweni, wa bhoka pezulu, wa ti,

"We, zulu la. Wo, mayoya, we.

We, zulu. Li nga dumisuku-
duma.

Li dumel' emabilweni. L' enza-
ni?

Li dumela ukuna nokupendula."

Kwa vela futi amafu. Wa pinda Umkzakaza, wa ti,

"We, zulu la. Wo, mayoya, we.

We, zulu. Li nga dumisuku-
duma.

Li dumel' emabilweni. L' enza-
ni?

Li dumela ukuna nokupendula."

La na, la duma ngamanadla. La
i bulala inkosi yamadhlungundhle-
be namanye Amadhlungundhlebe
amaningi, a fa. Kwa sala ingo-
zana nje. 'Esaba lawo a ingozana

\[^43\] The heaven, that is, the lightning. But the natives speak of the heaven as a person, and ascribe to it the power of exercising a will. They also speak of a lord of heaven, whose wrath they depurate during a thunder storm.
Let us not touch her again and again; but let us grudge her food, until she gets thin and dies.”

Umkxakaza escapes from the Amadhlungundhlebe.

Wa jabula Umkxakaza ngokuba e se m ncitsha ukudlala. Wa hlala wa ze wa zakca; kodwa e nga za-kcile, so ku pelile afamfuta’ amaningi. Wa tata ikqoma, wa faka izingubu zake a e zizwi isini; w’ etwala, wa hamba e sindwa, ngokuba ezi-nuye izingubu za z’enzwengo-ndo; e hamba e lala endlu, ngokuba wa e saba Amadhlungundhlebe. Wa hamba iakati eside e nga dalili luto, wa ze wa ngena esiweni sabantu. Wa hamba e lala kusona; ezenye komunye umuzzi ba mu pa ukudlala; enzenye kwomunye umuzzi ba m nci-tsha. Wa hamba wa ze wa zakca kakulu.

She reaches her home.

It came to pass on a certain day she reached the top of a hill; she saw a very large town; she said, “Alas! O that town; it resembles the town of the AmadhluNdhlebe from which I come; and that was like my father’s.” She went down, seeing in the houses at the top of the town the smoke of fire; when she came to the gateway, she saw a man sitting in the shade; but his hair was as long as a cannibal’s. She merely passed on; but she compared him, saying: “That man resembles my father.”
She makes herself known to her mother.


She went to the upper end of the town, seeing that it was her father’s. On her arrival her mother was making beer. She sat down under the wall, and said, “Eh! chieftainess! Give me of your umhiko.”

They said, “Good day.” She saluted in return. She saw that her mother’s head was disarranged, and asked, “But what is the matter at this kraal? And what is the matter with that man at the gateway!” The mother answered, saying, “You, whence do you come?” She replied, “I come from yonder.” The mother said, “O, indeed, here, princess, death entered.” The princess royal of my house went away. That is her father whom you saw at the gateway. Do you not see, too, in what condition I am?” She replied, “When she went away, whither did she go?” She said, “She went with the beast.” She answered, “Where did he take her?” The mother said, “She was of age; the cattle of the beast were taken away; for her father had said, before she was of age, when she is of age, cattle should be taken with which to bring her home, which should darken the sun. But her father did not possess so many cattle; they went and took those of the beast.” The girl said, “O, but, why do you cry

49 Umhiko is beer in an early state of preparation; it is called tsiji ngi solutshwala, that is, beer-porridge. It consists of the ground meahes steeped in water till it is sour. When meahes have been ground and mixed with water and boiled, it is called umphunga. When crushed mealies have been taken from the igneke, and ground, and boiled in the sour water of the igneke, it is umhiko. Umphunga, igneke, and umhiko are all thin porridge, somewhat of the consistence of gruel. Ground malt is added to the umhiko, and when fermentation has taken place, it is utshwala or beer.

50 Kwa fwe, lit., it was died.
then, since your child was treated badly by yourselves alone? Why did you take away the cattle of the beast? Forsooth, you killed her on purpose.” The mother replied, “Oh, out upon the contemptible thing! it sees because I have given it my umnhikgo. It now laughs at me as regards my child which is dead. Does there exist a person who would be willing to give anything to the beast? From the day my child departed from the midst of her father’s nation, has there been any longer any joy? do we not now just live?” She replied, “Here I am, I Umkxakaza-wakogingqwayo; although you left me, here I am again.”

The father summons the nation to rejoice at the return of his daughter.

Her mother cried, and the others who were sitting by the door. The father came running, and saying, “Why are you crying?” They said, “Here is Umkxakaza come!” Her father said, “Well, since she has thus come, why do you cry!” Her father sent men, telling them to go to the whole nation, summoning the people and telling them to make beer throughout the land, for Umkzakaza-wakogingqwayo had arrived.

The whole nation holds a great festival.

Beer was made throughout the land; the people collected, bringing cattle, and rejoicing because the princess had arrived. Cattle were killed, and her father and mother had a great festival; her father cut his hair, and put on a
Ali, to beka isikosoko; unina wa geka, wa beka inkhezi. Kwa jabulwa ilizwe lonke.

Kupa kwa ku dumile ezizweni zonke ukuba i konka inkosazana i fikile, inkhele kaku. Kwa ya inkosi, i vela kwelenye ilizwe, ye eza 'ku m kolwa Umkzakaza. Uyise w'ala naye, wa ti, "U ya fika; wa e mukile nesilwanyazane; ngalo ke a ngi tandi ukuba 'emuko; ngi ya tanda ukulaala ngi buse naye nje." Kw'esa amakosi amanini; kepa uyise a fikile a tabo ilizwi li be linye nje. A se 'emuka amakosi e nga m zekanga Umkzakaza.

And it was rumoured among all the nations that the princess had returned to her home, and that she was very beautiful. A chief came from another country to ask Umkzakaza of her father. He refused, saying, "She is just come home; she was carried off by the beast; therefore I do not wish that she should go away; I wish to live and be glad with her." Many chiefs came; but her father gave them all but one answer. At length the chiefs went away, without getting Umkzakaza for a wife.

A distant king hears of her beauty, and sends an old man to fetch her.

Kupa kwa ku konka enye inkosi e kude; ya i zve ukuba ku konka leyo 'ntombi. Ya tuma ikzoku; ya ti, "A ku ye lova." La hamba.

But there was another chief of a distant country; he had heard that there was that damsel. He sent an old man; he said, "Let him go." The old man went.

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81 The head-ring is made by rolling together the midribs of the leaves of the vegetable ivory plant (singqondo sezala) to about the size of the little finger; thus is bound carefully and regularly with a small cord, and bent into a ring, which varies in size with different tribes; in this state it is called the ukqondo. This is sewn to the hair, and covered with the exudation of a species of coccus, called usignjana, or ingjane. The exudation is collected, and when the insect has been carefully separated, boiled to give it firmness; it is then placed on the ukqondo; it is black, and admits of a good polish.

I have never met with a native who could give me any account of the origin of the head-ring or isikoko. It is a sign of manhood; and no one is permitted to assume it, until he has received the chief's command. It is regarded as the chief's mark, and must be treated with respect. If during a quarrel a man pluck off another's head-ring, it is regarded as a mark of contempt for the chief, and the man is heavily fined. The head-ring is kept in good order, except during affliction, when it is dull, being no longer burnished. It is thereby known that the man is in trouble. If a man quits his tribe, he sometimes takes off his head-ring, and is then called umqandela, that is, one who is shorn.

The top-knot of the woman is formed of red clay. It is of a bright colour, and is placed on the top of the head. At certain periods the chief directs young men and women to sew on the head-ring, and to fix the head-knot or inkhezi. Much attention is paid to the head-ring and head-knot, and the hair is kept shaven both inside and outside the ring, and all around the knot. When they are in trouble this is neglected, and it can be seen at once by the head that there is some cause of affliction.
When he came to the entrance of the town, he turned into a beautiful and glistening frog. The frog entered leaping, and settled on the gatepost. Umzikazaza was playing with others near the gateway. They saw the frog. Umzikazaza said, “Come out and see this beautiful thing.” All the people came out, looking at it, and saying, “What a beautiful frog!”

Umzikazaza and her people follow the frog.

The frog becomes an old man again, and proves treacherous.

Umzikazaza travelled alone with it; and when they were alone, the frog turned into a man. When it turned into a man, Umzikazaza wondered and said, “What was done to you, that you became a frog?” He said, “I just became a frog.” She asked, “Where are you taking me?” He replied, “I am taking you home to our chief.” They went together till they came to another nation. When they had gone a great distance, she saw a large forest, through which the path went. They reached the forest; but the old man knew that they were now near home. He said, “Make haste; the place to which we are
ya kona." Wa hamba wa fika ehlatini. La m tata, la i dälula indälula, la ya pakati kwehlati. La ti, "Wo! Ulut' olu nje ngi te ngi yo' lu tatela omunye umuntu nje?" L' ema naye esicaweni. Kepa Umkzkazaka wa mangala ukubona ehlatini ukubona indawo enale, ku nga ti ku Alala abantu. La ti ikzeku, "A ku ze konke oku ziselelo." W' eswa Umkzkazaka ku bila iliItali lonke, ku kracaka; w' esaba. L' esuka ikzeku, l' enyukela ngenxena, li Alaba umlozi, li ti, "Fiyo, fiyo! a ku ze oku zizelayo."}

_Umkzkazaka ascends a tree for safety, after transforming herself._

Umkzkazaka w' ema, wa ti, "Dabuka, kanda lami, ngi fake izinto zami." La dabuka ikanda lake, wa faka zonke izinto zake. La buya la Alanga, kwa ku nga ti a ku si lo eli dabukile. Kepa la li ikulu ngokwesabekayo, ngozaka uma umuntu e li bona la li nabeka. Wa kwelasha emtini; wa ti e se pezulu, kwa buye kwa Alangana imiti; ngozaka wa e kwele imiti y enabile i Alanganisile; wa i penya, wa kwelasha ya buye ya Alangana.

_All the beasts of the forest assemble at the call of the old man._

Wa bona Umkzkazaka umuzi ngapambili kwalelo 'Alati. Wa Alala pezulu emtini. Za fika izilo, zi funa; zi li hamba ikzeku, li ti, "Ai, musa ni ukudhla mina; ka going is afar off." She reached the forest. The old man took her, and quitted the path, and went into the midst of the forest. He said, "Nay! Shall I take so beautiful a thing as this just for another man?" He stood still with her in an open place. But Umkzkazaka wondered to see a beautiful place in the forest, as if men dwelt there. The old man said, "Let all beasts come, which come of their own accord." Umkzkazaka heard the whole forest in a ferment, and crashing; she was afraid. The old man departed, and went up the forest, and shouted, whistling, and saying, "Fiyo, fiyo!" let all beasts come which come of their own accord."

Fizo, fizo, intended to imitate the sound made by whistling.
Umxakaza again joins the old man, who wonders at the size of her head.

We li bona Umxakaza se li pumele ngapandule kwelaZa, w' e-blikia ngamandala, wa gijima, wa puma esishini. Wa ti lapa se li seduze nomuzi izeku, wa li bona, wa ti, "Ngi linde, loku si hamba naye: u ngi shiyela ni na?" L'ema. Kepa la mangala li bona ikanda li liku, ngokuba la li linca nekanda ikamzakaza. Kepa izeku la l' esaba ukubuzwa ukuti: "W eniwe ini?" ngokuba la m biza izilwane. When Umxakaza saw that he had gone outside the forest, she descended quickly, and ran out of the forest. When the old man was near the village, she saw him, and said, "Wait for me, for we travel together: why do you leave me?" He halted. But he wondered when he saw that her head was large, for Umxakaza's head used to be small. But the old man was afraid to ask, "What has done this to you?" for he had called the beasts to her.

The people wish to drive her away because of her deformity.

Ba ngena ke ekaya; w ema emnyango; la ti izeku la kuleka enkosini yalo, li ti, "Ngi m toliile They entered the village; she stood at the doorway; the old man made obeisance to his chief, saying,

83 We find in one of the Northern tales something very like this. A damsel was passing through a forest guided by a white bear, who had given her strict directions not to touch anything as they were passing through. But the foliage glittered so beautifully around her that she could not resist the temptation, but put forth her hand and plucked a little silver leaf. "At the same moment the whole forest was filled with a terrific roaring, and from all sides there streamed forth an innumerable multitude of wild beasts, hons, tigers, and every other kind; and they all went in pursuit of the bear, and strove to tear him in pieces." (Thorpe's Tale-side Stories, p. 123.) Comp. "The Beautiful Palace east of the Sun and north of the Earth." At the word of the "very, very old woman" who ruled over the beasts of the field, there "came running out of the forest all kinds of beasts, bears, wolves, and foxes, inquiring what their queen's pleasure might be." In like manner all kinds of fishes assembled at the voice of their queen; and all kinds of birds at the voices of theirs. (Id., pp. 163, 164, 165.) So all the birds of the air, and all the beasts of the forest, were sent out to prevent the youth from obtaining the match of the wonderful horse, Grimsbork. (Id., p. 268.) In "The Three Princesses of Whiteland," the lords of beasts, birds, and fish are old men. (Dasc. Popular Tales from the Norse, p. 212.)
I have found a wife for you. But it is her head that is not right.” They entered the house, and sat down. All the people wondered, saying, “0, she is beautiful; but the head is like that of an animal.” They said, “Let her be sent away.” But the chief’s sister was there; she objected, saying, “Leave her alone; if she is deformed, what of that?”

The king’s sister asks Umkxakaza to go to a dance.

Kepa umyeni wa e nga m tandi e ti, “Loku ngi kyala ukuxeka, ngi inkosi, ngi kqale ngesilima na?” A ti udade wabo, “A ku nani. Mu yeke, a hlale, noma u nga m zekile.” Wa hlale ke, be m biza ngokuti, Ukandakulu. Kwa vela iketo; ya m ncenga intombi i ti, “Hamba, si yu’buka iketo.” Kepa a ti Ukandakulu, “Loku mina ngi isilima, ngi za ‘uvelka abantu, uma se be ngi kqotha be ti ngi za ‘kona iketo labo; loku uma ngi vela, intombi zi ya ‘uyeka ukusina, zi baleke, zi bona mina.” Ya ti, “Kqa, si ya ‘uhlala kude, uma be kielka.” Wa ti Ukandakulu, “A u z ‘usina ini wena nai?” Ya ti, “Kqa, a ngi tandi, ngokuba ngi ya tanda ukuhlala nawe.” Ngokuba leyo ‘ntombi ya i m tanda kakulu, be tandana nayo; ngako ke ya i nga tandi ukuya ‘usina, i m shiya yedwa. But the bridegroom did not love her, and said, “Since I am taking my first wife, and I am a king, should I begin with a deformed person?” His sister said, “It is no matter. Let her alone, that she may stay, even though you do not marry her.” So she said, and the people called her Ukandakulu.44 There was a gathering of the people to a dance: the damsel45 asked her to go with her to look at the dance. But Ukandakulu said, “Since I am a deformed person, the people will laugh at me, when they drive me away, saying I came to spoil their dance; for if I make my appearance, the damsels will leave off dancing, and run away when they see me.” She said, “No, we will sit down at a distance if they laugh.” Ukandakulu said, “Will not you yourself dance?” She replied, “No, I do not wish to dance, for I wish to remain with you.” For the damsel loved her very much, and she loved her in return; therefore she did not like to go to dance, and leave her alone.

The dance is broken up on the appearance of Umkxakaza.

Ba hloba; be be hamba boba-bili, be ya ekeleweni. Ba ti aba They put on their ornaments, and went both to the dance. Those

44 Ukandakulu, Big-head.
45 That is, the chief’s sister.
ba bonayo ba baleka, ba ti, "Si kona isiluma esi hamba nentombaza.
Kwa ti, be sa vela, kwa baleka.

who saw them fled, saying, "There is a deformed thing walking with the princess." They asked, "What is it like?" They said, "O, the head is very fearful." And immediately on their arrival at the dancing-place, all the people fled; and some warned them off, saying, "Don't come here." They went away, and sat on a hill, until the dance was ended; then they returned and sat down at home. The whole nation exclaimed in wonder, "You should see the thing which the chief has married."

Umkxakaza assumes her original beauty, and makes herself known to the king's sister.

Kwa ba izinsuku oziningi, be Alesi ekaya. Kwa ti ngolunye usuku ba hamba ba ya 'ugena. Ba fika ba geza, ba puma emanzi, b' ema penu kwesinhlizi zotshani, b' enzela ukuse k' ome imizimbe nezinyawo, ngokuba ba be koeple izinyawo zabo. Ya kuluma intombi, i ti, "Hau, w' enziwa ini, kandakulu, ukuba nje na?" Wa ti, "Ukuvusa kwami nje." Ya ti intombi, "Hau, nga u ba umuzile, mnta kwetu, kandakulu; w oniwe izinyawo." Wa Aleka Ukandakulu, wa e se ti, "Dabuka, kanda lami, ku pume izinto zami." La dabuka masinyane ikanda, kwa puma izinto zake, wa zibe pana. La Alangana ikanda, la be linane. Ya ti intombi ngokubona loko, ya siponsa kuyeza, i m bamba; ba Aleka kakulu ngokungonakulungana niswa, i ti intombi, "Kanje ku nga ba u yena e si ti Ukandakulu?" Ba ginyana odakeni, be Aleka, b' akuleka ukulukwa. Ba

They remained at home many days. On a certain occasion they went to bathe. They bathed, they went out of the water, and stood on the sods of grass, that their body and feet might dry, for they had scraped their feet.88 The damsel spoke, saying, "O, what caused you, Ukandakulu, to be as you are?" She replied, "It is natural to me merely." The damsel said, "O, you would be beautiful, child of my parents, Ukandakulu; you are spoilt by your head." Ukandakulu laughed and said, "Open, my head, that my things may come out." Her head opened immediately, her things came out, and she placed them on the ground. Her head closed and was small again. The damsel, on seeing this, threw herself on her, laying hold of her; they laughed immoderately, the damsel saying, "Truly can it be she whom we call Ukandakulu?" They rolled each other in the mud, laughing, and unable to get

88 "They had scraped their feet."—The natives when they wash rub their feet with a soft sandstone, to remove the cracks and inequalities.
At length they got up and bathed again. As they were standing, the damsel said, "What had you done?" She replied, "I had placed my things ill my head." She then related all that was done by the old man. The damsel wondered; and Umkzakaza said, "That, then, was it that made me have a large head." Umkzakaza gave her one of her garments. She put on her own garment which was ornamented with brass beads, and told her, saying, "I am Umkzakaza-va'togic_qwayo; that is my name."

The people admire her, and the king loves her.

They returned home; on their arrival they stood at the doorway. The people went out and said, "There is a damsel come to point out her husband." Others said, "Whose daughter is she?" Those who saw her said, "We do not know whence she comes." They asked, "Is she alone?" They replied, "There are two. But we say one accompanies the other." All the people went out and looked, asking, "Which of you two is come to point out a husband?" For they did not see them distinctly, for they had bent down their heads, looking on the ground. The damsel of the village raised her head, and said, "This is Ukandakulu." All the people wondered, and ran and told the chief, "You should see Ukandakulu when her head is as it is." The chief went out and saw her. He called for many cattle, and many were slaughtered. The whole nation was summoned; it was said, "Let the people assemble; they are going to dance for the queen." All wondered who saw Ukanda-
Kwa gaywa utahwala, kwa kotwa inkosu; ya m tanda ki kulu. I ti intombi, “Ku njani ko manje, loku na ni ti, a ka kzo tshwe na?”

Kulu. Beer was made; the king danced; he loved Umzkakaza very much. His sister said, “How then is it now, since you gave directions that she should be sent away?”

The old man is killed, and Umzkakaza marries the king, and lives happily ever after.

La bulawa iksekuk'egokuba l' enze leyo ‘nikuba. Wa ze wa buyela kubo nez ukomo zokwenda abayem. Ba fika kubo; kwa tiwa, “U fikile Umzkakaza-wakogra ngwayo.” Kwa klushe isabanye izinkomo eziningi; ba m lobola masinyane, w' enda. Inkosi ya m tanda kakulu; wa ba umfazi wayo. Wa busa ka khalo nendoda yake.

LYDIA.

The old man was killed because he was guilty of such practices. At length she returned to her father's will with the cattle by which the bridegroom's people declared her his chosen bride. They arrived at her father's; they said, “Umzkakaza-wakogra ngwayo is come.” The bridegroom's people had many cattle killed for them; they paid her dowry immediately. She was married. The king loved her very much; she became his wife. She reigned prosperously with her husband.

IZELAMANI.

(THE TWO BROTHERS.)

Two brothers go out to hunt, and fall in with an old woman.

It happened in times long ago, that the children of a certain man went out to hunt; one was older than the other. They fell in with a large number of pots, forming a long row. When the elder brother came to them, he was afraid of the pots; the younger turned them up. He turned all of them up, and a little old woman came out of the last.

77 Compare the Basuto legend, “The Murder of Maclloniane” (Casalis, p. 339.) The differences and similarities are remarkable. In the Basuto legend the brothers had separated, and the younger finds the pots alone; "a monstrous
The old woman shows them something to their advantage.

Sa ti komkulu, "Ngi pelekezele." W'ala. Sa ti komncane, "Ngi pelekezele." Wa vuna omncane. Wa landela omkulu. Ba kamba, ba kamba, ba ya ba fika esweni eli nomuti o nezinkomo; be pet' imbazo. Sa ti isalukazi kumncane, "Gaula lo 'muti." Wa gaula, kwa puma inkomo; wa gaula, kwa puma inkomo, zaningi; kwa ti ngemva kwa pem' imvu; kwa ti ngemva kwa pem' imbuzi; kwa ti ngemva kwa puma inkabi emhlolo.

The little old woman remained there. They departed, both of them driving the cattle, with their dogs, with which they hunted. So they went on their way; the country was scorched up, there being no water. At length they came to the top of a precipice; the elder said, "Tie a rope round me, that I may go and drink at the bottom of the precipice; for there is no way of going down."

So he tied a rope round him, and let him down; at length he let him down to the bottom; he drank.

As they return home, the elder forsakes the younger.

She said to the elder, "Come with me." He refused. She said to the younger, "Come with me." The younger one went with her, and the elder followed. They went on and on. At length they came to a country where there was a tree which had cattle. They carried axes in their hands. The old woman said to the younger boy, "Hew the tree." He hewed it; there came out a bullock; he hewed it, there came out a large number of cattle; and after that there came out a sheep, and after that a goat, and after that a white ox. 58

The enchanted princess gave Strong Frank a sword, saying, "When thou striketh on a tree, soldiers shall march out in multitudes, as many as thou requirest." (Thorpe's Yule-tide Stories, p. 429.)

58 Iseve l' omisile.—Lit., the country scorched, or dried up, viz., grass, trees, and rivers; that is, there being no rain, the earth became hot, and dried up herbage, &c.

59 Wa wa m beka for Wa ya wa m beka.
and was satisfied; and he drew him up again. The younger said, “Tie a rope round me too, that I may go and drink.” He tied a rope round him, and let him down to the bottom and left him. The elder one drove off the cattle. At length he came home to his father and mother. One asked, “Where have you left your brother?” He replied, “He returned before me; for my part, I went with an old woman; she gave me these cattle.” They retired to rest.

The bird-messenger.

Early in the morning a bird came, saying, “Tahiyi, tahiyi, tahiyi; your child has been put into the water.” The men said, “Do you hear what this bird says?” The people said, “Let us follow it, since it cries like the honey-bird, when it is calling men to where there is honey.” The father and mother followed it. It went on constantly saying, “Tahiyi, tahiyi, tahiyi; your child is put into the water.” At length it descended to the place where they had gone down to drink. It still cried when it was at the bottom. The father looked over the precipice, and asked, “What placed you there?” He replied, “I have been left here by my brother when we were drinking water; I first let him down, and drew him up again. Then he let me down, and left me. For he refused to turn up the pots; and a little old woman came out. She besought him to accompany her, and take her to a certain country. He refused. When he refused she asked me to go. So I went.”

How common is this kind of tale among other people, where a younger brother, or sister, or step-sister, gains great advantages by performing readily some act of kindness; whilst the elder suffers for his charitableness.

The younger is rescued, and the elder disappears.


U m ponsol' umpako, a be be u d'la. Uyise a kamb' a kambe, a fik' ekaya, lapo a nga za i zeka kuyo indodana indaba la. A t'elo omunye 'muntu ukuya 'u m kupulusa. Ba ye ba sike ke, ba u ponse umkilo kuye, a u tekelezele, a ti, “Ngi kupule ni ke.” Ba m kupula ke. Unina ke a be se kulka ke. La e se m zekele indaba yabo yokukamba, ba buya, se be y' ekaya.

Ba te be sika yu se i balekile ke indodana enkulu; a y aziwa la i ye ngakona.

Ukofana Dhladhla. 62

62 There are peculiarities in the style of this tale which the Zulu student will at once note. The man is of the Amakuza tribe.
The king's child and Ubongopa-kamagadhlæla.

In the times of long ago, a king took many wives. When one was with child, an ox was born. The king said, "When So-and-So gives birth, the child shall be placed on this ox." The name of the ox was Ubongopa-kamagadhlæla. The child was born and put on the ox; he remained on it, and slept on it; he did not put on any blanket; food was taken there to him. When it was dark the gate of the village was closed, and the people went to sleep in the houses; the child slept on the ox.

In the morning the child said, "Ubongopa-kamagadhlæla, Ubongopa-kamagadhlæla, Return now; it is time to return." He said, "Ubongopa-kamagadhlæla, Ubongopa-kamagadhlæla, Return now; it is time to return; it is time to return." Ubongopa stood up. He said, "Ubongopa-kamagadhlæla, Ubongopa-kamagadhlæla, Return now; it is time to return; it is time to return; it is time to return." He went to graze; the cattle arrived at their pasture, and grazed.

The meaning of Ubongopa is not known. Uma- 'gadhlela is the name of Ubongopa's father. It is compounded of Uma and gadhlela, to strike against with the head, as rams in fighting. The full form would be Uma-e-gadhlela; it is a name implying, When he strikes with the head, he conquers.

U bo vuka is a mode of speech common to the Amangwane, Amahlubi, &c. It is equivalent to the Zulu, Sa u vuka.
A buye ke; za buya, za fika okaya.

"Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ngena; ku ya ngenwa;
U bo ngena; ku ya ngenwa."

A ngene ke; za ngena zonke.
Kwa fika ukudla kwa kwa; wa dsla kona pezulu enkabeni yake.
Wa za wa kula, umlilo e nga wazi, ingubo e nga y embati; e lala kona pezulu, a nga u nyateli umlaba bati; wa za wa ba insiwana.

"So he returned; the cattle went home again. He said,"

Thieves come to steal the king’s cattle.

Kwa fika amasela eziswe, a ze ’kuba izinkomo. A vula esangweni, a ngena, e pete izinduku. Be lele abantu, a b’ezwa. A zi tshaya izinkomo, a za vuka pansi Z’apuka izinduku zwo a wa zi peteyo; ’emuka ebusuku.


Kwa adwa, kwa valwa esangweni; ba valwa abantu ezindlini, ba lala ubutongo. A fika amasela, a vala esangweni, egone izinduku; a zi tshaya izinkomo; a za vuka; z’apuka izinduku. ’Emuka ebu-

There came some thieves from another tribe to steal the cattle. They opened the gate and went in, carrying sticks in their hands. The people, being asleep, heard nothing. They beat the cattle; they did not arise; the stacks which they carried were broken; and they went away again by night.

In the morning he said, “Awake, Bongopa-kamagadhlela.” He awoke. He said, “Go to graze.” He went; and all the cattle went. He told them to graze; and all grazed; they went home again at noon. His food was brought, and he ate it on the ox. He told them to go, and they went; he told them to eat, and they ate; he told them to return, and they returned.

In the evening the gateway was closed; the people shut themselves up in their houses, and slept. The thieves came and opened the gateway, carrying sticks in their arms; they beat the cattle; they did not get up; the sticks broke. They
UBONGOPA-KAMAGADHLELA.

suku. A kuluma e hamba, a ti, "Lezi 'zingkomo zi nani, uba zi nga vuki?" A ti, "A si gaule izinduku kakulu."

Kwa sa ngolwesitatu, (a wa mboni umuntu o pesulu enkabeni,) wa ti, a zi vuke, zi hambe, zi ye 'kudala. Wa hamba Ubongopa-kamagadhlela. Za dala. Wa ti, a zi buye; za buya ngolwesitatu. Kw'ezu ukudala kwake, wa dala kona pesulu enkabini, kubongopa. Wa ti, a zi hambe, zi ye 'kudala; za ya. Wa ti, a zi buye; za buya. Kwa Alwa, a fika amasela ebusuku, a zi tehaya izinkomo; a za vuka; z'apuka izinduku; a za vuka izinkomo. A z'apula imisila, a za vuka. 'Emuka ebusuku. A teta, a ti, "A si gaule izinyanda ngamobili, kona ku ya 'kuba kw apuka lezo, si tate ezinye." A ti, "A 'bonanga si ku bona loku."

Kwa Alwa ngolwesine, a pelekezelu, a bekun eka leni komuza. Kwa valwa esangweni, bala labantu. A fika ebusuku, a vula, a ngena, a zi tehaya izinkomo, z'apuka izinduku, za pela izinyanda; a puma, a tata ezinyo izinyanda, a ngena nazo esibayeni, a zi tehaya izinkomo, z'apuka izinduku; 'emuka.

Kwa sa kusasa wa ti, a zi hambe zi ye 'kudala ngolwesihanu. Abantu ka be tehali ukuba ku fika went away again by night. They conversed as they were going, saying, "What is the matter with these cattle, that they do not get up?" They said, "Let us cut a great many sticks."

On the morning of the third day, (they did not see a person on the ox,) he told them to get up and go to graze. Ubongopa-kamagadhlela went; the cattle grazed. He told them to return on the third day. His food was brought; he ate it on the top of the ox, on Ubongopa. He told them to go and graze; they went; he told them to return home; they returned. It was dark; the thieves came by night; they beat the cattle; they did not awake; the sticks broke; the cattle did not get up. They wrenched their tails; they did not get up. They went away in the night. They spoke passionately, saying, "Let us each cut two bundles of sticks, that when one bundle is broken, we may take the other." They said, "We never saw such a thing as this."

On the night of the fourth day, they brought the bundles by going and returning twice, and placed them outside the village. The gateway was shut, and the people slept. The thieves came by night; they opened the gate and went in; they beat the cattle; their sticks broke; the first bundles were used; they went and took the others, and went with them into the kraal; they beat the cattle; the sticks broke; and the thieves went away.

In the morning he told the cattle to go and graze on the fifth day. He did not tell the people
that thieves came by night to steal the cattle; it was a matter known only to himself. They went; he told them to graze, and they grazed; he told them to return, and they returned home. His food was brought, and he ate. The people talked; his father said, "My child, you are passionate; you have beaten the cattle with many stripes." They saw that they were swollen, having been beaten by the thieves by night; and thought he had beaten them.

They detect the king’s son.

The next night the thieves came again; they opened the gateway and went in; they beat the cattle, they did not awake; their sticks broke, each man had but one left.

One of the thieves saw him, and said, "There is the fellow who refuses to allow the cattle to move." They said to him, "Speak." He spoke and said,

"Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Awake now; it is time to awake;
Awake now; it is time to awake;
Do you not see we are killed By thieves of another tribe?"

Ubongopa-kamagadhlela awoke and stood up. He said,

"Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Go now; it is time to go;
Go now; it is time to go;
Do you not see we are killed By thieves of another tribe?"

Ubongopa went, and all the cattle. The calves came out of the house; they freed themselves from the cords by which they were tied; they opened the door, and followed

The king and people are alarmed at his absence.


The boy tries the thieves’ patience.

Ekuhambeni kwabo wa ti umfana, “Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, U bo ms; ku y’ emiwa; Stand still now; it is time to stand still;”

As they went the boy said, “Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, U bo ms; ku y’ emiwa; Stand still now; it is time to stand still;”

65 Sa ku gwaza.—Aorist used interjectionally. “We stabbed you!” that is, you are as good as stabbed; you are a dead man.

66 “The king is of age.”—When a youth comes to maturity, he drives the cattle out of the pen to a distance from his home, and does not return till noon. Here, as in some other tales, the prince royal is called king. But it is not now the custom to do so among the Zulus.

67 He is called the father of Ubongopa, probably because he was in an especial manner his owner.
Do you not see we are killed
By thieves of another tribe?

They stood still. They said, “Speak. You are stabbed.” He said, “You cannot stab me.” They said, “What are you?” The chief replied, “I am nothing.” They said, “What do you boast of? Do you so speak because you would not let us take the chief’s cattle, until we lost a whole month through you?” He said, “Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Go now; it is time to go; Go now; it is time to go; Do you not see we are killed By thieves of another tribe?”

So they went.

They reach the king, who boasts of what he will do.

One thief was sent forward. When he came to the chief, he said, “We have lifted some cattle, they are under magical power; there is a man that lies on an ox, on Ubongopa-kamagadhlela.” The chief told him to return and tell them to hasten with the cattle to him. They travelled rapidly; they appeared on a ridge; the thief said, “There they are; there is a boy on a white ox; he has magical power; he tells them to halt, and they halt.” The chief said, “When he comes, the ox, by which he practices his magic, shall be killed. And although he does not rest on the ground, he shall be made to rest on it.” They came to the open space in front of the village, and halted. The chief told them to go on. The men replied, “The boy will not permit them; they

68 “What are you!”—An enquiry expressive of contempt. They have yet to learn what has power really is. The dry irony of conscious power in the reply, “I am nothing,” is striking.

69 This idiom is worth noting; it is the same as, “Iwwe la fa indålala,” The country was destroyed by famine. Or below, “Indål i kanya izinkanyezi,” The house is light by the stars, that is, starlight enters by holes in the roof.
vuma okwaka.” Ya ti, “Ka kulume.” Wa ti, “Bongopa-kamagadhlela, Bongopa-kamagadhlela, U bo hamba; ku ya hanjwa; U bo hamba; ku ya hanjwa; Ku boni uba si ya bulawa Amasela aweziwe?”

Wa hamba ke, za hamba. Wa ti, “Bongopa-kamagadhlela, Bongopa-kamagadhlela, U bo ngena; ku ya ngenwa; U bo ngena; ku ya ngenwa; Ku boni uba si ya bulawa Amasela aweziwe?”

Wa ngena ke esibayeni.

They said, “Come down, boy.” He replied, “I do not get off; I do not walk on the ground; I remain on the ox; from the time of my birth I have never felt the ground.” The chief said, “Come down.” He said, “I cannot.” He said, “Speak, boy.” He said, “Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Let me get down; it is time for getting down; Let me get down; it is time for getting down; Do you not see we are killed By thieves of another tribe?”

He got down. They told him to go into the house. He said, “I cannot live in a house.” They said, “Go into the house.” He said, “I do not go.” They said, “What is the matter with you?” They took him to the house of a man who was dead, which was
already falling into ruins, and the stars could be seen through its roof. They told him to go in. He went into the house. They gave him food. He said, "I do not understand food which is eaten on the ground." They said, "What are you?" The food was taken away.

He raises a storm, which affects every one but himself.

He spat; the spittle boiled up and said, "Chief, thou child of the greatest, thou mysterious one who art as big as the mountains." It filled the house. It thundered and rained exceedingly; all the houses leaked, even those which had never leaked before. The people shouted, saying, "The chief is wet." The chief said, "The boy is already dead, since I am in this state, for I never saw a drop enter my house before." He said, "Since the boy was sitting outside, he no longer lives; he is dead." The heaven cleared. Some men were sent to go and see after him. When they arrived at his house, it was dry. They said, "How is it that it is dry in the boy's house? He is a boy possessed of magical powers. We saw that at the first. Let his ox be killed, that we may see if these tricks will then be done which we now witness." They kill Ubongopa, but injure themselves.

Wena wapakati, lit., child or man of the centre or innermost circle.

10 Umnyama, Dark one, that is, one on whom we cannot look, fearful one, mysterious one.

71 Compare this Ox with the Dun Bull in "Katie Woodencloak." (Dasent. Popular Tales from the Norse, p. 411.) And with the Horse Dappendrume (Dasent, p. 313), or the Horse Grimsbork. (Thorpe i Yule-tide Stories, p. 253.)
inkomo.” Ba ti, “U ini?” La nikwa elinye isela umkonto, la i l'labha ngomkonto, wa ngena eseleni. Ba ti, “Kuluma, mfana, inkomo i fá.” Wa ti,

“What are you?” They gave one of the thieves the assagai; he stabbed at the ox with the assagai; but it pierced the thief. They said, “Speak, boy, that the ox may die.” He said,

“Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Die now; it is time to die;
Die now; it is time to die;
Do you not see we are killed
By thieves of another tribe?”

The assagai pierced Ubongopa; he fell down. They took knives to skin him. A man divided the skin; he cut himself. They said, “Speak, boy. You are as good as stabbed.” He said,

“Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Be skinned now; it is time to be skinned;
Be skinned now; it is time to be skinned;
Do you not see we are killed
By thieves of another tribe?”
They accomplished the skinning.

They go to bathe, to wash away the evil influence of Ubongopa.


The men said, “Light a large fire.” The thieves said, “Let us just omit for a time to roast the ox; let us first wash our bodies to get rid of the bad omen. This bullock had magical properties; all matters connected with it differ from those of other cattle. At last they cut off the end of the tail; a man cut himself. They said, “Speak, boy. You are as good as stabbed.” He said,

“Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Let your tail be cut off; it is time to have it cut off;
Let your tail be cut off; it is time to have it cut off;
Ku boni uba si ya bulawa
Amasela awesizwe!

Ba tabata izimbiza zobubende,
ba kelela, ba tela ezimbizeni; ya
akhazwa izito; ya panye kwesibayeni;
ba sika abaafana, ba zibe-
ekela eyabo. Inkosi ya bis' abantu,
yi ti, “Hambo ni, ni ye kugaza,
ande ni buye, ni imale.” Ba
hamba abantu bonke.

Do you not see we are killed
By thieves of another tribe?

They took the vessels for the
blood, they dipped out from the
carcase, and poured it into the
vessels; they cut off the limbs,
and hung up the bullock in the
cattle kraal; the boys cut off
slices, and went and set them aside
for themselves. The chief called
the people, and said, “Go and
bathe, and eat it after you come
back.” All the people went.

The boy brings Ubongopa to life again, and leaves the village.

Wa sala umfana, wa tabata isi-
kumba, wa s'endala, wa beka
inlako; wa tabata izimbambo, wa
zi beka; wa tabata olimwe ukla-
ngoti, wa lu beka; wa tabata um-
kono, wa u beka endaweni yawo;
wa tabata amalunye, wa u beka
endaweni yawo; wa tabata ama-
tumbu, wa wa beka endaweni
yawo; wa tabata isibindini, wa si
beka endaweni yaso; wa tabata
ipapu, wa li beka endaweni yalo;
wa beka ulusu, wa wola umswani,
wa u tela eluswini; wa tabata
itshebe, wa li beka endaweni yalo;
wa tabata ububende, wa bu tela
endaweni yabo; w'embesa ngei-
kumba, wa ti,

“Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo vuka; ku ya vukwa;
U bo vuka; ku ya vukwa;
Ku boni uba si ya bulawa
Amasela awesizwe?”

Wa buya umphumulo wayo, wa
ngenya kuyona, ya bhekwa. Wa ti,

“Bongopa-kamagadhlela,
Bongopa-kamagadhlela,
U bo ma; ku y'emiwa;

When they were gone, the boy
took the skin, and spread it on the
ground; he placed the head on it,
he took the ribs and put them in
their place; he took one side, and
placed it in its place; he took a
shoulder, and put it in its place;
he took a leg, and put it in its
place; he took the intestines, and
put them in their place; he took
the liver, and put it in its place;
he took the lungs, and put them in
their place; he placed the paunch
in its place; he took the contents
of the paunch, and returned them
to their place; he took the tail,
and put it in its place; he took the
blood, and poured it into its
place; he wrapped all up with the
skin, and said,

“Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Arise now; it is time to arise;
Arise now; it is time to arise;
Do you not see we are killed
By thieves of another tribe?”

His breath came back again and
entered into him; he looked up.
The boy said,

“Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Stand up now; it is time to stand;
UBONGOPA-KAMAGADHLELA.

U bo ma; ku y'emiwa;

Ku boni uba si ya bulawa
Amasela aweziizwe?

W' ema ke. Wa ti,

"Bongopa-kamagadla,
Bongopa-kamagadla,
A ngi kwele; ku ya kwelwa;
A ngi kwele; ku ya kwelwa;
Ku boni uba si ya bulawa.
Amasela aweziizwe?"

Wa kwela pesu kwayo. Wa ti,

"Bongopa-kamagadla,
Bongopa-kamagadla,
U bo hamba; ku ya hanjwa;
U bo hamba; ku ya hanjwa;
Ku boni uba si ya bulawa
Amasela aweziizwe?"

Wa hamba Ubongopa. Za hamba
izindlu, namasimu, nesibaya, zonke izinto zalowo 'muzi

Stand up now; it is time to stand;

Do you not see we are killed
By thieves of another tribe!

So he stood up.73 The boy said,

"Ubongopa-kamagadhlela,
Ubongopa-kamagadhlela,
Let me mount; it is time to mount;
Let me mount; it is time to mount;
Do you not see we are killed
By thieves of another tribe!"

Ubongopa set out. And the houses and gardens,
and cattle pen, and all the things of that village, followed him!

They pursue him.

Ba kupuka abantu emfuleni, wa ti umunye, "Bantu, bona ni um-
elola. Izwe li ya hamba lonke.

The men went up from the river. One exclaimed, "See, ye men, a prodigy! The whole country is going!" The chief

73 Thor in one of his journeys, accompanied by Loki, rode in a car drawn by two he-goats. At night they put up at a peasant's cottage; Thor killed his goats, flayed them, and boiled the flesh for the evening repast of himself and the peasant's family. The bones were all placed in the spread-out skins. At dawn of day Thor "took his mallet Mjolnir, and, lifting it up, consecrated the goats' skins, which he had no sooner done, than the two goats re-assumed their wonted form." (Mallet. Op. cit., p. 436) "In the palace of Odin" the heroes feed on the flesh of the boar Sleipnir, "which is served up every day at table, and every day it is renewed again entire." (Id., p. 105.) See also "The Sharp Grey Sheep," which, when it was about to be killed for its kindness to the princess, said to her, "They are going to kill me, but steal thou my skin, and gather my bones and roll them in my skin, and I will come alive again, and I will come to you again." (Campbell. Op. cit. Vol. II., p. 287.) —Comp. also "Katze Woodencloak." (Dase. Op. cit., p. 420.)

We may also compare the story of Ananz, who having eaten a baboon, "the bits joined themselves together in his stomach, and began to pull him about so much that he had no rest, and was obliged to go to a doctor." The doctor tempted the baboon to quit his victim by holding a banana to Ananz's mouth. (Dase. Popular Tales from the Nors, p. 502.) Compare the howling of the dog in the belly of Toi. (Grey. Op. cit., p. 124.)
Ya mema inkosi isizwe sonke, ya ti, “Mu landele ni umfana, a bulawе.” Wa hamba kakulu; wa b’ezwa ukuba se be seduze, wa ti, “Bongopa-kamagadhlela, Bongopa-kamagadhlela, A u me; ku y’emiwa; A u me; ku y’emiwa; Ku boni uba si ya bulawa Amasela aweziwe? Z’ema inkomo. Ba m memeza, ba ti, “Mana kona lapo, si ku bulale. Kade w’enza imikuba.” Ba ti, “Yelda, si ku bulale.” W’elaela pansi. Ba ti, “Suka enkomeni, imikonto i nga zi šabali.” Ba i ponsa imikonto, a ya ze ya ya kuye, ya Alaba pansi. Wa ba šuleka, e ti, “Ini, ni ’madoda, ni baningi, imikonto i nga ze ya fika kumi, i Alaba pansi na?” La ba šuleka elinye ibuto, la ti, “Ini ukuba n’ašlulewe umfana, ni lo ni Alaba pansi, imikonto i nga ze ya fika kuyena na?” Ba tela abanye. Wa ti, “Ngi pe nini nami umikonto, ngi gwaze kini.” B’ala, ba ti, “A si k’aluleki.” Ba m ponsa ngemikonto; ya Alaba pansi. Ba i koṣeṣa, ba i ponsa kuye; a ya Alaba kuye. Ba ti, “S’ašlulekile: a kw enze nawe.” summoned the whole tribe, and said, “Follow the boy, and let him be killed.” He went rapidly; but when he heard that they were near him, he said, “Ubongopa-kamagadhlela, Ubongopa-kamagadhlela, Stand still now; it is the time for standing still; Stand still now; it is the time for standing still; Do you not see we are killed By thieves of another tribe?” The cattle stood still. They shouted to him, saying, “Stand still in that very place, that we may kill you. For a long time you have practised magic.” They said, “Come down, that we may kill you.” He descended to the ground. They told him to stand apart from the cattle, that the assagais might not pierce them. They hurled their assagais; they did not reach him, but struck the ground.74 He jeered them, saying, “Why what is this, you bemg men and so many too) the assagais do not reach me, but strike the ground? ” One of the soldiers, laughing at them, said, “Why are you worsted by a boy, for the assagais strike the ground, and do not reach him?” Some gave in. He said, “Give me too an assagai, that I may make a stab at you.” They refused, and said, “We are not yet worsted.” They hurled their assagais at him; they struck the ground. They picked them up, and hurled them at him; they did not strike him. They said, “We are worsted; do you try also.”

74 Compare this with the contest of Ulysses with the suitors of Penelope:

“Then all at once their mingled lances throw
And thrifty all of one man’s blood they flew;
In vain! Minerva turned them with her breath,
And scatter’d short, or wide, the points of death!
With deaden’d sound one on the threshold falls,
One strikes the gate, one rings against the walls:
The storm pass’d innocent.” (Pope’s Odyssey, B. xxii. l. 280.)
The boy kills the chief, and all his people die.

They offered him many assagais; he refused them, and asked for one only. They gave him one. He said, "May I fling at you?" They laughed. He spat on the ground; the spittle fizzed, it said, "Chief, all hail, thou who art as big as the mountains." He said, "May I stab you?" They laughed and said, "Do so, that we may see." He hurled the assagai at their chief. They all fell down dead.

He restores them to life again.

He took the haft of the assagai and smote their chief; he arose, and they all arose with him. They shouted to him, saying, "Stand where you are, that we may stab you." He laughed at them, and said, "Where have you already been?" They said, "We are just come." He said, "You were all dead." They said, "Bid the sun farewell." Others hurled many assagais at him; they struck the ground. They picked them up, and again hurled many of them at him; they struck the ground. The men laughed at them, and said, "Give us the assagais, that we may kill him." They hurled many assagais; they struck the ground. The men picked them up.

The chief tries in vain to kill the boy.

The chief said, "Get out of the way for me, that I may stab him." The chief hurled an assagai; it stuck in the ground. He said, "I am conquered, boy. Do you just try, that we may see." He said, "Give me an assagai, that I too may hurl it." They offered him

Lit., End the sun,—that is, take a last view of the sun,—this is the last day you have to live.
He brings the people to life again, and leaves the chief dead.

Wa tabata umkonto, wa tahaya kubantu. Ba vuka abantu, ya sala inkosi. Ba ti, "Se si ng' abako. Se si za 'uhamba nawe."

They are attacked on their journey by another tribe.

Ba dálula kweiny' isizwe. Ba ababa umkosi, ba ti, "Bulala ni Nanku'muntu 'emuka nabantu." Ya ba biza inkosi, ya ti, "A ba bulawe." Ba ya kubo, ba ti, "Yellika." Wa ti, "A ng'i nyaleni tshi." A ba tehela amaase, many assagai. He refused them, and said, "I wish for one." They gave him one. He spat on the ground; the spittle said, "Chief, all hail! thou mysterious one, thou child of the greatest." He said, "May I stab you?" They laughed and said, "Do it, that we may see." He hurled the assagai; he struck their chief. He died, together with all his people.

He took an assagai and smote the people. The people arose, the chief remained still dead. They said, "We are now your people. We will now go with you."

They passed through another tribe. The people gave an alarm, and shouted, "Go and kill. There is a man going away with people." The chief called them, and ordered them to be killed. They went to them. They told him to come down from the ox. He replied, "I do not walk on the ground." The thieves told them, saying, "We would refer the reader to the following similar instances:—

In Campbell’s Highland Tales we read the account of the Red Knight, who meets his foster brethren, who were “holding battle against MacDorcha Mac-Douiller, and a hundred of his people; and every one they killed on one day was alive again on the morrow.” This was effected by a “great toothy charm,” who had “a tooth that was larger than a staff on her fist.” “She put her finger in their mouths, and brought them to life.” (Vol. II., p. 446–448.) In the tale of “The Widow and her Daughters,” when the two eldest had been beheaded, the youngest “drew over them the magic club,” and they “became lively and whole as they were before.” (Id., Vol. II., p. 269.)


Rata by repeating a “potent incantation” restores sixty of his warriors which had been slain to life again. (Grey, Op. cit., p. 116.)

A spirit in the form of a flag found the place where Hatupatu was buried, and raised him to life again by enchantments. (Id., p. 185.)

When the prince who had been transformed into a cat was disenchanted by having his head cut off, a large heap of bones also revived life, and became a large body of courtiers, knights, and pages. (Thorpe’s Yule-tide Stories, p. 75.)

The youth raises the father of the princess and her other relations by touching each of them with the hilt of the magical sword. (Id., p. 167.)
They try in vain to kill the boy; he kills the chief, and leads off the people.

He said, “Do you try, boy, that I may see.” He said, “Give me an assagai.” He spat; the spittle remained on the ground and fizzed, and said, “Hail, chief, thou child of the greatest.” They gave him assagais; he refused them, and took but one; he said, “May I hurl at you!” He threw the assagai at their chief. They all died. He took the assagai, and smote their chief; he arose, and all rose with him.

He said, “Will you yet again attack me?” They said, “For our part, we will still make another trial on you.” They hurled the assagais; they struck the ground. They collected them, and threw them; they struck the ground. He asked for an assagai, and said, “Are you conquered?” They said, “We are.” They gave him an assagai; he stabbed the chief; they all died. He took the assagai and struck one man; they all arose; the chief remained dead. They said, “We are now your people.”
He sends messengers to his father.

He sent some men to his father to tell him that Ubongopa-kamagadhlela was coming. His father cried, saying, "Where did you see him?" They said, "He has killed many people, and is coming with many cattle." His father told the men to go back again. On their arrival they told him his father refused to believe them. A few cattle were selected, and one bullock of a peculiar colour was placed among them. For he said his father would see that he was still living by that bullock which belonged to his village.

The nation prepares to receive him with joy.

His father summoned the nation, and commanded them to make beer. He said, "The chief is coming back." The people said it could not be true. He said, "Go and look at the bullock belonging to our village, which has come back." The people saw it, and said, "It is the truth." They said, "Let a damsel be found, that on his arrival he may find her already here." They sought for a daughter of Ubungani, the son of Umakulukulu.

He returns to his home, and refuses to change his mode of life.

Those who were sent by his father reached the top of a hill, and said, "Your father tells you to make haste." The men and the cattle went rapidly. They appeared on a hill near their home. They placed Ubongopa-kamagadhlela in front: the cattle went rapidly, and reached the gateway. The people went out to see. His father and mother rejoiced. He said,

Ubungi, the grandfather of Ulangalibalela.
The queen is hated by the other wives of the king.

Once on a time, a king married the daughter of another king; he loved her very much; his wives were troubled on account of his love for her. She became pregnant, and gave birth to a girl: the father loved her exceedingly. The child grew, and when she was a fine handsome child, the other wives formed a plot against her; they said, "Since her father is not at home, let us go and cut fibre." They told the children not to agree.
IZINGANEKWANE.

ukutu, "Ni nga vumi uku m tabata umntwana." Unina wa biza intombazana e sala naye. Y' ala uku m tabata umntwana. Wa m beleta unina, wa hamba naye. to carry the child. The mother called the little girl which nursed her child. She refused to carry her. The mother put her on her back, and went with her.

'The queen forgets her child.'

Ba sika imizi, ba hamba njalo. Kwa ti kwesinye isialambo ba Alala pansi, ba bema ugwai. Unina wa bopa isitungu semizi, wa nika umntwana, wa Alala ngaso. B' esuka, ba sika imizi. Ba hamba njalo. Wa koalwa umntanake unina. Ba hamba njalo be sika; ba bopa, ba twala, ba goduka. They cut fibre, and went on continually. It came to pass in one of the valleys they sat down and took snuff. The mother made a bundle of fibre, and gave it to the child: the child played with it. They set out again and cut fibre. They went on continually. The mother forgot the child. They went on continually cutting fibre; they tied it up into bundles, and carried it home.

'She seeks in vain for the lost child.'

Ba sika ekaya, ba biza abazanyana babantwana; ba fika bonke. Kodwa owake wa fika-ze. Wa buza, wa ti, "U pi owami umntwana?" Ba ti, "U hambe naya." Wa dabuka; wa kala, wa giima, wa ya "kufuna. Ka mtola; wa buya. When they came home, they called the children's nurses: they all came. But her's came without the child. She asked, "Where is my child?" They said, "You took her with you." She was troubled, and cried, and ran to find her. She did not find her, and came back.

'The polygamic wives rejoice.'

Kwa kalwa kakulu. Sa taho isitembu, sa ti, "Ku njani ke manje na? Si l'apulile igugu likayise. Intandokazi i jambisi-siwe." There was a great lamentation. The polygamic wives said, "How is it now then? We have destroyed the father's darling. The pet wife is utterly confounded."

'A message is despatched to the king.'

Kwa ya kubikelwa uyise; kwa tiwa, "Nkosini, umntanako u lambile-kile, si yokusika imizi." Wa Alupeka kakulu uyise. A messenger was sent to tell the father; it was said, "King, your child has been lost, whilst we were cutting cutting fibre." The father was greatly troubled.

80 Isikalame, here translated valley, is a depression between two hills, where water runs in wet weather, or during storms.
The child is found by another queen.


In the morning an old woman of the royal household of another nation, went to fetch water: she heard the child playing; she heard something saying, "Ta, ta, ta." She wondered, and said, "Ah! what is this?" She went stealthily along, and found the child, sitting and playing. She went home, and left both her and the water-pot. She called the king's chief wife, and said, "Come here." The queen went out of the house. She said, "Let us go; there is something by the river which you will see." She went with the old woman. They arrived. She said, "Behold a child." The queen said, "Take her." She said so with joy. The old woman took her. They came to the river. The queen said, "Wash her." She washed her. The queen took her, and placed her on her back, and went home. She is brought up with the queen's son.

Ya m ncelisa; ngokuba yona ya i zele umntwana womfana; ya m kulisa. Wa kula. Ba hamba bolabili nowako. Wa kula, wa intombi enkulu. Wa bekwa inkosiyezintombi; kw'enzwi uku-dlasa okukulu. Kwa hlabaphwa izinkomo eziningi. Ba jabula abantu bonke. She suckled her, for she had given birth to a boy; she brought her up.81 She grew. Both she and the queen's own child walked. She grew and became a great girl. She was appointed chief of the girls,82 when a great feast was made. Many cattle were slaughtered, and all the people rejoiced.

The officers tell the queen's son to marry the foundling.

Ngemva kwaloko za ti izinduna kumfana, za ti, "I seke le 'ntombi." Umpfana wa mangala, wa ti, "Hau! ku njani loku na? Ant' udade wetu na! Sa ncela

81 Lit., She caused her to grow, that is, the queen nourished her.
82 See Appendix (A).
kanye kumame na?" Za ti, "Kqa; wa tolwya esi\lanjeni." W' ala, wa ti, "Kqa, udade wetu lo." Kwa sa futi, za ti, "Ku fanele u m tabate, a be umfazi wako." W' ala, wa alupeka kaku.

An old woman imparts to the foundling the secret of her origin.

Kwa ti ngolunye usuku isalukazi sa tehena intombi, sa ti, "U y' azi na?" Ya pendula ya ti, "Ini na?" Sa ti, "U za'kusekwa." Ya buza ya ti, "Ubani na?" Sa ti, "Insizwa yakwenu." Ya ti, "Hau! kanjani na? Anti umne wetu lowo na?" Sa ti isalukazi, "Kqa; wa tabatwa esithlanjeni, wa kuliswa inkosikazi." Ya kala, i dabukile.

On another occasion an old woman said to the girl, "Do you know?" She answered, "What?" She said, "You are going to be married." She enquired, "To whom?" She said, "The young man of your own house?" She said, "O! what is the meaning of this? Is he not my brother?" The old woman said, "No, you were taken from a valley, and brought up by the queen." She cried, being much troubled.

The foundling's grief.


She took a water-pot, and went to the river, and sat down and wept. She filled her water-pot, and went home. She sat down in the house. Her mother gave her food; she did not like it, and refused. The mother asked, "What is it?" She said, "Nothing." There is a pain in my head." So it was evening, and she went to lie down.

She meets with a friend.

Kwa ti kusasa ya vuka, ya tabata imbiza yamanzi, ya fika emfuleni; ya hlala pansi, ya kala. Ya t' i sa kala, kwa puma iselweselwe.

88 It is not in accordance with native custom for a young man to marry his foster-sister.
84 That is, the house in which you are living,—the house in which she had been brought up, and to which she supposed she belonged.
a great frog, and said, "Why are you crying?" She said, "I am in trouble." The frog said, "What is troubling you?" She replied, "It is said that I am to become the wife of my brother." The frog said, "Go and take your beautiful things, which you love, and bring them here." The frog enquired, saying, "Do you wish me to take you to your own people?" The child said, "Yes." The frog took her things and swallowed them; he took her and swallowed her; and set out with her.

In the way he met with a string of young men: they saw the frog. The one in front said, "Just come and see: here is a very great frog." The others said, "Let us kill him, and throw stones at him." The frog said, "The natives walk in single file.

88 In Grimm's story of the Frog King, the princess is represented as having dropped her golden ball into a well, and whilst standing by its side inconsolable for the loss, and weeping bitterly, she hears a voice, which said, "What troubles thee, royal maiden? thy complaints would move a stone to pity." This voice she found to proceed from a frog, "which raised his thick ugly head out of the water." The frog in this tale was an enchanted prince; the princess is the means of removing the enchantment, and becomes his wife.—When Onderluss is weeping at the well, an exceedingly large pike rises to the surface, and gives her assistance. (Thorpe's Yule-tide Stories, p. 114.)
"Ngi iselesele nje; a ngi yi 'kubulawa.
Ngi yis' Umdhlubu kwelakubo izwe."88


"I am but a frog; I will not be killed.87 I am taking Umdhlubu to her own country."

They left him. They said, "Hau! how is it that the frog spoke, making a prodigy? Let us leave him." They passed on, and went their way.

**And a string of men.**

La hamba ke neselesele. La buya la Alangana nodwendwe lwapadoda. Ya t' e pambili inododa, "O, woza ni, ni zokubona iselesele elikulu." Ba ti, "A si li bulale." La ti iselesele,

"Ngi iselesele nje; a ngi yi 'kubulawa.
Ngi yis' Umdhlubu kwelakubo izwe."

Ba dhlula. La hamba iselesele.

And so the frog too went on his way. Again he met with a string of men. The one in front said, "O, come and see a huge frog." They said, "Let us kill it." The frog replied,

"I am but a frog; I will not be killed.
I am taking Umdhlubu to her own country."

They passed on, and the frog went on his way.

**And some boys belonging to her father.**

La funyanisa abaf'a.na b' alusile; ba li bona; la bonwa okayise umfana. Wa ti, "Wau! Mdlhubu wenkosi! woza ni, si li bulale iselesele elikulu. Gijima ni, ni gaule izinkandi, si li shiye ngazo." La ti iselesele,

He fell in with some boys herding cattle; they saw him: he was seen by a boy of the damsel's father.89 He said, "Wau! By Umdhlubu the king's child I come and kill a great frog. Run and cut sharp sticks, that we may pierce him with them." The frog said,

87 "I will not be killed."—A mode of deprecating death on the ground of having some work in hand, the importance of which will be admitted to be too great to allow of the messenger being put to death. When a person sentenced to death, or threatened with it, says, "I will not be killed," he is at once understood, and asked, "What is it?" He explains, and if the reason is satisfactory, they answer, "Xembala," (truly,) and the sentence is remitted.—Comp. Jeremiah xli. 8, where Ishmael is represented as sparing ten out of the eighty men he had ordered to be slain, because they had "treasures in the field" as yet not harvested.

88 Kwelakubo izwe, pronounced kwelakubw izwe.

89 A boy of the damsel's father,—her half-brother.
“Ngi iselesele nje; a ngi yi ‘kubulawa.
Ngi yis’ Umdhlubu kwelakubo izwe.”


“I am but a frog; I will not be killed.
I am taking Umdhlubu to her own country.”

The boy wondered, and said, “O, sirs, do not let us kill him. He calls up painful emotions. Leave him alone, that we may pass on.” They left him.

And her own brother.

La hamba, la fika kwabanye, la bonwa umne wabo; wa ti, “Mdhlubu wenkosii! nanti iselesele elikulu kakulu. A si li kande ngamatahe, si li bulale.” La ti iselesele,

“I am but a frog; I will not be killed.
I am taking Umdhlubu to her own country.”

The frog went on his way and came to others. He was seen by the girl’s own brother: he said, “By Umdhlubu the king’s child! There is a very great frog. Let us beat it with stones and kill it.” The frog said,

He arrives at her mother’s village.

La dhlula, la fika ngasekaya, la ngena esihlaleni ngemsani kwozumi; la m kipa nosinto sakhe. La m lungisa, la m pakhula ngompakqulo wodonga, la m geoba, la m vunulisa.

He went on and came near her home: he entered a bush below the kraal; he placed her on the ground with her things. He put her in order: he cleansed her with udonqa:90 he anointed her, and put on her ornaments.

She makes herself known to her mother.

Wa hamba ke. Wa tata into nga yake yetusi, wa hamba, wa ngena ngesango, wa dabula pakati kwsibaya; wa hamba pakati kwaso; wa fika entubeni, wa pu-

So she set out. She took her brass rod, and went and entered at the gateway, and she passed across the cattle enclosure: she went in the middle of it; she came to the opening, she went out, and entered

90 Udonqa is a small bush which bears white berries; when ripe they are gathered and bruised and formed into a paste; the body is first anointed with fat, and then rubbed over with the paste of the udonqa. This is one mode of cleansing, which is supposed more effectual than water. The natives use the idumbe in the same way.
remembers the dreams which I formerly dreamt; and my heart asks, ‘Can it be, since this dream of a wedding comes to me again, that it is not right at my home? For when I left my home, my wife and mother were ill. Why have I dreamt a dream which I dreamt formerly and it came true?’”

Our people, Umpengula and the rest, answered me, saying, “The dream of a wedding is a bad sign. Your heart is heavy with reason; to dream of a wedding is like dreaming that a man is ill. If you dream of him when he is very ill, you may dream that he is fat, and decked in his fine things, and that man is dead, he does not get well. When a man is ill, it is well to dream he is dead, and that they are weeping for him, then that man will get well, he will not die.” It was Umpengula who answered me thus; and he said, “Yes, yes, Uguaise, but since you have dreamed of a wedding-dance, a wedding-dance is a bad dream.” And Uklas answered, “O, as to that, Uguaise, one dream will turn out to be a bad omen; and a man may dream the same dream another time, and it turn out to be but a dream, and nothing come of it.”

Umpengula answered, “Yes,
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sometimes, a man dreams merely of another, and nothing comes of it. And I too, Uguaise, once dreamt a dream Undayeni was ill. During his illness I dreamt I saw him dressed in his best attire, with his umuntsha of wild cat's skins, and having put on his tails; I dreamt there was a dance. I awoke in the morning, Uguaise, with my heart depressed. I told the people my dream, and remained waiting, my eyes filling with tears. I said, 'If Undayeni is dead—' As I was saying those words—for I was working with the white men,—I said, 'I will turn my eyes towards the road,' and I saw a lad coming, it was a lad belonging to us. I said, 'O, Undayeni is dead. The lad is coming to tell us.' As soon as he came I said to him, 'Lad, you have come because Undayeni is dead.' The boy said, 'Yes, yes; I come merely for the purpose of telling you that Undayeni is dead.' I replied, 'I too had already seen that it was so.'

My heart is no longer heavy. But it says if there is any thing the matter, I shall see someone coming to tell me. My heart sees that what the men of the place say is true, and I too now see that if
The king is informed of her arrival.

Kw'esuka isigijimi, sa ya kuyise, sa hamba, sa fika, sa ti, "Nkosi, u vulile umntwana owa e file." Ya ti inkosi, "Hau! u ya alanya na! U mu pi lowo 'm-ntwana na?" Sa ti isigijimi, "Umdh'labu." Wa ti uyise, "U vela pi na?" Sa ti, "Ang'azi, nkosi." Wa ti uyise, "Uma kungi si ye, ngi ya 'ku ku bulala. Uma ku u ye, gijima, u Abab' umkosi kuzo zonke izindawo, ba bute izinkabi zonke ezinkul' b' ezo nazo."

A messenger set out and went to her father; he arrived and said, "0 king, your child that was dead has come to life again." The king said, "Hau! Art thou mad? Which is that child?" The messenger said, "Umdh'labu." The father said, "Whence comes she?" He said, "I do not know, 0 king." The father said, "If it be not she, I will kill thee. If it be she, run, raise a cry in all places, that the people may bring together all the large oxen, and come with them."

The news is published, and the people rejoices.

He went and raised a cry, and said, "The princess has come. Make haste with the oxen." The men asked, "Which princess?" He replied, "Umdh'labu the child of the king, who was dead." They rejoiced; they took their shields; they took the oxen, and drove them; they took also their presents to gladden the princess; for she had risen from death; they found her when they no longer expected it. They came; they slaughtered many cattle, even in the ways, in order that the old men, and the old women, and the sick might eat, who were not able to reach the home where the princess was.

The king visits the princess.

The father came and said, "Come out, my child, that I may see you." She did not answer. He slaughtered twenty oxen. She made her appearance at the doorway, and stood still. He slaughtered thirty; she came out. The father said, "Go into the cattle-

98 Not thirty other cattle, but ten, making thirty altogether.
They dance for her.

They danced for her very much. But the other side of the kraal did not rejoice; it did not dance together with the children and queens of that side. They left off dancing.

The king sits with his child, and orders a fat ox to be killed for her.

The father went with her into the house, and sat down with her. He said, "Let a fat young ox be taken, and killed, and cooked for the child, that we may eat and rejoice, for she was dead, and has risen from death."

The king and queen and her children rejoice together.

So all the people rejoiced. The child returned to her royal position. Her father did right royally; he returned to his former habits, and lived at that kraal, for he had ceased to be there much, because he remembered his child which had died. Her mother and the children of her house rejoiced together.

The frog is called by the king and rewarded.

Her father asked her, "How did you come here?" The child said, "I was brought by a frog." The father said, "Where is he?" The child replied, "He is yonder

This custom of slaughtering cattle to induce a person to quit a house, to move forward, &c., is called ukubuyatise, to make to take steps.
The father said, "Let oxen be taken, that he may be danced for, and come up to our home." So they went and danced for him. They brought him home. They brought him into the house and gave him meat, and he ate. The king enquired, "What do you wish that I should give you as a reward?" He said, "I wish some black hornless cattle." He took many cattle and people, and said, "Go with him." So they went and came to his country.

The frog built a great town, and became a great chief. He slaughtered cattle continually; and men came to ask for meat. They enquired, "What is your chief who built this town?" They said, "Uselesele." They enquired, "Whence did he obtain so large a town as this?" They said, "He got it because he brought our princess to the king; so he gave him cattle and men." They answered, saying, "Are you then the people of Uselesele?" They said, "Yes. Do not speak disrespectfully of him; he will kill you, for he is a great chief."

Uselesele took many people under his protection. They revolted from their chiefs through seeing the abundance of food at Uselesele's. So Uselesele reigned and became a king.

Umahlubu's beauty is celebrated, and Unkosi-yasenthla sends his people to see her.

Unkosi-yasenthla heard it said, "The frog man has a beautiful beauty."

W'ezwa Unkosi-yasenthla ukuti, "I konza intomb' enile kankosini."

Unkosi-yasenthla, a proper name, The-frog-man.

Comp. p. 89, Note. Or we may render these words, King of the Uplands or Highlands; and King of the Lowlands.
Umdhlubu Neselele.

yasenzansi, igama layo Umdhlubu.”

He said to his people, “Go and see what kind of a damsel it is.”

They went, and came to Unkosi-yasenzansi, and said, “King, we have been sent by Unkosi-yasenzansi, that we might select a beautiful damsel from among your children.”

The king’s daughters are summoned, and Umdhlubu is chosen for her surpassing beauty.

He summoned them, and they came. At length they saw one only damsel which excelled all the others in beauty. For they remembered, that if a king has sent people to go and choose a beautiful damsel, it is proper that they should look very earnestly; for those people are the king’s eyes, because he trusts them. They look earnestly, that they may not be reproved when the damsel is brought home. When they see she is ugly, not like a damsel which has been chosen for a king, they find great fault, saying, “Why have you disgraced the king by choosing an ugly thing for him?” The honour of those men is ended; they are removed from their honourable office, because they are not trustworthy. Therefore they chose Umdhlubu for her beauty-sake, saying, “It is she only who is fit to be the king’s queen above all the others.”

The others are ashamed, and hate her.

I ngalo ke eza shiywako za jamba, naonina ba jamba, nabene wabo ba jamba. Kwabo-mdhlubu kwa jabulwa. Ukujabula kwa

Therefore those who were left were ashamed; and their mothers were ashamed; and their brothers were ashamed.¹ There was rejoicing in the house of Umdhlubu.

¹ That is, those belonging to the other side of the village.