kwekwapa. Wa puma ngamandla Untombi-yapansi, wa gjima e ya lapa ku kona soyise nasonina. Ku te lapa e secula kwomuzi, wa puma Usilwane endlindi, wa bona Untombi-yapansi enkla kwomuzi. Wa meneza Usilwane e ti, “Mi- na lapa, ntombi-yapansi! u ya ngapi na?” Wa baloka ngamandla Untombi-yapansi. Wa m landela Usilwane e pete umkonto, e ti lapo e ya ‘ku m bamba kona, u ya ‘u m gwaza ngomkonto. Beneath the armpit. Untombi-yapansi rushed out, and ran away to her fathers and mothers. When she was at the upper part of the village, Usilwane left his house and saw her. He called her, saying, “Here, attend to me, Untombi-yapansi, where are you going?” Untombi-yapansi fled with haste. Usilwane pursued her, taking an assagai in his hand, thinking when he should catch her, he would stab her with it.

Untombi-yapansi escapes.

Wa ti lapa e seduze kakulu | Untombi-yapansi wa ti, | “Dabuka, m’labo, ngi ngene, ngo-kuba ngi za ‘kufa namuala.” Wa dabuka um’labo, wa ngena Untombi-yapansi. Wa ti lapo Usilwane e se fika lapo, wa funa, e nga m boni lapo e tabone kona Untombi-yapansi; wa ti Usilwane, “Hau! hau! u tabone pi, loku ngi te ngi lapaya wa e lapa na!” A ka be e sa m bona. Wa buyela emva Usilwane. When Usilwane was very near her, Untombi-yapansi said, “Open, earth, that I may enter, for I am about to die this day.” The earth opened, and Untombi-yapansi entered. When Usilwane came there, he sought, but could not see where Untombi-yapansi had descended; he said, “Hau! hau! where did she descend! for I thought when I was yonder, she was here.” He was no longer able to see her. He went back again.

She goes near the chief’s garden and gives an alarm.

Wa hamba Untombi-yapansi; kwa ti lapa so ku lwile wa lala, e nga pumanga pansi. Kwa ti knasswa wa vuka futi, wa hamba. Kwa ti lapa se ku semini kakulu wa puma pansi, wa ye w’ema ega-ngeni, wa meneza e ti, “U so ya yiya yiya57 yedwa kwela nonyaka; Untombi-yapansi went on; when it was evening she slept, not having come out from the earth. In the morning she awoke, and again went on. When it was midday she came out of the earth, and went and stood on a small elevation, and shouted, saying, “There will be nothing but weeping this summer.”

55 The brothers of the father are called fathers; and the father’s polygamic wives, mothers.
56 See Appendix.
57 Yiya’iya for lilali; in Isikwabane dialect.
58 The u here does not refer to any particular person, but to the people of the chief in general. The natives say on such occasions, “U ya kuba Umayemaye kwela nonyaka.” “There will come Umayemaye this summer,” Umayemaye being a name personifying mourning. “The woe-woe-man will come this summer.”
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Usilwanekazana u bulewe Usilwane; u ti, u be dhlala ngengomende yenkosi." Sa ti isalukazi esetso, "Kungati ku kona oku lengezayo, ku ti Usilwanekazana u bulewe Usilwane; u be dhlala ngengomende yenkosi." Ya ti inkosi, "Si tate ni, ni si ponsa emnceleni." Ba si tata, ba si bulala, ba si ponsa emnceleni; nqokuba be ti, "Si hloelela umntwana wenkosi."

An old woman which was in the royal garden said, "It sounds as though there was some one shouting afar off, saying, 'Usilwanekazana has been murdered by Usilwane; he says, she has killed the prince's leopard without cause.'" The king said, "Seize her, and cast her outside the garden." They seized her, and killed her, and cast her outside the garden; for they said she was prophesying evil against the king's child.

She goes to another place and shouts again.

Wa pinda wa dhlula lapo Untombi-yapansi, wa fika kwelinye iganga, wa ti, "U so ya yiya yiya yedwa kwela nonyaka. Usilwanekazana u bulewe Usilwane; u be dhlala ngengomende yenkosi." La ti ikzeku, "Ku kona oku lengezayo; ku nga ti ku ti, 'U so yiya yiya yedwa kwela kwela nonyaka. Usilwanekazana u bulewe Usilwane; u ti, ba dhlala ngengomende yenkosi.'" Ya ti inkosi, "Li tate ni, ni li ponsa ngapandile kwomnceleni." Ba li tata, ba li ponsa emnceleni.

Again Untombi-yapansi passed onward from that place, and went to another small elevation, and cried, "There will be nothing but weeping this summer. Usilwanekazana has been murdered by Usilwane; he says, she has killed the prince's leopard without cause." An old man said, "There is some one shouting afar off; it is as if it was said, 'There will be nothing but weeping this summer. Usilwanekazana has been killed by Usilwane; he says she has killed the prince's leopard without cause.'" The chief said, "Seize him, and cast him outside the garden." They seized him, and cast him out.

All the people run to her when she shouts the third time.

Kwa ti, lapo w'esukə futi Untombi-yapansi, wa ya eduze nabo, wa meneza e tì, "U so ya yiya yedwa kwela nonyaka. Usilwanekazana u bulewe Usilwane; u

na has been murdered by Usilwane; he says, she has killed the prince's leopard without cause." An old woman which was in the royal garden said, "It sounds as though some one was shouting afar off, saying, 'Usilwanekazana has been killed by Usilwane; she has killed the prince's leopard without cause.'" The king said, "Seize her, and cast her outside the garden." They seized her, and killed her, and cast her outside the garden; for they said she was prophesying evil against the king's child.

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All the people run to her when she shouts the third time.

Kwa ti, lapo w'esuka futi Untombi-yapansi, wa ya eduze nabo, wa meneza e tì, "U so ya yiya yedwa kwela nonyaka. Usilwanekazana u bulewe Usilwane; u

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...ti, u be dala ngengomende yenkosini. Kwa ti lapo bonke abantu b'ezwa ukutha kwake, ba kala bonke, ba baleka, ba ya kuyena, ba ti, "U ti ni na?" Wa ti, "Usilwanekazana u bulewe Usilwane; u ti, u be dala ngengomende yenkosini.

Usilwane is seized and bound.

Ba buya abantu bonke, ba yake. Ba fika, wa baleka Usilwane; ba m biza, ba ti, "Buya wena; u s' u ti ku kona abantu aba fa bonke na?" Wena u se z'ubulaw。" Wa buya Usilwane, wa ngena endlini. Ba m bamba, ba m bopa, ba ti, "U za 'kwenziwa njani na?" Ya ti inkosi, "Vala ni emnyango, ni tshise indlu, ku zo ku tehe tina sobatatu. Kepa wena, ntombi-yapansi, hamba u ye kodade wenu, u ye 'ku dala kona; ngokuba mina nonyoko si za 'kutha nendlu; ngokuba a si tandi ukuhamba, ngokuba Usilwanekazana u file, nati si za 'ku fa kanye naye."

All the men went home. When they arrived, Usilwane fled; they called him, saying, "Come back; do you think that there is any reason why all the people should be killed? You are not about to be killed." Usilwane came back, and went into the house. They laid hold of him, and bound him, and said, "What is to be done with him?" The king said, "Close the door, and set fire to the house, that we three may be burnt. But you, Untombi-ya-pansi, go to your sister, and live with her; for I and your mother shall be burnt with the house; for we do not wish to live, because Usilwanekazana is dead, and we too will die with her."

Usilwane pleads in vain.

Wa ti Usilwane, "Mina; musa ni uku ngi thisha nendlu; ngi gwaze ni ngomkonto." Ya ti inkosi, "Kga, mntanami; ngi za 'ku

Usilwane said, "Attend to me; do not burn me with the house; stab me with an assagai." The chief said, "No, my child; I will

60 U s' u ti ku kona abantu aba ka fa ngako bonke na?—This would be the full form of the sentence. It is meant by the question to say, that he need not imagine that one murder—namely, his own—will be added to the murder already committed.

61 Wena, u se s'ubulawa, for, a ku se s'ubulawa.

62 We three—namely, himself, wife, and Usilwane.

63 The name of this sister in the other tale is given. It is Umkindinkomo, —Cow-hip-dress; because the hip-dress she wore was made of a cowhide.

64 In the other version the father is represented as arming and fighting with Unkolya, who also arms. Unkolya first huris his lance, but it falls short; the father's pierces Unkolya with a fatal wound. But subsequently, without any reason being given, the father, mother, and village are burnt.
ku zwisa ubulungu obukulu ka-
kulu, ngokuba u wena o bulele
umtatanami.”

cause you to feel very great pain,
for it is you who have murdered
my child.”

The chief sends Untombi-yapansi to her sister.

Untombi-yapansi said, “With
whom shall I go?” Her father
replied, “Take your ox, mount it
and go. When you are on the
top of the hill, you will hear
the great roaring of the burning vil-
lage; do not look back, but go on.”

She meets with an imbulu, who deceives her.

She went, riding on the ox.
When she was on the hill, she
heard the roaring of the fire. She
wept, saying, “So then I
hear this
great roarmg; my mother
and
father are burning.” She went on,
and came to a great river. When
she came to it, there appeared an
imbulu, and
said, “Princess, Un-
tombi-yapansi, just come down
here from your
ox,
that I
may
get
up,
and see
if
it becomes me or
not”
She replied, “No;
I do
not wish to
dismount.”
The im-
bulu
said, “What
is the matter
.
But Untombi-yapansi
knew
be-
forehand that
an
imbulu would
appear
at
that place;
for her mo-
ther
had told her, saying,
“We
the ox treads on a stone,
an
imbulu
will
come out
at
that
place.” She
was therefore
afraid
to dismount.
So
she
said, “Get
out of the way,
and let me pass
on.”
The imbulu
said, “Hau!
Lend me the ox, that I
may
see
if
it
is
suitable
for me
I
She dis-
mounted. The imbulu said, “Hand
me your things, that I may put

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* The words with which she is warned before setting out are given in the
other version — “Ba ti, a nga lunti itabe eli sandilele.” “They told her not
to tread on a certain stone which was in the path.” This is much more precise,
and gives us the idea not distinctly brought out in the above, that there was a
certain stone known as being the haunt of some magical evil power.
They reach the sister’s village.

They went on, and came to the place where the sister of Untombi-yapansi was married. They entered the village, and went to the upper part of it. The imbulu went into a house, and Untombi-yapansi also went in. The imbulu said, “Don’t come in. Hold my ox.” Untombi-yapansi held the ox; the imbulu sat down.

68 Umsila-wesinja, Dogs'-tail.
The imbulu deceives her.

The sister of Untombi-yapansi asked, “Who are you?” The imbulu replied, “It is I, child of our house. Hau! do you not recognise me?” She said, “No; I do not recognise you; for the child of our house I left when she was still young; I know nothing but her name. But, besides, her body glistened, for she was like brass.” The imbulu said, “I was very ill. I am Untombi-yapansi. I no longer have that body of mine which was like brass.” Her sister wept, saying, “Hau! Forsooth is this the child of our house!”

Her sister said, “And who is the child of our house?” Her sister said, “And she who is at the doorway, whence does she come?” The imbulu said, “It is a mere thing. I fell in with it at the river; it was merely going on foot.” She said, “May I give you food?” The imbulu replied, “Yes; I am hungry.” She gave it porridge. It ate. She said, “Call your servant yonder, that I may give her; here is some whey.” The imbulu said, “Give it to her there in the doorway.” Her husband said, “No, do not give food to the person outside; bring her into the house, that she may eat here.” She called her, saying, “What is her name?” The imbulu replied, “Umsila-wezinja.” Her sister said, “Come and eat, Umsila-wezinja.”

Untombi-yapansi wastes the food.

She went in; her sister took a child’s vessel, and gave her some whey in it. The imbulu said, “No! no! Child of our house, 87 The story makes it clear however that we are not to understand simple whey, but whey mixed with ground mealies. Poor people and dependents only eat ground mealies mixed with whey; superiors use amasi.
m nika okambeni lwabantabako, mnta-kwetu; u m telele pansi njé, a dálele kona.” Wa ti umkwenya wabo, “Kya, musa uku m telela pansi umuntu, u m kangeze ezana dleni.” Wa ka ngokezo udade wabo, wa m kangeza. Kepa Untombi-yapansi wa palá insika ngezandla zake, wa m kangeza udade wabo; ku ti lapa e se kwe dlele uku m kangeza, a yeke izanda la, a keteke amasi; a tete a ti, “Ini ukuba ngi ku kangeze amasi ami, u wa káite na?” A ti, “Kw’ enza, ngokuba ngi kangeza, ngi pâle inaka.” Wa mu pa inkobe; wa dála. Ba lala.

do not give it to her in the vessel of your children; pour it for her on the ground, that she may eat it there.” Her brother-in-law said, “No, do not pour food for a person on the ground; give it to her in her hands.” Her sister dipped it out with a spoon, and poured it into her hands. But Untombi-yapansi put her hands round the pillar of the house, and her sister put it into her hands; when she had finished, she separated her hands, and the amasi was spilled. Her sister scolded, saying, “How is it that I pour my amasi into your hands, and you throw it away?” She replied, “It is because, when I stretched out my hands, I placed them on each side of the pillar.” She gave her boiled mealies; she ate; and they retired to rest.

She is sent to watch the garden.


In the morning the sister of Untombi-yapansi said, “I am in trouble because there is no one to watch for me; the birds trouble me in my garden.” The imbulu said, “There is Umsila-wezinja; let her too go with those who watch, that she may watch for you.” She said, “Well, go.” Untombi-yapansi went with Udalana. 70

The sister here magnifies her gift by calling the whey amasi. Untombi-yapansi acts thus because it was not proper for her to eat the milk belonging to her brother-in-law. See Note 95, p. 164. The imbulu has no regard for such customs.

81 In the other version, it is groundnuts which are given to her. She takes but one out of the vessel, and all the rest disappear. It is thus, and not by dropping whey, that she fixes attention on herself. The chief exclaims, “Lolu udodova lwenkakazi lu tate yanye indalubu, za pela zonke esitheni.” “This skinny one of the queen has taken one groundnut, and no more are left in the dish.” She thus also manifests her magical power, which is brought out so much afterwards.

70 Udalana, Little-old-one.

When they came outside the village Untombi-yapansi stopped and said, "Do you go before, Udalana." Udalana went on; they reached the gardens. Udalana went to the garden belonging to her house, which was high up; and that which was watched by Untombi-yapansi was low down, and the watch-houses were opposite each other. The birds were very numerous. As they were entering the garden the birds came; Udalana threw stones at them, and said, "There they are, Umsila-wezinja." Untombi-yapansi said, "Tayi, tayi, those birds which devour my sister's garden, although she is not my sister truly, for I am now Umsila-wezinja. I was not really Umsilar-wezinja; I was Untombi-yapansi." The birds went away immediately in accordance with her word. They remained the whole day without any birds coming. And Udalana wondered much when she saw that there were not any birds, since they troubled her so much every day.

When it was midday Untombi-yapansi lapa se ku semini kakulu, wa ti, "U ze u ngi ponesle, dalana; ngi sa ya 'kugeza." Wa hamba wa ya emfuleni; wa fika wa ngena pakati esizibeni, wa geza; wa puma umzimba wonke wake u kanya itusi, e peta induku yake yetusi. Wa tehaya pansi, wa ti, "Puma ni nonke, bantu bakababa nenkomô zikababa, nokudâla kwami." Kwa puma abantu abaningi nenkomô eziningi, nokudâla kwake. Wa

She is visited by strange guests.

Wa ti Untombi-yapansi lapa se ku semini kakulu, wa ti, "U ze u ngi ponesle, dalana; ngi sa ya 'kugeza." Wa hamba wa ya emfuleni; wa fika wa ngena pakati esizibeni, wa geza; wa puma umzimba wonke wake u kanya itusi, e peta induku yake yetusi. Wa tehaya pansi, wa ti, "Puma ni nonke, bantu bakababa nenkomô zikababa, nokudâla kwami." Kwa puma abantu abaningi nenkomô eziningi, nokudâla kwake. Wa

When it was midday Untombi-yapansi said, "Do you throw stones at the birds for me, Udalana; I am now going to bathe." She went to the river; when she came to it, she went into a pool and washed; she came out with her whole body shining like brass, and holding in her hand her brass rod. She smote the ground and said, "Come out, all ye people of my father, and cattle of my father, and my food." There at once came out of the earth many people,71 and many cattle, and her food.

71 In the other version, the dead,—her father, mother, and Ulukozazana,—are among the company.
dāla. Kwa puma nenkabi yake, wa kwela pezu kwayo, wa ti, "Enkundlileni kababa sa si ti E-a-ye; Kwezi-matshoba amâlope sa si ti E-a-ye."

Kwa vuma abantu bonke kanye nezihlaJl.la, zi in vumela. Kwa ti lapa e se kqedile konke loko, w'e­

lïka enkabini yake; wa tshaya ngenduku yake pansi, wa ti, "Da­
buka, mll.laba, ku ngene izinto zikababa nabantu bake." Nembala umâlaba wa dabuka, kwa ngena izinto zonke nabantu.

She returns to the garden and Udalana wonders.

Wa buya wa tata umâlaba omnyama, wa zibekca ngawo em­
zimbeni, wa ba njengoloku e be­

njalo. Wa kupuka, wa ya ensimini, wa ngena ekanbeni. Wa ti, "Kade zi kona inu izinyoni na?" Wa ti Udalana, "Au! we ba­
dâla! u bona ngoba e ngi shiyi
nezinyoni eziningi ngedwa na?" Ba ti be sa kuluma wa fika um­

Alambi omkulu wesinyoni. Wa ti Udalana, "Nazo, maila-wezinja. Wa ti Untombi-yapanisi, "Tayi, tayi, leziya 'nyoni ezi dâla insimu kadade. Kona e nge 'dade ngasi-

bili; kona se ngi Umsila-wezinja; sister's garden. Although she

nga ngi Untombi­yapanisi." Untombi­
yapanisi said, "Tayi, tayi, you

birds yonder which devour my

bili; nga. Untombi-yapanisi." Untombi-yapanisi said, "Tayi, tayi, you

birds yonder which devour my

sister's garden. Although she

is not my sister truly; although I

was as she was before. She went

up from the river to the garden,

and went into the watch-house.
She said, "Have the birds been

here some time?" Udalana said,

"Au! by the council! does she

see because she left me alone

with many birds?" As they were still

speaking a large flock of birds

came. Udalana said, "There they

are, Umsila-wezinja." Untombi-
yapanisi said, "Tayi, tayi, you

birds yonder which devour my

sister's garden. Although she is

not my sister truly; although I

am now Umsila-wezinja; I was

not truly Umsila-wezinja; I was

Untombi-yapanisi." The birds at

once went away in accordance

with her word.

She ate. Her own ox also came

out; she mounted it and said,

"In my father's cattle-pen we used
to sing E-a-ye;

Among the white-tailed cattle
we used to sing E-a-ye."

All the people, together with the
trees, took up the song, singing in
unison with her. When she had
done all this, she descended from
her ox; she smote the ground
with her rod, and said, "Open,
earth, that my father's things and
his people may enter." And truly
the earth opened, and all the
things and men entered.

In the other version it is very different; she does not protect the garden,
but gives it up to the birds. "Za fika izinyoni, sa wala omnyama. Wa ti, 'Tai, tai, tai; insimu kadade. Kona zwa dâla, a zwa kgedi.' A kwa sala nanza li linye. Kwa ti nya. Ba ti, 'Inamnun yenkon; u i nika izinyoni.' " 'The birds
came, and dropped into the garden. She said, 'Tai, tai, tai; it is my sister's
garden. Though they eat the corn, they do not eat it all up.' They ate it all;
there did not remain one ear of corn; the garden was utterly desolate. The
people said, 'She gives the king's garden to the birds.'"

Kwa tehona ilangela, ba buya ba ya ekaya. Ba fika, ya buza ikosi ya ti, "Be zi kona, inyoni, msila-wezinja, na?" Wa ti Untombi-yapansi, "Ehe; be ziningi kaku-1u." Ya ti Udalana, "Hau! wena u nani uma u dhlule na?" Zonke insuku ku hamba mina pambili. Kepa Untombi-yapansi wa e saba ukudulala ngo-kubha umbete u ya m esula umutu lowa a u goba emzimbeni ukuse itusi li nga kanyi, ba m bone abantu. Wa dalala Udalana. Ba fika emasimini, ba alala. Wa ti Udalana, "Nazo, msila-wezinja." Wa ti Untombi-yapansi, "Tayi, tayi, lezo 'nyoni ezi dalala insimu kadade; kona e nge 'dade ngampele; kepa kwa ku udade."

But Udalana wondered much at that saying of hers, and said, "I say, Umsila-wezinja, what are you saying?" Untombi-yapansi replied, "I say nothing." Udalana descended from her watch-house, and went to that of Untombi-yapansi, and said to her, "Hau! where have you eaten, Umsila-wezinja?" Untombi-yapansi said, "Why do you ask?" She replied, "I ask because I do not see the refuse of the sugar-cane where you have eaten." Untombi-yapansi said, "I have eaten?"

The sun set; they returned home. When they arrived the chief asked, saying, "Were there any birds there, Umsila-wezinja?" Untombi-yapansi replied, "Yes; there were very many indeed." The imbulo said, "This is her custom. Umsila-wezinja will just sit on the ground, until the garden is utterly destroyed by the birds. And when it is all gone, she says she has been worsted by the birds." They sat; they retired to rest.

Udalana makes a discovery.

In the morning they went to watch. When they were at the gateway Untombi-yapansi stood still and said, "Go on." Udalana replied, "Hau! what happens to you if you go first?" Every day I go in front." But Untombi-yapansi was afraid to go first because the dew wiped off that with which she smeared her body, that the brass-colour may not glisten, and people recognise her. Udalana went on. They came to the garden and sat down. Udalana said, "There they are, Umsila-wezinja." Untombi-yapansi said, "Tayi, tayi those birds which devour my sister's garden; although she is not my sister truly; but she was my sister."
Wa ti, "Hlala, u bhekile wena, dalana; ngi sa hamba ngi ya 'kugeza." Wa hamba. Kwa ti lapa e se hambile Untombi-yapansi, wa landela ngasemuva Udalan, wa ye wa fika emfuleni neye. Wa fika Untombi-yapansi, wa ngena esizibenzi, wa puma umzinaba wake u kazimula, e pete induku yake yetusi. Wa mangala Udalan ngokubona loko. Kepa Untombi-yapansi wa e nga mboni Udalan, ngokuba wa e kastuhle. Wa tata induku yake Untombi-yapansi, wa tahaya pansi, wa ti, "Dabuka, m"laba, ngi bone izinto Zikababa, zi pume zonke nabantu bakababa, nezinto zami nezinkomo." Kwa puma konke loko njengokutsho kwake. Kwa ti, Untombi-yapansi wa e nga mboni U dalana, llgokuba wa e keatslnle.

"Enkundedleni kababa sa si ti E-a-ye; Kwezi-matabo abomvu sa si ti E-a-ye."


She said, "Stay and watch, Udalan; I am now going to bathe." She went. When Untombi-yapansi had gone, Udalan went after her, and she too went to the river. When Untombi-yapansi came to the river she entered the pool, and came out with her body glistening, and carrying in her hand her brass rod. Udalan wondered when she saw this. But Untombi-yapansi did not see Udalan, for she had concealed herself. Untombi-yapansi took her rod and smote the ground and said, "Open, earth, that I may see the things of my father; that all may come out, and my father's people, and my things and the cattle." All these things came out in accordance with her saying. Food also came out; she ate. She took her garment which was ornamented with brass balls, she put it on, and mounted her ox, having adorned herself.

"In my father's cattle-pen we used to sing E-a-ye; Among the red-tailed cattle we used to sing E-a-ye."

All the people and the trees took up the song. Udalan was afraid, and trembled; for it was as if the very earth was moving. When Untombi-yapansi was getting down from her ox, Udalan went back before her and came first to the garden. And Untombi-yapansi said, "Let it all sink into the ground." Every thing sank into the ground. She smeared her body, and returned to the garden. When she came she said, "Have the birds been long here, Udalan?" Udalan said, "Why have you staid so long at the river?" Untombi-yapansi replied, "Do you not see that I cannot wash quickly, for my body is dirty and very black?"
UNTOMBI-YAPANSI

W' esuka Udalana wa ya ekzibeneni lapa ku kona Untombi-yapansi, wa ńala kuyena, em buka emzimbeni wonke; kepa a nga bouni lapu kona ibala eli kazimulayo. A mangale uma u zibokoe ngani na.

Udalana arose and went to the watch-house where Untombi-yapansi was; she sat by her, looking earnestly at the whole of her body; but she did not see any where a glistening spot. She wondered what she had smeared herself with.

The chief visits the garden.


The chief came to the garden and said, "Good day, Umsila-wezinja; are there any birds here?" She said, "Yes, sir, there are." Untombi-yapansi descended from the watch-house, being afraid because the chief was on it. The chief said, "Why do you get down, Umsila-wezinja?" She replied, "No, I merely get down, sir." The chief got down from the watch-house, and returned home. Untombi-yapansi and Udalana also went home. On their arrival they ate and lay down.

Udalana tells the chief what she has discovered.

Kwa ti kusilwa Udalana wa ya enkosini, wa ti, "Nkosi; wo vuka kusasa kakulu, u ye kuhlala ekzibeni lami, kona ku ya kuti emini lapa Umsila-wezinja e se hambile dukuya 'kugeza, ai m landlele. U ya 'ubona umzimba wake u ya kazi mula. A fika a pume ndenuka yake yetusi pakati esizibeni, a taha ngayo pansi, a ti, 'Dabuka, m̟laba, ku pume izinto zikababa zonke.' Ku pume nezikomo nabantu nokudala nezinto zake zokudlola. A kwele enkabinke yake, a 'lahale, ku vume abantu nemakolo nemiti; konke ku m vumele." Ya ti inkosi, "Uma ngi hamba nje kusasa ngi

In the evening Udalana went to the chief and said, "O chief, wake very early in the morning, and go and stay at my watch-house; then at noon when Umsila-wezinja has gone to bathe we will follow her. You will see her with her body glistening. She comes out of the pool with her brass rod, and smites the ground with it, and says, 'Open, earth, that all the things of my father may come out.' And there come out cattle and men and food and all her ornaments. You will see her mount on an ox, and sing. And the men and the cattle and the trees take up the song, and every thing sings in union with her." The chief said, "If I go in the morning shall I
The chief watches in vain.

When the chief arose in the morning he went to the watchhouse of Udalana. When the sun was up Udalana and Untombi-yapansi set out. When they were at the gateway Untombi-yapansi said, "Do you go on, Udalana." Udalana said, "Why do not you go first? Why are you afraid to go in front?" Untombi-yapansi went on.

Untombi-yapansi said, "Hau! How is it that to-day there is no dew?" Udalana said, "Perhaps a deer has passed." Untombi-yapansi said, "But why has the dew dried up so much?"

They went on and came to the garden. They sat down. The birds came. Udalana said, "There they are, Umsila-wczinja." She scared them in the same way as all other people; but they did not go away; they troubled them very much. The chief said, "How is it that the birds have troubled you so much to-day?" Untombi-yapansi replied, "On other days Umsila-wezinja scares them in a different manner. But to-day I do not know why she has departed from her usual method."

Udalana went to Untombi-yapansi and said, "Why do you not go to bathe to-day?" She said, "No; I am lazy to-day." But Untombi-yapansi perceived that there was some one in the garden, because she saw that there was no dew. At length the sun set. The chief went down from the watchhouse and returned home; and Untombi-yapansi and Udalana also returned after him.
Kwa ti lapo se be fike ekaya wa ti Untombi-yapansi, “Zi ya si hupa inyoni.” Wa ti udade wabo, “U zi bheke kakulu izinyoni, msila-wezinja, zi nga kqedi ama-bol’ ami.” Ba lala. When they reached home Untombi-yapansi said, “The birds trouble us.” Her sister said, “Watch the birds with great care, Umsila-wezinja, that they may not destroy my corn.” They retired to rest.

The chief watches a second time, and hears Untombi-yapansi’s charm.


In the morning the chief left home and went by another way to the garden, and hid himself in the midst of the corn. When it was light Udalana and Untombi-yapansi went to watch. When they came to the gateway Untombi-yapansi said, “Go on.” Udalana replied, “No; I too do not like to go first. Do you go in front.” Untombi-yapansi went first. As they went Untombi-yapansi looked at her legs, and saw that the dew was beginning to wash off that with which she had smeared herself. She refused to walk first. It was beginning to wash off that with which she had smeared herself. She refused to walk first, and said, “Go on, Udalana.” Udalana went on. They came to the garden. Udalana said, “And to-day too are you not going to bathe?” She replied, “I am going.” Untombi-yapansi got down from her watch-house, and went to that of Udalana; she sat down there. The birds came; Udalana said, “Scare them, Umsila-wezinja.” Untombi-yapansi said, “Tayi, tayi, those birds yonder which eat my sister’s garden; although she is not my sister truly; since I became Umsila-wezinja; I used not to be Umsila-wezinja indeed; I was Untombi-yapansi.” The birds went away directly. And the chief wondered when he saw it.

The chief watches a second time, and hears Untombi-yapansi’s charm.

Kwa ti emini wa ti Untombi-yapansi, “Ngi sa ya kugeza ma- At noon Untombi-yapansi said, “I am now going to bathe, Uda-

He surprises Untombi-yapansi.

Kepa inkosi ya mangala ngokubona loko. Ya ti kudalana, "Ngi za 'uvela mina, ngi m bambe, a nga bo e sa zifilha futi." Wa vuma Udalana. Kwa ti lapa se ku tahone izinto zonke ya vela inkosi. Wa ti Untombi-yapansi, lapa e bona inkosi, w' esaba kakulu. Ya ti inkosi, "Musa ukwesaba, malama wami. Ngokuba kade u Akupeka isikati sonke, loku wa fika lapa u zifilha." The chief wondered on seeing it. He said to Udalana, "I will go out and lay hold of her, that she may no longer be able to hide herself again." Udalana assented. When all those things had again sunk into the ground, the king went out. When Untombi-yapansi saw the chief, she feared greatly. The chief said, "Do not fear, my sister-in-law. For a long time you have been troubled without ceasing, for since you came here you have concealed yourself."

She is made known to her sister.

Ya m tata inkosi, ya buya naye nodalana, wa ya ensimini. Ya ti inkosi, "Ku ze ku ti lapa se ku Alwile kakulu, u buye neye, dala-lana; do you watch the birds for me in the garden." Untombi-yapansi departed, and went to the river. And the chief too and Udalana went to the river and hid in the underwood. Untombi-yapansi went into the pool, and came out with her body glistening like brass, and with her brass rod; she struck the ground with it and said, "Open, earth, that my father's things may come out, and my father's people, and his cattle, and my things." Every thing came out, and her food. She ate; and put on her garments and her ornaments, and mounted the ox and said, "In my father's cattle-pen we used to sing E-a-ye; Among the white-tailed cattle we used to sing E-a-ye; Among the red-tailed cattle we used to sing E-a-ye." All the people and the trees took up the song.
Ya ti inkosi, "Hamba, dalana, u tshele abafana, u ti, a ba vuka kusasa, b' emba umgodi esibayeni omude; ku ti abafazi ba peke amanzi ekuseni kakulu." Wa ba tshela konke loko Udalana. Ba lala.

Kwa ti ekuseni kakulu ba vuka abafana, b' emba umgodi omude; kwa telwa ubisai okambeni; lwa ngeniwa ngomkilo pakati engodini. Ya ti inkosi, "Hamba ni, ni bize bonke abafazi, nomakoti yeze lapo." Ba bizwa bonke, ba ya ba fika. Ku tiwa, "Yekqa ni lo 'mgodi nonke." Ya ti imbulu, i yeze abafazi, ya ti inkosi, "Kqa; yekqa nawe." Y' ala imbulu. Ya futeka inkosi ngolunya, ya ti, "Yekqa, yekqa maseinyane." B' okya abanye abafazi; kep a imbulu, kwa ti lapa i ti nayo i y' eko ya, umaila wayo wa bona amanzi, ya ngena pakati, ya ziponsa nga mandala. Kwa tiwa kubafazi, "Gijima ni, ni tate amanzi atshe-Udalana, and put her in your house; I will come with her sister when you are there." The chief went home. When it was dark Udalana and Untombi-yapansi returned and went to Udalana's house. The chief came, and called the sister of Untombi-yapansi. They went into the house, and he brought forth Untombi-yapansi to her. Her sister cried, saying, "Long ago I said, 'How is it that her body does not glisten?" They enquired of Untombi-yapansi what that thing was. She told them it was an imbulu; and gave them a full account of what the imbulu had done.

The imbulu is destroyed.

Ya ti inkosi, "Hamba, dalana, u tahele abafana, u ti, a ba vuka kusasa, b' emba umgodi esibayeni omude; ku ti abafazi ba peke amanzi ekuseni kakulu." Wa ba tshela konke loko Udalana. Ba lala.

Kwa ti ekuseni kakulu ba vuka abafana, b' emba umgodi omude; kwa telwa ubisai okambeni; lwa ngeniwa ngomkilo pakati engodini. Ya ti inkosi, "Hamba ni, ni bize bonke abafazi, nomakoti yeze lapo." Ba bizwa bonke, ba ya ba fika. Ku tiwa, "Yekqa ni lo 'mgodi nonke." Ya ti imbulu, i yeze abafazi, ya ti inkosi, "Kqa; yekqa nawe." Y' ala imbulu. Ya futeka inkosi ngolunya, ya ti, "Yekqa, yekqa maseinyane." B' okya abanye abafazi; kep a imbulu, kwa ti lapa i ti nayo i y' eko ya, umaila wayo wa bona amanzi, ya ngena pakati, ya ziponsa nga mandala. Kwa tiwa kubafazi, "Gijima ni, ni tate amanzi atshe-Udalana, and put her in your house; I will come with her sister when you are there." The chief went home. When it was dark Udalana and Untombi-yapansi returned and went to Udalana's house. The chief came, and called the sister of Untombi-yapansi. They went into the house, and he brought forth Untombi-yapansi to her. Her sister cried, saying, "Long ago I said, 'How is it that her body does not glisten?" They enquired of Untombi-yapansi what that thing was. She told them it was an imbulu; and gave them a full account of what the imbulu had done.

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Kwa ti ekuseni kakulu ba vuka abafana, b' emba umgodi omude; kwa telwa ubisai okambeni; lwa ngeniwa ngomkilo pakati engodini. Ya ti inkosi, "Hamba ni, ni bize bonke abafazi, nomakoti yeze lapo." Ba bizwa bonke, ba ya ba fika. Ku tiwa, "Yekqa ni lo 'mgodi nonke." Ya ti imbulu, i yeze abafazi, ya ti inkosi, "Kqa; yekqa nawe." Y' ala imbulu. Ya futeka inkosi ngolunya, ya ti, "Yekqa, yekqa maseinyane." B' okya abanye abafazi; kep a imbulu, kwa ti lapa i ti nayo i y' eko ya, umaila wayo wa bona amanzi, ya ngena pakati, ya ziponsa nga mandala. Kwa tiwa kubafazi, "Gijima ni, ni tate amanzi atshe-Udalana, and put her in your house; I will come with her sister when you are there." The chief went home. When it was dark Udalana and Untombi-yapansi returned and went to Udalana's house. The chief came, and called the sister of Untombi-yapansi. They went into the house, and he brought forth Untombi-yapansi to her. Her sister cried, saying, "Long ago I said, 'How is it that her body does not glisten?" They enquired of Untombi-yapansi what that thing was. She told them it was an imbulu; and gave them a full account of what the imbulu had done.

The imbulu is destroyed.

Ya ti inkosi, "Hamba, dalana, u tahele abafana, u ti, a ba vuka kusasa, b' emba umgodi esibayeni omude; ku ti abafazi ba peke amanzi ekuseni kakulu." Wa ba tshela konke loko Udalana. Ba lala.

Kwa ti ekuseni kakulu ba vuka abafana, b' emba umgodi omude; kwa telwa ubisai okambeni; lwa ngeniwa ngomkilo pakati engodini. Ya ti inkosi, "Hamba ni, ni bize bonke abafazi, nomakoti yeze lapo." Ba bizwa bonke, ba ya ba fika. Ku tiwa, "Yekqa ni lo 'mgodi nonke." Ya ti imbulu, i yeze abafazi, ya ti inkosi, "Kqa; yekqa nawe." Y' ala imbulu. Ya futeka inkosi ngolunya, ya ti, "Yekqa, yekqa maseinyane." B' okya abanye abafazi; kep a imbulu, kwa ti lapa i ti nayo i y' eko ya, umaila wayo wa bona amanzi, ya ngena pakati, ya ziponsa nga mandala. Kwa tiwa kubafazi, "Gijima ni, ni tate amanzi atshe-Udalana, and put her in your house; I will come with her sister when you are there." The chief went home. When it was dark Udalana and Untombi-yapansi returned and went to Udalana's house. The chief came, and called the sister of Untombi-yapansi. They went into the house, and he brought forth Untombi-yapansi to her. Her sister cried, saying, "Long ago I said, 'How is it that her body does not glisten?" They enquired of Untombi-yapansi what that thing was. She told them it was an imbulu; and gave them a full account of what the imbulu had done.

The imbulu is destroyed.
sayo, ni tele pakati.” Ba wa tata, ba tela pakati engodini amanzi. Ya taha. Ba i qgiba engodini.

and pour it into the hole.” They fetched it and poured it into the hole. The imbulu was scalded. They covered it up with earth in the hole.

The chief marries Untombi-yapansi.


Then the chief told the people, saying, “Go and tell the whole nation to come here, for I am a chosen husband; my sister-in-law has come.” The whole nation was told; the people came. The marriage company entered the village. Untombi-yapansi danced together with her people. She lived in happiness with her sister. Many cattle were killed, and they ate meat. They all lived together happily.

LYDIA (UMKASETEMBA).

APPENDIX.

In several of the Zulu Tales we have allusions made to persons descending into the water, remaining there, and returning, as quite a natural thing. Water is not destructive to them. In a tradition of the origin of the Amakhakana, the tribe descended from the unkulunkulu Uzimase, they are said to have come up from below, but to have first revealed themselves to some women, whilst still in the water. In another tradition we hear of a heaven-descended unkulunkulu; and there is, so far as I know, every where, among the people of all tribes, a belief in the existence of heaven-descended men (abantu bezu); and of a king of heavens, whom they suppose to be the creator of lightning, thunder, and rain. The two following tales give an account of men who descended to the lower regions, and returned to relate what they had seen, not quite after the manner of Virgil or Dante, but strictly in accordance with their own earthly imaginings. They have a notion then,—or rather the fragments of their traditions clearly show that their ancestors believed,—that not only earth, heaven, and water have their man-like inhabitants, but that also underground there are those who are still occupied with the busy cares and necessary labours of life. They are supposed to be the departed dead, and lead a very material kind of existence. A more full account of the abapansi—subterraneans, or underground people—will be given under the head, “Amatongo.”

Who can doubt that we find here the relics of an old belief, clothed after a new fashion, different from that to which we have been accustomed, coarse and unattractive, in accordance with the habits and unintellectual condition of the people; but of a common origin probably with that which in other countries, whose inhabitants have been in different circumstances, and had a different development, has formed the basis of more exact theologies; or of such fanciful tales as that of “Jullander of the Sea,” in the Arabian Nights; or of such pleasing conceits as have been clothed with so much poetical beauty by the pen of La Motte Fouqué in his Undine?

Once on a time Umkatshana arose in the morning to go to hunt with his dogs; he started a rheeback; his dogs drove it; it went and entered a hole, and the dogs went in too, and he too went in. He went on and on with the buck, until he came to the people who are beneath, to the place where they dwell. He saw cattle; when he arrived the people were milking.

He said, "So then there are people who live here." (For it is said that the cattle which we kill become the property of those who are beneath; they come to life again.) They said, "This dog of ours, who is driving it?" They said when they looked, "Ah, there is a man." And then he met with his own friends. They said to him, "Go home! Do not stay here." So he went home again.

The days in which he was expected to come home had already passed away; and when the people were saying, "Where has the man gone? He is dead," they saw him coming. They enquired of him, "Whence come you?" He said, "I had followed a buck; it went until it reached the people who live beneath, it going into a hole. And so I too went in. And the buck went to the place where they live." So they asked him, saying, "Do you say they are men like us?" He replied, "Yes; and So-and-so and So-and-so were there. I was sent back by them."

The place where he descended to those people is called Usesiyelamangana, in the country of the Amathlubi, where Ubungane lived, the father of Ulangalabile, that is, his grandfather. In the Lzymbutu, if it be not said Lzymbutu, it is called Usenthlonga. These are names of those places.
IZINGANEKWANE.

Ku tiwa uma umuntu e file lapa emxhlabeni, wa ya kwabapansi, ba ti, "Musa ukukqala u lhangane nati; u sa nuka umlilo." Ba ti, ka ke a dale kude nabo, a ke a pole umlilo.

UMFONDO KAMBULE (Aaron).

It is said that when a man dies in this world, and has gone to the people who live beneath, they say to him, "Do not come near us at once; you still smell of fire." They say to him, "Just remain at a distance from us, until the smell of fire has passed off."

INDABA KANCAMA-NGAMANZI-EGUDU.

(THB TALE OF UNCAMA-NGAMANZI-EGUDU.\textsuperscript{74})

UNCAMA wa lima insimini yombila; kwa t' uba i kqale ukuvutwa, ya ngena Ingungumbane, ya zing' i i dala njalo; e zing' e vuka kusasa, a fike i dali. Wa za wa linda usuku olu namazolo. Kwa ti ngamhla e bona amazolo emakulu, wa vuka, wa ti, "Namhla nje ngi nga i landa ka lile, uma i dali le ensini, ngokuba lapa i hambe kona amazolo a ya kuvululuka; ngi ze ngi i fumane lapa i ngene kona." Nembala ko wa tata izikali zake, wa puma, wa fika ensini; i dali; wa i landa ngomkondo, u sobala lapa i hambe kona, amazolo e vitutukile. Wa hamba wa hamba, wa za wa i nge-nisela ngomdlilo. Naye ke wa ngena, ka b' e sa buza, ukuti, "Loku i ngena lapa njalo, ngi nge njanani, ngi zako kwenze njani na?" Ngokuthukutela ukuba i kqele ukudla kwake, wa hamba pakati, e ti, "Ngo ya ngi fika lapa i kona, ngi ibulala." Wa ngena nezikali zake. Wa hamba wa hamba, wa za wa fika ekhibini; wa ti, isiziba; Uncama dug a mealie garden; when the mealies had begun to get ripe, a porcupine entered it, and continually wasted it; and he continually rose early, and arrived when the porcupine had devoured his mealies. At length he waited for a day on which there was abundance of dew. On the day he saw much dew he arose and said, "To-day then I can follow it well, if it has eaten in the garden, for where it has gone the dew will be brushed off. At length I may discover where it has gone into its hole." Sure enough then he took his weapons, and went out to the garden; it had eaten his mealies; he followed it by the trail, it being evident where it had gone, the dew being brushed off. He went on and on, until he saw where it had gone into a hole. And he too went in, without enquiring a moment, saying, "Since it has gone in here, and I have no dog, what can I do?" Because he was angry that the porcupine had wasted his food, he went in, saying, "I will go till I reach it, and kill it." He went in with his weapons. He went on and on, till he came to a pool; he thought

\textsuperscript{74} He prepares for his journey by smoking insangu. Instead of eating, he strengthens himself with the \textit{kyudu}, or insangu-horn.
wa tulis' ameMlo, wa za wa bona
ukuba ikcibi nje. Wa hamba
ekcaleni, wa dhlula. Kwa ba
myana emgodini, e nga bonisisi
kaMle; ameMlo a za e jwayela um-
godi, wa bona kaMle. Wa za wa
lala, e nga fiki 'ndawo; kwa ti ku
sa wa e vuka, e hamba njalo; e
hamb'e lala, wa za wa fika emfu-
leni; wa u wela, wa hamba. Lapo
ka hambi ngokuba e bona ama-
sondo ayo; u se hamba ngokuba
imbobo inye a ngena ngayo; u
pike ngokuti, "Ngo ze ngi fike
ekupele, e se buyela emvuva; wa
ti, "A ngi nga yi kulab' bantu,
ngokuba a ngi b'azi; ba funa ba
ngi bulale." Wa bona izwe eli-
kulu. Wa baleka, wa hamba
imini nobusuku, e ti, "Kumbe ba
ngi bonile." Wa za za wela lowo
'mfula a u wela e sa landa; wa
dhlula kulelo 'kcibi a dhlula kulo
kuqalya; wa za wa puma.

Wa mangala ekupumeni kwake,
ngokuba lepa a vela kona, wa ku
bona konke oku fana noku nga-
pezulu, izintaba namawa nemifula.
Wa goduka ke, wa fika ekaya
endAlini yake. Wa ngena, wa biza
it was deep water; he looked care-
fully, until he saw that it was only
a pool. He went by the edge,
and passed on. It was dark in the
hole, he not seeing clearly; at
length his eyes became accustomed
to the hole, and he saw well. At
length he lay down to sleep before
he had reached any where; and in
the morning he awoke and set out
again. He went and slept until
at length he came to a river; he
crossed it and went forward. He
now no longer went forward be-
cause he still saw the footprints of
the porcupine; he now went be-
cause the hole was the same as
that by which he entered; he per-
severed, saying, "I shall at length
arrive at the end of the hole,
whereupon I shall be satisfied."

At length in front he saw it
began to get light; he heard dogs
baying, and children crying; he
passed on; he came upon a vil-
lage; he saw smoke rising, and
said, "Hau! what place is this?
I said, 'I am following the porcu-
pine;' I am come to a dwelling.'
Whereupon he returned, walking
backwards, and returning on his
path, and said, "Let me not go to
these people, for I do not know
them; perhaps they will kill me."
He saw a great country. He fled,
and went day and night,
saying, "Perhaps they have seen
me." At length he crossed that river
which he crossed whilst he was
pursuing the porcupine; he passed
the pool which he passed at first;
at length he went out of the hole.
He wondered on coming out;
for at the place from which he
came, he saw all things resembled
those which are above, mountains,
precipices, and rivers. So he went
home, and came to his own house.
He went in and asked his wife for
In Pococke's *India in Greece*, pp. 308—311, we read a legend of the priest Sōnutaro, who performed a feat similar to that ascribed to Untombi-yapansa. A shrine had been prepared for the reception of relics. Sōnutaro, being anxious to obtain a casket of especially valuable relics to deposit in the shrine, “dived into the earth and proceeded subterraneously to the land of Nāgas.” The Nāga king, on discovering the object of his visit, determined to keep possession of the casket, if possible. This he effected by means of his son, who swallowed it together with its contents, and then extended his dimensions to a most monstrous magnitude, and calling forth thousands of snakes similar to himself, encircled himself with them and remained coiled up in fancied security. But the priest’s power and subtlety were too great for the serpent’s magic. He “miraculously created an invisibly attenuated arm,” by which he extracted the precious casket, unperceived, from the stomach of the Nāga. When he had done this, “rendering the earth’s bottomless,” he again returned to the upper world.
A king marries two sisters.

There was a certain chief who married many wives. When his wives were very many he married two damsels, the daughters of another king. One of these he made the chiefness; and the other was very jealous because she too was wishing to be the chiefness. When the dowry was paid, both danced the marriage dance.

The queen's first infant dies.

It came to pass in process of time that all the chief's wives were pregnant. They gave birth to their children, but the chiefness was long in giving birth. When they had heard that she had given birth, her sister went to her house; on her arrival she said, "Bring me the child, that I may see it." They gave her the child. She took it and looked at it. But whilst it was in her arms it died. All the people said, "How have you handled the child?" She said, "No. As soon as I took it, it died." All the people wondered.

And her second and third.

Again they had children. And the queen's sister took the second child also, and it too died. And three children at length died in this way. And all the people said, "They were killed by the queen's sister." Again they were pregnant. The
unina wendoda, "Una abantwana laba abafayo a ka ba pati udade wenu, nga be nga fi. Kepa nokuva u ya m nika bona u ya ba bulala."

mother of the chief said, “If your sister had not touched the children which are dead, they would not have died. But she kills them because you place them in her hands.”

She gives birth to a snake.

Again she gave birth to a child. But she told no man that she was in labour. In the morning all the people heard that she had a child. They went to see it. When they came they said, “Just let us see the child.” She replied, “No. I have not given birth to a child this time; but to a mere animal.” They said, “What animal?” She replied, “An imamba.”

Her sister gives birth to a boy.

Her sister too gave birth to a boy. She rejoiced because she gave birth to a human being, and her sister had given birth to a snake. Both grew up. The chief said, “As regards those children, the name of one is Uamba, and of the other, Unsima.”

But Ulamba went on his belly. The queen’s sister is suspected.

When she gave birth to Ulamba, and he grew up and did not die, the people said, “See now then, for this child did not die because he is a snake. The others were killed by the mother of Unsima, because she wished that Unsima should be king.” But

75 The mother of the chief, lit. of the husband.
76 The imamba is a deadly snake.
77 Uamba, The-imamba-man.
78 Unsima.—Insimba is a wild cat. The-cat-man.
Kepa wa ti uyise kansimba, "Uma ni u bona umutí a bulala ngawo abantwana, u lete ni kumina, ngi ze ngi u pate, ngi pate yena ngeszandläla zami, naye u ya 'kufa; ngokuba ni ti, 'Abantwana u ba pata ngesandläla, ba fa.' Nami ngi ya bona, ngokuba abantwana abe abantu ba ya fa; kepa inyoka a i fanga. Kodwa mina a ng'azi uma ba bulawa ini na?"

The father of Unsimba said, "If you see the medicine, with which she killed the children, bring it to me, that I may take it in my hand, and touch her with my hands, and she too will die; for you say, 'She touches the children with her hand and they die.' And I too see that it is so, for the children which are human beings die; but the snake is not dead. But for my part I do not know if they were killed."

Damsels come to marry the princes, but they fear Umamba.

Kwa ti, lapa se be kulile, ku fike izintombi zi ze 'kugana. Ku ti lapa be buza be ti, "Ni ze 'kugana kubani na?" zi ti, "Kun­simba." Ezinye zi ze 'kugana ku­mamba. Kepa ku ti lapa se zi m bonile ukuba inyoka, zi baleke, zi ti, "Be si ti umuntu nje."

Uyise e hlupeka kakulu, ngokuba e m tanda Umamba. Kepa intombi zonke zi m esaba ngokuba e inyoka. A ti uyise, "Nawe, nsimba, a u yi 'kuganwa, e nga ka ganwa Umamba; ngokuba u yena omkulu kunswe." Kepa Umamba a leke ngokuba e bona intombi zi m ala Umamba; a ti Unsimba, "Loku intombi zi ya m ala Umamba, mina zi ya ngi tanda, ku ya 'kwenziwa njani na?" A ti unina kamamba, "U ya Aleka nje uyiyla, wena nsimba. U kona umuntu ow' alelwa ukuzeka, ku tiwe u ya 'upikanisana neilima na?"

It came to pass when they were grown up, damsels came to choose their husbands. When the people asked them whom they came to choose, they replied, "Unsimba." But others came to choose Umamba. But when they saw that he was a snake, they fled, saying, "We thought he was a real man."

The father was greatly troubled, for he loved Umamba. And all the maidens were afraid of him because he was a snake. The father said, "And you too, Unsimba, shall not be married before Umamba; for he is your superior." But Unsimba laughed because he saw that the damsels rejected Umamba, and said, "Since the girls reject Umamba and love me, what is to be done?" And the mother of Umamba said, "You, Unsimba, your father is merely laughing. Was there ever any one who was prevented from marrying because it was said, he rivals one who is deformed?"

79 This is the first and only instance which we meet with in these stories in which "medicines" are mentioned as a means of revenge. There is nothing in the action of the sister at the time of taking the children which would lead us to suspect she was using poison. The account there given seems rather to point to magical power, or to what is called the "influence of the evil eye." One is therefore inclined to ascribe this remark of the chief to some modern interpolation. If not it is probable that the tale itself is of a comparatively recent origin. But excepting this mention of "medicine" it bears the same stamp of antiquity as the rest.
A damsel comes to choose Unsimba, accompanied by her sister.

It came to pass after that, that two damsels came from another country to choose a husband; one was the companion of the other. They asked whom she came to choose. She replied, "Unsimba." They placed them in a house. The father agreed that Unsimba might marry.

Cattle were killed, and many people assembled, because the king's child was an elected bridegroom. In the evening many young men came in to get the damsels to point out those they liked best. When the young men had come in, Umamba also came. And the damsels fled, screaming, to the upper end of the house. The king said, "Tell them not to run away, for this is my child." The people who were in the house said, "Sit down; do not run away, for this is the king's child." He took his mat and sat upon it. The damsels said, "But how did he become a snake?" They said, "His mother lost her children by death; and at last he was born." They greatly wondered.

The sister chooses Umamba.

The damsels were made to point out their favourites among the young men. But the sister of the bride pointed out Umamba. But Unsimba did not like his sister-in-law to point out Umamba, wishing her to point out himself. They asked her again, "Who do you point out as your favourite?" The damsels replied, "Umamba." But the young men said, "You mean Unsimba." The young men said, "You mean Unsimba." The damsels replied, "No; Umamba." The young men said, "You mean Unsimba."
"Kya amamba." Wa ti Unsimba, "Kya; i yeke ni nje, ngokuba nomi i kgome yena Umamba, i za 'ku m ala ngokuba inyoka."

Wa ti Unsimba, "Nina ni aobani, magama enu na!" Za ti izintombi, "Lona o ze 'kugana, igama lake Unthlamvu-yobuthlalu. Udade wabo lo igama lake Unthlamvu-yetusi." Kepa Unsimba, "Kepe Unsimba wa e nga m tandi Unthlamvu-yobuthlalu laku, kepwa e tanda Unthlamvu-yetusi."

One goes to Unsimba's house, the other to Umamba's.

When they had ended pointing out their favourites, Unsimba went to his house, and Umamba went to his. The young men said, "Let us take the bride to Unsimba's house." Unthlamvu-yobuthlalu went. They told Unthlamvu-yetusi to go to the house of Umamba. She went and entered the house and sat down.

Unthlamvu-yetusi is asked if she will be Umamba's bride.

She saw Umamba resting on his mat; and Umamba's sister was also sitting there in Umamba's house. Umamba's sister said, "Since the damsels pointed out their favourites, and you pointed out a snake as yours, would you agree to be his wife?" She laughed and said, "I am sorry that he devours men." Umamba said, "Is there any one who chooses a snake?" Unthlamvu-yetusi said, "As you do not devour men, what is there in me that you should devour me?"

80 Unthlamvu-yobuthlulu.—Unthlamvu is a berry, and here applied to ubuthlulu, means a single bead, of glass or some inferior substance; as distinguished from unthlamvu-yetusi, brass-bead. Unthlamvu-yobuthlulu, Bead-woman. Unthlamvu-yetusi, Brass-bead-woman.
She waits on Umamba.

Umamba's sister went out. Umamba said, "Arise, and close the doorway." Unthlamvu-yetusi said, "Why do you not close it?" He replied, "I have no hands with which I can close it." Unthlamvu-yetusi said, "Who closes it every day?" He replied, "The lad who sleeps with me closes it." Unthlamvu-yetusi said, "And where has he gone?" Umamba answered, "He has gone out on your account, my love." Unthlamvu-yetusi arose and closed the doorway.

Umamba said, "Spread the mat for me." Unthlamvu-yetusi said, "Who spreads it for you day by day?" Umamba replied, "My lad." Unthlamvu-yetusi arose and spread the mat for him.

He said, "Take the pot of fat and anoint me; then I shall sleep well." Unthlamvu-yetusi said, "I am afraid to touch a snake." Umamba laughed. They went to sleep.

The people wonder at her courage; and Umamba's mother rejoices.

They awoke in the morning; and the people wondered, for they said, "We never met with a child possessed of such courage as to sleep in a house with a snake."

In the morning Umamba's mother took some very nice food, and cooked it and took it to the damsel, talking with herself and saying, "If I too had given birth to a real human being, he would have married this child of the people."

Kwa sa kusasa ba vuka; kepa abantu bonke okaya ba mangala ngokuba be ti, "Sa zo sa m bona umntwana o nesibindi kangaka ukulala nenyoka endâlini."

Kwa ti kusasa unina kamamba wa keta ukudâla okumandla kakulu, wa ku peka, wa ku isâ entombini, e kuluma yedwa, e ti, "Uma nami nga ngi zele umuntu ngempela, u bo za 'ku m ze ka lo 'mntwana wabantu."

Lit; my damsel, but meaning, my sweetheart or love.

Child of the people, a title of great respect. The natives address their chiefs and great men by "Muntu wezi," Man of our people.
In the evening they again went to retire to rest; the sister of Umamba again went into the house; they sat with her; again she went out. Umamba said, “Go and close the doorway.” Unthlamvu-yetusi arose and closed it. Umamba said, “So then yesterday you refused to anoint me. Do you not see that I move with pain, for I go on my belly? It is pleasant to lie down after having been anointed; then my body is soft, and I sleep well. Just help me, and anoint me to-day. I devour no one; and my lad only anoints me; I do not devour him.” Unthlamvu-yetusi took the pot of fat and a stick. Umamba said, “No; my fat is not taken out with a stick; it is just shaken out into the hand; it is soft.” Unthlamvu-yetusi said, “Anoint yourself; I do not like to anoint you for my part.” Umamba said, “No. I devour no man. Just anoint me.” Unthlamvu-yetusi took the fat, and poured it into her hand, and anointed Umamba. But when she anointed him and felt the body of the snake very cold, she was afraid. But Umamba said, “No; just anoint me; I devour no one.” When she had done anointing him, she left him.

Umamba waited a little while, and said to Unthlamvu-yetusi, “Lay hold of me here very tight, and stretch me, for my body is contracted.” But Unthlamvu-yetusi said, “I am afraid.” Umamba said, “No. I shall do you no harm. I devour no one. Lay


Umamba transformed.

ntu. Bambela ensikeni, u bheke emsamo; u nga ngi bhekiki mina; u donse ngamandala; ngokuba ukuhamba kwami ku ya ng' apula; ngokuphi ngi tanda ukuba ku ti lapa so nga lala umuntu a ng' elule. Wa bambela ensikeni Unhlamvu-yetusi, wa donsa ngamandala. W'ezwa e buya nesikumba. Wa si la la ngamandala, w'etuka, e ti, "Inyoka." Kepa wa pendula amehlo, wa bhekika wa bona Uma mba e munle kakulu, umzimba wake u kazimula. Wa jubala kakulu, wa ti, "Wa u nani na?"

Umamba tells Unhlamvu-yetusi his history.

Umamba said, "My mother had for some time lost all her children by death; and the people said that the children of our house were killed by my mother's sister. Before giving birth to me my mother went to her people, and told her brother to catch a small imamba. and to take its skin. And when I was born I was put into the skin. But none of our people knew that I was a human being; they thought I was truly a snake, for my mother did not tell them that I was a man; and do not you tell any one."

Unhlamvu-yetusi said, "On other days do you take off this skin!" Umamba said, "Yes, my lad anoints me with fat and takes it off." They retired to rest.

The damsels return to their fathers, accompanied by their lovers.

Kwa ti kusasa wa ti Unhlamvu-yobuthlalu, "Se nga tanda ukubuyela ekaya manje." Kwa laaliwa izinkomo za ba 'mashumi 'mabili.

In the morning Unhlamvu-yobuthlalu said, "I now wish to go home." They picked out twenty head of cattle. Umamba said, "I
too, father, wish to take twenty, that I might go and choose this damsel at her father's." The father assented, and he went with many cattle and young men to make the marriage settlement. So they set out.

When they were leaving home Umamba told them to take his pot of fat; Unthlamvu-yetusi carried it. When they were on the high land, Umamba went slowly after the rest; and told Unthlamvu-yetusi also to go slowly. All the people went on in front, but they two went in the rear. Umamba said, "Let us sit down, and do you anoint me with fat, and take off the skin, for I am troubled; the grass hurts me when I go on my belly." They sat; she anointed him with fat, and dragged him; the skin came off. Umamba arose and walked. They went behind the others. And when they were near the people Umamba put on the skin again.

Umamba causes alarm.

They reached the damsel's home and went in. But all the people of the place fled, being afraid of the snake. They said, "There is the wedding party of Unthlamvu-yobuthlalu coming with a snake." The damsels said, "Do not say thus. That is the bridegroom of Unthlamvu-yetusi." The people wondered and said, "How is it that she is not afraid, since it is a snake?"
ngesinye isikati ba tuma umuntu ukuba a ye 'kušalala umtimba. Wa bizwa umtimba; kwa gaywa utshwala, kwa tiwa a ku hajwe ku ye 'kutatwa umtimba. Ba fika nayo.

Kwa ti kusasa kwa butana abantu abaningi, kepə abanye be aleka ngokuba Umamba e nga kw azi 'kusina, ba ti, "Loku e inyoka u ya 'usina kanjani na?" Lwa ngena udwendwe, ba sina omakoti nezintombi na madoda akuho.

Kwa ti lapa umtimba se u kqedile ukusina, kw' emuka abayeni ba ya 'kušoša. Umamba wa ngena elawini lake, nomfana wake wa m gooba ngamafuta, w esusa isikumba. Wa ti, "Hamba u ye 'kubiza uma, a lete izinto zami." W' eza unina nezinto zake. Wa byinca konke okwake Umamba, wa ti kumfana, "Bheka uma Unsimba u se pumile ini endalini na?" Wa ti umfana, "Ehe, u se pumile."

Umamba reveals himself at the wedding-dance.

Wa tata Umamba esikulu isikumba, wa faka sona, wa puma e hamba ngesisu. Kwa ti bonke abantu abana m bonayo ba ti, "Manje u se mkululukuku, ngokuba e gobo amafuta." Wa ya esibayeni, wa Alala pansi. Kwa ti lapa abayeni bonke se b' emi, Umamba wa nyakaza, w' eza umfana wake, wa m bamba ekanda, w' esusa isikumba. Kepa bonke abantu b' a-Aluleka uku m beke ukuzaKumila kwake.

Umamba took a great skin, and put it on and went out, going on his belly. When the people saw him they all said, "Now he is very great, because he has anointed with fat." He went to the cattle-pen and sat down. When all the bridegrooms' men stood up, Umamba wriggled himself, and his lad came and laid hold of his head, and took off the skin. And all the people were unable to look on him because of his glistening appearance.

Umamba's office is to urge on the friends of the bride to hasten the marriage; he stays at the bride's kraal, and there is guilty of all kinds of mischief until they get tired of him, and the wedding party sets out.

The man who goes to wait for the marriage party is called Umkongi or Umhlaleli. His office is to urge on the friends of the bride to hasten the marriage; he stays at the bride's kraal, and there is guilty of all kinds of mischief until they get tired of him, and the wedding party sets out.
Unimba went away to his house, being afraid because he saw that Umamba was a human being; he was very angry. All the people wondered when they saw that he was now a man. They laid hold of him, saying, "What has been done to you all this time?" His father refused to allow them to dance on that day. He said, "You shall dance to-morrow, for I wish to look at him to-day."

Umamba marries, and is happy.

Then the mother rejoiced because her child had taken a wife. The people returned to the house and sat down. In the morning they danced; but Unimba was much troubled because he saw that Umamba was a human being. They all remained, rejoicing; the father rejoiced exceedingly when he saw that Umamba was a human being. Umamba built his own village, and lived there with many people, who wished to live with him. And when he had sewn on the headdress he married many wives; and lived happily and prosperously with them.

LYDIA (UMKASETINBA).

There was a woman who had two young children; they were very fine; and there was another child who used to stay with them. But that woman, it is said, had wil-
Various animals visit her house in her absence.


On a certain occasion she went to fetch firewood, and left her children alone. A baboon came and said, "Whose are those remarkably beautiful children?" The child replied, "Unanana-bosele's." The baboon said, "She built in the road on purpose, trusting to self-confidence and superior power." Again an antelope came and asked the same question. The child answered, "They are the children of Unanana-bosele." All animals came and asked the same question, until the child cried for fear.

A very large elephant came and said, "Whose are those remarkably beautiful children?" The child replied, "Unanana-bosele's." The elephant asked the second time, "Whose are those remarkably beautiful children?" The child replied, "Unanana-bosele's." The elephant said, "She built in the road on purpose, trusting to self-confidence and superior power." He swallowed them both, and left the little child. The elephant then went away.

In the afternoon the mother came and said, "Where are the children?" The little girl said, "They have been taken away by an elephant with one tusk." Unanana-bosele said, "Where did he put them?" The little girl

54 Ubungqotsho is any thing by which a man strives to attain superiority, wordiness, craftiness, bodily strength, a name, passion, power; all this in one is ubungqotsho.

82 Unanana-bosele.—Isinana is a batarochian reptile, nearly globular, with very short legs, and exuding a milky fluid when touched. It is frequently found under stones.—Bosele, of the family of frogs.
"I ba dâlile." Wa ti Unanana-bosele, "Ba file ini na?" Ya ti intombazana, "Kqa. A ng' azi."

replied, "He ate them." Unanana-bosele said, "Are they dead?"
The little girl replied, "No. I do not know."

She goes in search of the elephant.

Ba lala. Kwa ti kusasa wa gaya umkeba omningi, wa tela okambeni olu kulu kanye namasi, wa hamba e pese nomkonto wake. Wa fika lapo ku kona imunzi; wa ti, "Mama, mama, ngi bonisele indâlovu e dâle abantabamini; i 'lu­pondo lunye." Ya ti imunzi, "U ya 'uhamba, u fike lapo imiti yakona imide, na lapo amagcaki akona emâllope." Wa dâlula.

They retired to rest. In the morning she ground much maize, and put it into a large pot with amasi, and set out, carrying a knife in her hand. She came to the place where there was an antelope; she said, "Mother, mother, point out for me the elephant which has eaten my children; she has one tusk." The antelope said, "You will go till you come to a place where the trees are very high, and where the stones are white." She went on.

She came to the place where was the leopard; she said, "Mo­ther, mother, point out for me the elephant which has eaten my children." The leopard replied, "You will go on and on, and come to the place where the trees are high, and where the stones are white."

The elephant attempts to deceive her.

Wa hamba e dâlula kuso zonke, zi taho njalo. Wa ti e kude wa bona imiti emide kakulu, namagcaki amâllope pansi kwemiti. Wa i bona i lele pansi kwemiti. Wa hamba; wa fika, w' ema, wa ti, "Mama, mama, ngi bonisele in­dâlovu e dâle abantabamini." Ya ti, "U ya 'uhamba, u hambe, u fike lapo imiti yakona imide, na lapo amagcaki akona emâllope." Wa fika lapo ku kona isilo; wa ti, "Mama, mama, ngi bonisele indâlovu e dâle abantabamini." Sa ti, "U ya 'uhamba, u hambe, u fike lapo imiti yakona imide, na lapo amagcaki akona emâllope." She went on, passing all animals, all saying the same. When she was still at a great distance she saw some very high trees and white stones below them. She saw the elephant lying under the trees. She went on; when she came to the elephant she stood still and said, "Mother, mother, point out for me the elephant which has eaten my children." The elephant replied, "You will go on and on, and come to the place where the trees are high, and where the stones are white." The woman merely stood
wa ti, “Mama, mama, ngi bonisele indl'lovu e dâle abantabami.” Ya buya ya m tahela i ti, ak’ a dâlulele pambili. Kepa umfazi e bona ukuba i yona leyo, ya m kolisa ukuti ak’ a dâlulele pambili, wa tsho futi e ti, “Mama, mama, ngi bonisele indl'lovu e dâle abantabami.”

still, and asked again, saying, “Mother, mother, point out for me the elephant which has eaten my children.” The elephant again told her just to pass onward. But the woman, seeing that it was the very elephant she was seeking, and that she was deceiving her by telling her to go forward, said a third time, “Mother, mother, point out for me the elephant which has eaten my children.”

Ya m bamba, ya m gwinya naye. Wa fika pakati esiswini sayo, wa bona amâlai amakulu, nemifula emikulu, nezinkangala eziningi; ngenzenye ku kona amadwala amaningi; nabantu abaningi ab’eke imizi yabo konsa; nezinja eziningi, nezikomo eziningi; konke ku kona pakati; wa bona nabanta bake be âlezi konsa. Wa fika, wa ba pa amasi; wa ti, “Kade ni dâla ni na?” Ba ti, “A si dâlanga luto. Sa lala nje.” Wa ti, “Ini uma ni ng’osi inyama le na?” Ba ti, “Una si si sika isilo lesi, a si yi’ku si bulala na?” Wa ti, “Kha; si ya’kufa sona; a ni y’kufa Nina.” Wa basa umlilo omkulu. Wa sika isibindi, w’osqa wa dâla nabanta bake. Ba sika nenyama, b’osa, ba dâla.


The elephant seized her and swallowed her too. When she reached the elephant’s stomach, she saw large forests, and great rivers, and many high lands; on one side there were many rocks; and there were many people who had built their villages there; and many dogs and many cattle; all was there inside the elephant; she saw too her own children sitting there. She gave them amasi, and asked them what they ate before she came. They said, “We have eaten nothing. We merely lay down.” She said, “Why did you not roast this flesh?” They said, “If we eat this beast, will it not kill us?” She said, “No; it will itself die; you will not die.” She kindled a great fire. She cut the liver, and roasted it and ate with her children. They cut also the flesh, and roasted and ate.

All the people which were there wondered, saying, “O, forsooth, are they eating, whilst we have remained without eating any thing?” The woman said, “Yes, yes. The elephant can be eaten.” All the people cut and ate.
The elephant dies.


LYDIA (UMKASETEMBA).

UMNTWANA WENKOSI OHLAKANIPILEYO.

(The Wise Son of the King.)
The king calls a council to consider the matter.

A fik' amadoda, wa ti, “Linganisa ni lo 'mlolola, nokuba ukufa ini na? Linganisa ni, nina badala, ukuba kwa ka kw' enza ini loku na? Na ka na ku bona ini na? Um ntwana engaka a be nje amabel' ake na? Loku e be nga ka fanele njea ukuba amabel' ake a ngangaka, e ng' um ntwana nje na?”

La ti ibandiswa, “Kqa; si nge ze sa kw'azi loku. Um' Alola. A ku kulume wena, wena um ntwana e ng' owako.” Ya ti inkosi, “Kqa! Ka pume lap' ekaya.
Ngokuba lesi 'silo esi ngapakati kwake umntwana a ng'azi ukuba si ya 'kupuma s' enze njani na. Ng'i ti mina, isilo esi lapa esiwini somntanani. Ng'i ti, ka si ye 'kupuma e nge ko lapa ekaya, nakuba e fa, a fe ngi nga m boni ukupuma kwalesi 'silo.'

not know what the beast with which the child is pregnant, will do when it is born. I say, there is a beast inside the child. I say, let it go to a distance and be born, at a distance from this home of ours, even though she die, that she may die without my seeing her when the beast is born."

The little one is driven from her home.

Wa kala ke umntswana. Za kala ke zowke izintombi, uma e se puma, za ti, "Umnta kababa kas' u za 'kuya ngapi na?"

The child wept. And all the maidens wept when she left her home, saying, "Alas, whither will the child of our father go?"

She waders, not knowing where to go.

Wa hamba ke, wa puma ekaya; wa dingo nje; emzini woyise wa puma. Wa dingo, wa dingo, wa dingo. Kwa ku kulukukudinga kwake e miti leso 'sisu.

So she went, leaving her home; she knew not where to go; she quitted her father's village. She wandered hither and thither without an aim. Her wandering in uncertainty was great whilst thus pregnant.

She gives birth to a boy.

Wa za wa fika kwomuny' umuzi o nga si wo woyise. Wa m zala umntswana; umntswana wa m zalela esizweni esinye. Wa ti, "Be ngi ti ngi mit' isilo; kanti ngi mit' umuntu." Kwa fik' abakubo e se m zela aba m funako; ba m funyana, ba ti, "Si funa wena. Uyi'lo u ti, a si hambe si funa wena lap' u fele kons, ama tambo nje. Kanti u lapa na?" Wa ti, "Ngi zela. Ngi zele umuntu, umfana wami."88 Wa ti, "A

At length she came to another village, not belonging to her father. She gave birth to a child; she gave birth to it among another people. She said, "I thought I was pregnant with a beast; and forsooth I have given birth to a human being." When she had given birth to the child her friends came who were seeking her; when they found her they said, "We are seeking you. Your father told us to go and seek for the place where you died, and find if it were but your bones. And in truth are you here?" She replied, "I have become a mother. I have given birth to a human being, my own boy." She said, "Let us go home

88 Comp. what is said by the mother of Ukombekansini, p. 116.
again. I am willing, for I have
given birth to a human being. I
know not how he entered within
me. For you know that I was
not yet of sufficient age to become
pregnant. And my sisters with
whom I went know that I never
spoke with a man. I speak the
truth. And I myself have taken
care of my child, because I saw it
was a human being; I would have
forsaken him if it had been an
animal. I saw that it was a real
human being."

She returns to her home.

So they set out and returned to
go to the king of the east. They
reached the king's home. The
king was glad; he told the whole
nation to assemble; he said, "All
of you give praise. Praise this
child. Praise and rejoice, for he
is the child of my child only, for
she had not married; he is my
child only."

The child becomes a great doctor.

So he grew up; he treated dis-
eases, he was a doctor, he alle-
viated suffering, and excelled other
doctors. He was named, The wise
son of the king. He was greater than all
the king's children as re-
gards being beloved.

The king's town was full of
people who went there to be heal-
ed; he excelled all other doc-
tors. People whom the doctors
could not cure of their diseases,
those he helped much throughout
the whole nation over which
his father reigned. He left
his country and travelled among
all nations, going about healing
diseases, and merely staying in a
place to heal diseases and to help
the people.
He goes about with his mother doing works of mercy.

Naye unina nabanye abantu a hambe nabo nonina, ba hambe b'elapa nabo; e nga nikwa ‘nto; e ti, "Ngi umntwana wenkosi mina; ngi ya ni siza nje. Ubaba u inkosi, u nako konke. Ngimba ni siza nje ngomso." Za ti nezizwe za hambe zi ti, "Nali se si ng' aboyiXlo, ngokuba ku si funi 'luto umvuso; se si ng' aboyiXlo nati. U inkosi."

His mother too and others who went with him and his mother, also treated diseases. He was not given any reward. He said, "I am a king's child; I have no other object than that of helping you. My father is a king, and possesses all things. I help you from pure mercy." The nations too said continually, "We too are the children of your father, because you seek nothing of us as a reward; we are now the children of your father. He is king." So he ceased to be known among the people of that maiden. He went about without ceasing. That is the end of the matter.

I received this account from Umamthlekwa Wakwandhlovu; Uzikisa was her father, at the time when Uzithlanthlo, the father of Uzingela, was king, and Ushaka, the son of Usenzangakona. 89

UFUDU OLUKULU.
(The Great Tortoise.)

Kwa ti ngendalala, (kwa se ku busa Ugobinca, umfo wabo b'ala, owa bulawa Umdingi,) omame ba be yokuka imfino, be hambe nomakulu, be basatu, ku ng'unamaku 'wesine. Ba fika emtahezi umfula. Ba ti, nza be pakati, kwa vuka kwa ku nga ufudu oluku lu olu ngangesikuma senkabi, lw'ema pakati kwamansi; amanzi a gawala, ngokuba lwa vimbele. Ba

89 There can be little doubt that this is a legend of some perverted tradition of the history of our Lord. It was probably obtained through the Portuguese.
wela abatatu; wa tahona owesine, o 'mamekulu ngokuswala kwa-
manzi. Lwa m tata ke, lwa m
bamba ngomlenze, lwa ya esizibe-
ni; lwa m veza nje; wa vela nje,
ba za be pelela abantwana bake,
ba kala pezu kwesiziba. Lwa
tahona nayo.

Kwa ti ngelinye ilanga b'ala-
sana abafana emtatheni. Inkomo
za ham-
ba za fika emtatheni. "Dlalana, nank'
ukudala
kwako." Wa ti umfana, "A ngi
tu tandi ukudala; ngi ye esiziben
min." Wa t'umina, "U za 'kwe-
nza ni?" Wa ti, "Ngi tanda
ukuya 'kuzifaka kona." Wa ti,
"Ini e kona esizibenena?" Wa

tsho, e se kala umfana izinye-
mbezi, wa puma en'elini, wa
gijima kakulu. Wa puma uma
endalini, wa ti, "Majola, gijima;
nank' umntwana e ti, u ye esizi-
beni; m bonise ni; u ya kala." W'
esuka uyise nebandhla; wa
gijima; ibandhla la m landela. La
fika e se pakati esiziben, e se vele
ngokazanda. Uyise wa tanda uku-
ziyla kona esiziben; la m bamba
ibandhla; ba ti, "Musa; u se e
file lo 'mntwana." Wa ti uyise,
"Ngi koko inkomo zonke; umu-
ntu u ya 'kuziketela inkomo en'elie
o ya 'ku m koka umntwana wami;
u ya 'kuziketela inkomo en'elie.
Ngi ya fa; ngi jiyelwe ukuba
ng'enza njani ngomntanani." La
za la tahona ilanga, e vele umfana
the fourth, which was the grand-
mother, sank, because the river
was full. The tortoise took her,
and held her and went with her
into the deep water; it just raised
her above the water; she was just
apparent, until all her children
had come together; they lamented
on the bank of the deep water.
The tortoise went down with her.

It happened on another day
some boys were herding on the
Umtshezi. The cattle went till
they came to the Umtshezi. A
boy threw a stone into the pool.
The cattle returned home. His
mother said to him, "Eat; there
is your food." The boy said, "I
do not wish for food. I am going
to the pool for my part." The
mother said, "What are you going
to do?" He said, "I wish to go
and get into it." The mother
said, "What is there in the pool?"
The boy now shedding tears went
out of the house, and ran fast.
His mother went out of the house
and said, "Umajola, run; there is
the child, saying he is going to the
pool; look to him well; he is cry-
ing." The father started up with
a company; he ran, the company
followed him. When they
arrived the child was already
in the midst of the pool, his
head only appearing. The father wished to throw
himself into the pool; the com-
pany held him back; they said,
"Don't; the child is already
dead." The father said, "I set forth all
my cattle; the man shall select a
fine bullock who takes out my
child; he shall select for himself a
beautiful bullock. I am dying; I
am at a loss to tell what to do for
my child." At length the sun
set, the boy still appearing in the

See Appendix, p. 342.

Kwa ti ngelinye ilanga lwa ba sibekeleka ufulu; wa wela kude lapaya omuncinane; wa hamba e kala e ’ekaya; ba buza ekaya, ba ti, “Ú nani na?” Wa ti, “Abanye ba sithekelwe ’li-dwala; la ngena nabo esizibeni.”

It happened that some boys went to play on the banks of the river Umtahezi; on their arrival they said, “There is a beautiful rock; let us make our cattle-pens upon it with cowdung.” But it was a tortoise. [They fetched some cowdung] and went back to it again. A little boy said, “This rock has eyes.” The others said, “No; you are telling lies.” He said, “It has eyes.” He was silent; and took his stick, and thrust it into the tortoise’s eye, saying, “What is this eye? See, the eye stares.” They said, “There is no eye, child,” they making their pens with cattle-dung. The little boy came home, and said, “There is a rock which has eyes.” His father answered, “What kind of eyes are in the rock?” He said, “Indeed, there are eyes.”

That is, in accordance with native custom, the messengers who go to report to the chief, do not go empty-handed; but take a bullock, which is said to go and tell the chief.
APPENDIX.

NGALOKO 'kukumbula isiziba kwa-ke umfana, e nga sa dali nokudala, ku kona indaba ngaloko 'kwenza okunjalo. Ku tiwa, ku kona isi­lwane emanzini e'si ukutata isi­tunzi somuntu; lapa e lunguzile si si tate; lowo muntu a nga be e sa tanda ukubuyela emuvu, a tando kakulu ukungena esizibeni; ku­yena ku nga ti a ku ko 'kufa ku­lawo 'manzi; ku njengokuba e ya ebuuleni nje lapa ku nga ko luto; a fo ngokungensa e daliwa isilwane, esi nga bonwanga kukala, ku bonwe ngoku mamba; ku tahiwo ke ukuti, "Kanti si tate isitunzi sake; ka sa boni; u se 'mekelo 'mnayama; ka sa boni luto; i yo le 'nto e m enzo ukuba a be nje." I leyo ke indaba e ngi y aziy o uma ku tahiwo.

Kw' alici futi ukuba umuntu a lunguze esizibeni esimnyama, kw e­satahwa kona loko ukutatwa kwesti­tunzi sake.

Ku kona ngasemakisoseni indaba e njenge le yokuti ku kona isi­lwane esxi bamba isitunzi somuntu. Kwa ku njalo ka ngasemakisoseni, izintombi zimbili, enye kweyen­

pool." They were all lost; there escaped that one only, who went home crying. The men went out and said, "Go and point out to us the place where the rock was." They arrived; he said, "There is the place where the rock used to be." The men said, "Was it then a tortoise? Have then the children been devoured?" They saw them no more. They mourned for them. And all the people were told the history."

As regards the boy recollecting the pool, and no longer eating any food, there is an account about a notion of this kind. It is said there is a beast in the water which can seize the shadow of a man; when he looks into the water it takes his shadow; the man no longer wishes to turn back, but has a great wish to enter the pool; it seems to him that there is not death in the water; it is as if he was going to real happiness where there is no harm; and he dies through going into the pool, being eaten by the beast, which was not seen at first, but is seen when it catches hold of him; and so it is said, "Forsooth it has taken his shadow; he no longer sees; his eyes are dark; he no longer sees any thing; it is that which causes him to be as he is." This is the tale which I hear people tell.

And men are forbidden to lean over and look into a dark pool, it being feared lest their shadow should be taken away.

Among the Amakososa there is a tale like this which states that a beast seizes the shadow of a man. So it was then among the Amakososa, two damsels, one wa}

92 Have these tales any connection with the Tortoise-myths of other countries? See Tylor's Early History of Mankind, pp. 332 -333.
the daughter of a chief, looked into a pool. They were drawn, and went into it; it was as though they were called. The alarm was given to the chief; he hastened thither with cattle to redeem his child. They cast in spotted cattle, and red, and white. But the beast did not let her go, until they cast in two black, hornless oxen; then it left her and ate them; and she was taken out. After that she was no longer as she was before; she became an idiot, no longer understanding any thing. Such then is the tale among the Amakosa. But much of it is lost.

FABULOUS ANIMALS.

The following account of fabulous animals,—which bear a strong resemblance to the domestic and other sprites of Northern Nursery Tales,—the Fables, &c., are introduced here in order to give the Reader a more general idea of the native mind, as it may be a year or more before we shall be able to enter on the Second Volume of the Nursery Tales, much of the materials for which is already collected, and which is quite as striking, if not more so, than any yet published.

ISITWALANGCENGCE.

Ku kona indaba e si i swa ngabada la; ba ti, kwa ku kona isilwane esi tiwa Isitwalangcengce, si fana nempisi; kepa ikanjana lao lisi-devezana, libanzana; si twala izinto sonke, ikanda lao li ikoma lokutwala. Ku ti uma izwe li file, a si be si sa Alala endle, si Alala eduze nomuzi njalo. Indalebe There is a tale which we hear from the ancients; they say, there used to be an animal called the Isitwalangcengce, it was like an hyena; but its little head was rather spread out, and broadish; it carried all things, its head being a basket for carrying. If there was a famine it no longer lived in the open country, but remained constantly near a village. Its ear

*8 Basket-bearer.
yaso ibukali ngalapa ku Alatahwe
inkomo; ngokuba ngomkuba wa-
bantu abamnyama, uma omunye e
Ababile, u kumbula abangane bake
bonko ngoku ba pa inyama; kakulu
owesifazana. Uma inyama se i
daliwe yezitebe, ya pela, ku sale
eyasendalini, owesifazana a zinge e
y ahlukanisa, e kumbula abangane
bake, e ku ti nabo uma bo i pete
ba m kumbule; ngokuba ku tiwa,
"Imikombe i y'enanana;"95 ngalo-
oko ke a zinge e ba vezela ama-
kqota abesifazana, e tuma aba-
tswana. Isitwalangcengce si Alala
ematameni ezindalu, ekzaleni lo-
mnyango, ukuse ku ti lapa unntwa-
na e ti u y'anga, si be se si m
tata kanye nenyama leyo, si m
ponsa ekanda; u ya kala se si
gijima naye. Ku tiwa, a si mu
dali umuntu, si dala ubukcopo
bodwa; si ya naye edwaleni, si m
etula kona, si tshaye ikanda, si
kote ubukcopo, si shiye isidumbu.

was sharp in the direction where a
bullock was slaughtered; for ac-
cording to the custom of black
men, if one has slaughtered, he
remembers all his friends for the
purpose of giving them meat;
especially the women. When the
meat of the mats has been all
eaten, and the meat of the houses94
remains, a woman customarily
divides it, remembering her
friends, that they too when they have meat
may remember her; for it is
said, "Meat-baskets mutually ex-
change;" therefore she makes a ha-
bit of bringing out for the women
pieces of meat, which she sends by
the children. The Isitwalangcengce
remains at the sides of the houses,
at the side of the doorway, that
when a child is going in, it may
lay hold of him together with the
meat, and throw him on its head;
the child cries when the Isitwa-
langcengce is already running away
with him. It is said it does not
cat a man, but only his brains; it
goes with him to a rook, and
throws him down there, and
knocks his head, and licks up the
brain, leaving the body.

The Isitwalangcengce outwitted.

Ngaloko ke sa vusa umuntu e
lele, sa m tata, sa m faka ekanda,
sa puma naye lowo 'munu, sa
hamba. Wa buza lowo 'munu,
wa ti, "Si ya ngemal na?" Sa ti,
"Si ya ngemalwana indlela," ngokukumbula lapo ku kona inda-

94 The meat is distinguished as, Eyasozo, the meat of the roasting; that is,
the pieces cut off and roasted on the day the bullock is killed; Eysitebe, the
meat of the mats, that which is boiled and brought out on mats the second
day; and Eyasendhlini or Eyasendhlizi, the meat of the houses, that which is set
aside for the use of the village.

95 Thus a proverbial saying, equivalent to "Love begets love," or "Kind-
ness begets kindness." Those who send meat to their neighbours, when they
have slaughtered a bullock, have meat sent to them when their neighbours
slaughter. So, "Imikombe a i pambane,"—Let our meat-baskets cross each
other,—is equivalent to "Let us be on terms of good fellowship."
wo yokubula idikande. Ba hamba ke, ba za ba fika e罚款, lapa ku kona imiti. Sa hamba si dâlu-la naye ngapansí kwemiti; 'apule amageba emiti, e wa beka ekgo- 
meni lelo, 'enzelä ukuze ku ng'e- 
zwakali ubulula, uma e se pumule. 
A za a ba maningi amaâlamvu 
emiti; wa wa shiya ngapansi, wâ 
Ala pezu kwawo. Ngalo ke sa 
hamba si sindwa; sa dâlula em-
tini; sa dâlula sa ya edwâleni. 
W' eâla masinyane, wa gijima wa 
yâ ekays. Sa fika, so. 

dulula edwâleni; a so. 
bona 'muntu, ukupela 
amâlamvu lawo wodwa. So. bu-
yela ekaya, si ya 'ufuna lowo 
munto.

place for breaking the head. So 
they went until they came to a 
bushy country, where there were 
trees. It passed with him under 
the trees; and the man broke 
some branches of the trees, and put 
them in the basket, doing so in 
order that the lightness may not 
be noticed if he got out. At 
length there were many branches; 
he put them at the bottom, and 
sat on the top of them. Thus it 
passed with a heavy weight; it 
passed by a tree; he stretched out 
his hand, and caught hold of tho 
tree; it passed on towards the 
rook. He get down direetly and 
rann home. The Isitwalangcengce 
came, and emptied the basket on 
the rock; it saw no man, but 
only the branches. It went back 
to the house, to find the man.

Many escape by a stratagem.

Wa i dumisa leyo 'ndaba, loku 
abantwana be be pela. Unmtnwa-
a a bizwe kwenyâ indâlu, ku 
tiwê; "We, nobani!" A sabele. 
Si be se si gijima pambili; si ya 
lapô e bizwe kona, se si m 
amukela, se si dâlu-la naye. Ku ya 
bizwa; se ku tiwa, "Kade e pu-
mile lapô." A pike lowo o m 
bizayo, a ti, "Ka fikanga lapô." 
Kanti u tetwe Isitwalangcengce. 
Lowo 'muntu wa veza ikcebo lo-
kuba izindálela a zi be mibili; a i 
ga bi nye; "Loku sona Isi-
twalangcengce si tanda eyamadwa-
la, kepa mina nga sinda ngendálela ye罚款." Ngalo ko lelo 'kebo 
lâ siza kakula leso 'sizwe. Noma 
unmtwana si m bambile, si buze si 
ti, "U ti a si ye nga i pi indálela

96 Nobani means So-and-so, a female. Bani, So-and-so, a male.
na?" a ti, "O, nkosi, indálela endle eyélanze," 'enzela ukuse endaweni yake a beke amaAlamvu, a goduke yena; si hambe ngoku-jabula, si ti si za 'kusuta ubukcopo; si tulule amaAlamvu. Kwa za kwa ba inkwasa yamaAlamvu edweleni; abantu ba goduke.

Lesi 'sitwalangcengce indaba e insumansumane, indaba endala. Manje se ku tuliswa ngayo abantu uma be kala, ngokuti, "U za 'kusuta ubukcopo; Hi tulule amaAlamvu. Kwa tiubs. kuhlwe kwa fib impisi, ya. mtaoo ts. Udhlokweni, inkosikazi yomuzi omkulu; ya hamba naye; ya fika ealatini, ya ti, "DAlokweni, si za 'kuhamba nga i pi indálela na?" Wa ti, "A si hambe ngeyentuba indálela." Ba fika ke nayo impisi. Wa bambela emtini pezulu. Ya m bona, ya ti, "DAlokweni, wa hambela pezulu na? Wozza." Ya buya ya m twala. Ya ti, "DAlokweni, wa hambela pezulu na? Wozza." Ya buya ya m twala. Ya ti, "DAlokweni, isililo sako si duma pansi. U be u ngakanani na, ukuba isililo sako si be ngaka nje!" Wa ti, "Ngi be ngi mkulu, ngi inkosikazi enkulu; ngi be ngi ba pata ka'le bonke abantu bomuza wami." Sa buya sa pinda futi, sa ti, answered, "O, sir, the good way is that of the bush," saying thus in order that it might put branches in its place and return home, and the Isitwalangcengce go on rejoicing, thinking it is about to get a fill of brains; but it pours out branches only. At length there was a great heap of branches on the rock; and the man went home.

The Isitwalangcengce is a fabulous account, an old tale. Now children are silenced by it when they cry, by saying, "You will be carried off by the Isitwalangcengce."97

... IN D A B A K A D H L O K W E N I.

(The History of Udholkweni.)

Kwa ti uba ku Alwe kwa fika impisi, ya m tabata UdAlokweni, inkosikazi yomuzi omkulu; ya m twala, ya hamba naye; ya fika ealatini, ya ti, "DAlokweni, si za 'kuhamba nga i pi indálela na?" Wa ti, "A si hambe ngeyentuba indálela." Ba fika ke nayo impisi. Wa bambela emtini pezulu. Ya m bona, ya ti, "DAlokweni, wa hambela pezulu na? Wozza." Ya buya ya m twala. Ya ti, "DAlokweni, wa hambela pezulu na? Wozza." Ya buya ya m twala. Ya ti, "DAlokweni, isililo sako si duma pansi. U be u ngakanani na, ukuba isililo sako si be ngaka nje!" Wa ti, "Ngi be ngi mkulu, ngi inkosikazi enkulu; ngi be ngi ba pata ka'le bonke abantu bomuza wami." Sa buya sa pinda futi, sa ti, When it was dark there came an hyena,98 and took Udholkweni, the chief wife of a great village; it took her on its head and went away with her; it came to a forest, and said, "Udholkweni, by which path shall we go?" She replied, "Let us go by the path of the narrow pass." So she and the hyena arrived. She lay hold of a tree overhead. It saw her, and said, "Udholkweni, do you climb into the tree? Come along." So it carried her again. It said, "Udholkweni, your funeral lamentation makes the ground thunder. How great a person were you, that your funeral lamentation should be so great!" She said, "I was great, being the great queen; and I used to treat kindly all the people of my village." Again it said, "This is

97 So the American Indians silence their little ones, by "Hush! the Naked Bear will get them." (Hiawatha, p. 559, and Note 55.) The Naked Bear, like the Isitwalangcengce, is a fabulous animal. In other countries they are frightened by the Wolf.
98 Isitwalangcengce, or Laidawane.

Umphondo kambule (Aaron).

It happened that a man took a worm, and went to catch fish in the Tukela, at the time when Usezangakona; ya bamb' isilwa-ne, Isitsbakamana; se teta sa ti, "Mntakabani, kabani, kabani," se kwuba njalo amabizo aqile-ekwqweni kwa za kwa ba eshumini amabizo, a nga w'aziwa naye. Sa ti, "U ng' enze 'lunya lwani, uku ngi your funeral lamentation. How great a person were you! The people are distressed by your funeral lamentation. You were great, Udhlokweni. I perceive you were great. You used to order the people well." Again it said, "Now the children are crying." She said, "Yes, I used to love the children much; and I gave the women many things, both the women and the men; I regarded nothing; I used to give them every thing." It said, "Yes, Udhlokweni, I too perceive that the people are grieved for you. But I have now taken you from the people of your village for ever." Again she caught hold of a tree, and climbed up. The Isitshakamengce went on alone; it came to the river, and threw itself down, and cried, saying, "Woe is me, Udhlokweni! I wonder where you are gone. I have killed myself, thinking I was throwing down Udhlokweni." But in fact Udhlokweni had fled, and had already returned to her people, who were mourning for her.
kipa esizibeni, ngokuba mina a ngi
pumi esizibeni? ngi âala esizibeni
njalo; ngi ya l' esaba ilanga.
Kwa âlangan' amlalo ake nawa so,
wa baleka ke wa y' ekaya, wa ti,
"Ngi zibekele ni; ngi fâle ni;
ngi bone 'lukulu; ngi bone isilwa-
ne lapa be ngi ye 'kutiyia izinâla-
nzi; amlalo ase a kimi lapa nje;
ngokuba amâlo ase a 'ndawo nje
nezimpumulo nendâlebe nomlomo.
Kepa si ya ngi dâla ke noma ngi
lapa nje; ku nga ti si kwimi lapa
nje." Kwa vela indoda, ya ti,
"Ngi za ngi ti tehela, ngi ti, 'Ni
ya 'uze ni kipe Isitshakamana,' I
so ke njalo leso o si kipile namu-
âla, es' azi abantu abadala bonke."
Wa fakwa ke embizeni, wa zishe-
kelwa. Wa ti, "Ngi kipe ni, na
manje si sa ngi bhekile." Wa
kitdwa. Wa ti, "Ngi fulele ni
ngengubo zonke zomuza." Wa ti,
"Ngi kipe ni, si sa ngi bhekile,
Ngis e' ni ngodini wamabele."
Ba ti, "Umgodi u ya 'ku ku bul-
lala; u ya tehisa." Wa ti, "U
mbulule ni, w oz' u pole." Ba u
mbulula ke, wa pola. Ba m faka
ke ingocana. Wa ti, "Ngi kipe
ni; si sa ngi bhekile futi, nokufu-
dumala futi ku ya ngi bulala."
Ba m kipa ka. Wa puna, wa ti,
"Ngi se ni endâlini." Wa fika
ke endâlini. Wa fa ka ngako loko
ngokubona kwâka Isitshakamana.
Wa ti, "Ngi dabuk' uvalo, isilwa-
e si ngi biza ngobaba, na ngoba-
ba-mkulu, na ngobaba-mkulu wa-
obaba-mkulu; si kqed' abantu
bonke nesizukulwane nesi ngi azi-
wa na ubaba na ubaba-mkulu.
Ngi fa ngaloko ka." Wa fa ke,
a pela.

IZINGANEKWANE.

take me out of the pool? for I do not
quit the pool; I live in it con-
stantly; I am afraid of the sun.'
His eyes met the eyes of the
beast; and he fled and ran home.
He said, "Put a pot on my head;
hide me; I have seen a great
thing; I have seen a beast, when
I went to catch fish; its eyes are
still staring at me; for its eyes and
nostrils and ears and mouth are
altogether in one place. But it is
destroying me though I am here;
it is as though it was here with
me." A man came and said, "I con-
tinually am telling you, 'You will
die one day catch an Isitshakamana.'
It is that animal which he has
cought to-day, which knows the
names of all the old people." He
said, "Take the pot off my head;
even now it is still looking at me."
They took off the pot. He said,
"Cover me with all the blankets
which are in the village." He
said, "Take them off from me; it
is still looking at me. Carry me
to a corn-hole." They said, "The
hole will kill you; it is hot." He
said, "Take away the stone, that
it may cool." So they took away
the stone, and it cooled. They
put him in a little while. He
said, "Take me out; the beast is
still looking at me even here; and
besides the heat is killing me." They
took him out. When he
came out he said, "Take me into
the house." He came into the
house. So he died on that
account, because he saw the
Isitshakamana. He
said, "I am torn to pieces by
fear, when the beast calls me by
the name of my father, and of my
grandfather and my grandfather's
father; mentioning all people
without exception and generations
which were unknown both to my
father and grandfather. I die on
that account." So he died.
I hear of this creature from men who come from the Amakxosa; for among the Amazulu there is no Utikoloshe. But among us Amazulu I heard a man say that he had seen it with his eyes, and not heard a mere report; he said it was an animal which lives in a pool; but it is found among the Amakxosa. This brother of mine said, it was a short little animal, and hairy. You may see it at a dance; when the people dance, it too dances. But especially it is said that the beast is fond of women; it is said that the women of those parts cohabit with it. It is said that all the women of those parts have usually her own Utikoloshe, a little husband which is subject to her husband. And when a woman goes to fetch firewood, she returns with the Utikoloshe carrying the firewood. The men of those parts kill these animals which are called Utikoloshe. It is said the women love them more than their husbands. 99

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Shaw, in The Story of My Mission, p. 445, thus alludes to this monster: ---"The people universally believe that aided by some mysterious and evil influence, the nature of which no one can define or explain, bad persons may enter into league with wolves, baboons, jackals, and particularly with an imaginary amphibious creature, mostly abiding in the deep portions of the rivers, and called by the Border Kafirs Utikoloshe."